

Ethnologie Fran Aise N3 1999 Mus E Nation Apr Les Colonies

An extensive overview of the rapidly growing field of biological anthropology; chapters are written by leading scholars who have themselves played a major role in shaping the direction and scope of the discipline. Extensive overview of the rapidly growing field of biological anthropology Larsen has created a who's who of biological anthropology, with contributions from the leading authorities in the field Contributing authors have played a major role in shaping the direction and scope of the topics they write about Offers discussions of current issues, controversies, and future directions within the area Presents coverage of the many recent innovations and discoveries that are transforming the subject

Frantz Fanon's psychiatric career was crucial to his thinking as an anti-colonialist writer and activist. Much of his iconic work was shaped by his experiences working in hospitals in France, Algeria and Tunisia. The writing collected here was written from 1951 to 1960 in tandem with his political work and reveals much about how Fanon's thought developed, showing that, for him, psychiatry was part of a much wider socio-political struggle. His political, revolutionary and literary lives should not then be separated from the psychiatric practice and writings that shaped his thinking about oppression, alienation and the search for freedom.

Michel Leiris non è stato solo uno dei più importanti scrittori francesi del Novecento, ma anche un etnologo di professione. Un "secondo mestiere" per lui fonte di passioni, ma anche di delusioni e incertezza emotiva. Per Leiris la scrittura aveva funzione curativa e non solo letteraria: era il balsamo per quel conflitto interiore che diventa lacerante quando il racconto di sé entra in contrasto con l'etnografia dell'altro. In Michel Leiris etnologo, Renzo Guolo fa emergere il ruolo significativo che l'autore de L'Africa fantasma ha avuto nella storia dell'antropologia, non solo per i suoi contributi a temi come il sacro, l'eroticismo, il sacrificio e la possessione, ma anche per aver evocato, prima di altri, questioni scottanti come la soggettività del ricercatore e l'incoerenza dell'etnologia con i suoi dichiarati propositi scientifici ed emancipativi, decostruendo in tal modo i canoni allora dominanti, che ne facevano un "fuorilegge della disciplina".

"... groundbreaking... clear, straightforward, and economical.... seminal..." —American Anthropologist "This is a challenging book... a remarkable contribution to African intellectual history." —International Journal of African Historical Studies "Mudimbe's description of the struggles over Africa's self-invention are vivid and rewarding. From Blyden to Sartre, Temples to Senghor, Mudimbe provides a bold and versatile resume of Africa's literary inventors." —Village Voice Literary Supplement "... a landmark achievement in African studies." —Journal of Religion in Africa In this unique and provocative book, Zairean philosopher and writer V. Y. Mudimbe addresses the multiple scholarly discourses that exist—African and non-African—concerning the meaning of Africa and being African.

An Anthropological Study

Corpi#Violenza#Riproduzione#Culture#Lavoro

construction et usages

Rappresentare la postmetropoli

An Ethnography of Deadly Silence

Anthropologies de La Réunion

Pratiques françaises

Pourquoi et comment enseigner l'histoire de l'alimentation dans les formations secondaires et supérieures, initiales et continues, que ce soit de l'enseignement général, de l'enseignement agricole et agroalimentaire ou de l'enseignement hôtelier ? Et quelle serait la pertinence d'une histoire des questions de l'alimentation dans l'ensemble des filières ? Enfin quelle est l'offre d'histoire en ce domaine ? C'est pour tenter de répondre à ces questions que s'est tenu à Tours les 11 et 12 décembre 2002 le séminaire Histoire de l'alimentation : quels enjeux pour la formation ? L'Institut européen d'histoire de l'alimentation. Le présent ouvrage rassemble les textes de ce séminaire qui a réuni des responsables de programmes et d'établissements du secteur public et privé, des enseignants, des chercheurs, des professionnels de la recherche agroalimentaire.

An important collection, Cosmopolitan Archaeologies delves into the politics of contemporary archaeology in an increasingly complex international environment. The contributors explore the implications of applying the cosmopolitan ideals of obligation to others and respect for cultural heritage to archaeological practice, showing that those ethics increasingly demand the rethinking of research agendas. While cosmopolitan archaeology is practiced in contextually specific ways, what unites and defines them is archaeologists' acceptance of responsibility for the repercussions of their work, as well as their undertaking of heritage practices attentive to the concerns of the living communities with whom they work. These contributors urge archaeologists to address the impact of war, the political and economic depredations of past regimes, the livelihoods of those living near heritage sites, or the incursions of transnational companies and institutions. The contributors describe various forms of cosmopolitan engagement that span the globe. They take up the links between conservation, natural heritage and ecology movements, and the ways that local heritage is constructed through international discourses and regulations. They are attentive to how communities near heritage sites are affected by fieldwork and findings, and to the complex interactions that local communities and national bodies have with international sponsors and conservation agencies, development organizations, and NGOs. Whether discussing the toll of efforts to preserve biodiversity on South African Kruger National Park, the ways that UNESCO's global heritage project universalizes the ethic of preservation, or the Open Declaration on World Heritage at Risk that the Archaeological Institute of America sent to the U.S. government before the Iraq invasion, the contributors provide assessments of the ethical implications of the discursive production, consumption, and governing of other people's pasts. Contributors: Lisa Breglia, Denis Byrne, Chip Colwell-Chanthaphonh, Alfredo González-Ruibal, Ian Hodder, Ian Lilley, Jane Lydon, Lynn Meskell, Sandra Aronson, and Scham

Armée de ses seuls concepts, la philosophie peut-elle saisir ce qu'il y a de charnel, de déraisonnable et d'ineffable dans chaque histoire d'amour ? Ruwen Ogien, la réponse ne fait aucun doute : le philosophe ne doit pas abdiquer ses droits devant l'émotion, le sentiment, la passion. Sa tâche est un De l'amour rigoureux – quoique facétieux. Et traiter de cet obscur objet comme s'il s'agissait de n'importe quelle autre chose de la vie, c'est être où, irrespectueux, « l'ami de la sagesse » s'interroge : L'amour est-il plus important que tout ? Peut-on aimer sans raison ? Ou sur commande se situe-t-il par-delà le bien et le mal ? Et, s'il ne dure pas, est-ce quand même un amour véritable ? A suivre...

This publication is based on the discussions of the 2004 Global Colloquium on Research and Higher Education Policy of the UNESCO Forum on Education, Research and Knowledge, held in Paris in December 2004. It contains contributions from 17 international experts in the field of education which explore the global rise of the 'knowledge society' and its implications for higher education and for sustainable human development in the future.

Sociologie des classes populaires contemporaines

The Psychiatric Writings from Alienation and Freedom

Youth Magazine Discourse and Sociocultural Shifts in Salut Les Copains (1962-1976)

La production du corps

Percorsi visuali per gli studi urbani

Altri femminismi

referativno-bibliograficheski? a informat? sii? a

This is a comprehensive study of how African and Oceanic arts were brought to Europe and the United States in the later twentieth century. Using the extensive Genevieve McMillan Collection as a prism, the authors investigate collecting strategies as they intersect with the political conditions of colonialism and independence and the developing study of African and Oceanic arts. The objects in this book, ranging from sculptures to textiles to musical instruments, moved through many hands: some were collected in the field by their future owners, others passed through Paris and Brussels, hubs of the international art trade, and still others arrived with "runners," Africans who helped locate objects for sale. As the market expanded, an increasing number of object types joined the canon of what constituted art, and artists in Africa and the Pacific begin producing replicas and new types - opening a whole new debate about the objects' authenticity. Material Journeys explores this debate and the social, political, and commercial forces underlying it.

Classes populaires, milieux populaires, quartiers populaires, électorat populaire... Autant d'expressions récurrentes dans les discours médiatiques et les débats politiques. Pourtant, la notion demeure floue, le « populaire » étant perçu tantôt comme une figure sociale inquiétante, tantôt comme une figure à revaloriser. Revenant sur plusieurs décennies de recherches et s'appuyant sur des travaux récents, cet ouvrage propose une analyse sociologique inédite. Après un retour sur la constitution d'une sociologie des classes populaires en France et ses enjeux, chaque chapitre comporte un cadrage empirique et une mise en perspective théorique : qui sont les ouvriers et les employés aujourd'hui ? Quels conditions et modes de vie caractérisent ces hommes et ces femmes ? Quelles sont les dynamiques qui animent ces groupes et en modifient sans cesse les contours ? Fondé sur des données historiques, statistiques et des enquêtes de terrain, enrichi de nombreux encadrés, ce manuel propose une lecture d'ensemble de la société française contemporaine, vue à partir des groupes populaires, qui en composent la majeure partie.

Con la teoria postmetropolitana si consolida una nuova consapevolezza dello spazio. La crescente complessità dei fenomeni urbani porta inevitabilmente a dover ripensare i linguaggi e i codici degli urbanisti. Nonostante la postmetropoli riconosca in Los Angeles la propria città di riferimento, il testo gioca con questa teoria e la spinge all'estremo, usando le concettualizzazioni del modello americano - in modo provocatorio e controfattuale - per meglio comprendere i fenomeni in atto in uno dei territori più marginali d'Italia. La Sicilia sud-orientale è un "territorio di eccezione", in bilico tra pressioni agricole e rappresentazioni massmediatiche che ritraggono un'affascinante località barocca e incontaminata, lontana dalla realtà. Qui gli strumenti dell'urbanistica classica non riescono a dialogare con queste immagini molto forti, egemoniche e "selettive", in grado d'indirizzare le azioni politiche e turistiche, a scapito delle vocazioni e delle necessità locali. Il testo condivide, quindi, la necessità di un visual turn anche per gli studi urbani e racconta come l'utilizzo degli strumenti visuali possa aiutare - come è già avvenuto per sociologi, antropologi e geografi - le discipline più tecniche a sviluppare una sensibilità particolare nel momento in cui ci si confronta con la vita urbana, in California come in Sicilia.

Play is one of humanity's straightforward yet deceitful ideas: though the notion is unanimously agreed upon to be universal, used for man and animal alike, nothing defines what all its manifestations share, from childish playtime to on stage drama, from sporting events to market speculation. Within the author's anthropological field of work (Mongolia and Siberia), playing holds a core position: national holidays are called "Games," echoing in that way the circus games in Ancient Rome and today's Olympics. These games convey ethical values and local identity. Roberte Hamayon bases her analysis of the playing spectrum on their scrutiny. Starting from fighting and dancing, encompassing learning, interaction, emotion and strategy, this study heads towards luck and belief as well as the ambiguity of the relation to fiction and reality. It closes by indicating two features of play: its margin and its metaphorical structure. Ultimately revealing its consistency and coherence, the author displays play as a modality of action of its own. "Playing is no 'doing' in the ordinary sense" once wrote Johan Huizinga. Isn't playing doing something else, elsewhere and otherwise ?

Un terreno di lacerazione

Science and Empires

Lancette française

Savoirs historiques au Maghreb

essai

Historical Studies about Scientific Development and European Expansion

Public Art and Museums in Cultural Districts

Reflecting the revival of interest in a social theory that takes place and space seriously, this book focuses on geographical place in the practice of social science and history. There is significant interest among scholars from a range of disciplines in bringing together the geographical and sociological 'imagination'. The geographical imagination is a concrete and descriptive one, concerned with determining the nature of places, and classifying them and the links between them. The sociological imagination aspires to explanation of human activities in terms of abstract social processes. The chapters in this book focus on both the intellectual histories of the concept of place and on its empirical uses. They show that place is as important for understanding contemporary America as it is for 18th-century Sri Lanka. They also show how the concept can provide insight into 'old' problems such as the nature of social life in Renaissance Florence and Venice. The editors are leading exponents of the view of place as a concept that can 'mediate' the geographical and sociological imaginations.

Museums and public art have traditionally taken significantly different approaches to customer engagement, but throughout history they have also worked together in some urban contexts, notably as landmarks of so-called cultural districts. Public Art and Museums in Cultural Districts reviews their changing interactions in many different types of cities since the Enlightenment, or even before, going back to the etymological origins of museums and monuments in classical antiquity. The type of historical enquiry presented within the volume is not intended as a total narrative, but the international study cases considered convey a global panorama of the shifting paradigms set in different periods by some cultural neighbourhoods and emulated worldwide. Blurring boundaries between art history, museology and urbanism, this critical account explores past tensions, achievements and failures, giving insightful consideration to present policies and pointing out reasonable recommendations for the future regarding public heritage. Presenting for the first time an insights into the role of collections of public art as landmarks of cultural districts, this book considers collections displayed outdoors from the double perspective of curatorial outreach and civic values. This book will fill a gap in the existing museum studies literature, hitherto mainly focused on indoor collecting and curatorial policies, but increasingly more and more attentive to their outside context. As such, the book should be of great interest to academics, researchers and students working in the fields of art, heritage, museum studies and urban history. It should also be of value to professionals working in the museum and art sectors.

Au sommaire : Gabriel Tarde et les criminologues italiens de son temps à partir de sa correspondance inédite ou retrouvée ;

Criminologie, hygiénisme et eugénisme en France (1870-1914) ; Problèmes de criminalité.

Depuis une vingtaine d'années, les discussions tantôt politiques, tantôt scientifiques autour du « modèle républicain français d'intégration » témoignent implicitement d'un malaise face à cette question, tout en les occultant dans la pratique. Finalement, ce qui pose problème aujourd'hui n'est pas tant le principe d'égalité des droits que la difficulté contemporaine à l'assurer dans la réalité.

Crise économique, chômage, ségrégation urbaine associée à une répartition territoriale des inégalités sociales, ou encore la manière dont la xénophobie se banalise dans le discours politique sont quelques-uns des facteurs qui ont fait apparaître des pratiques et discours discriminatoires où « la culture d'origine » est souvent surinvestie et appréhendée de manière négative. Aussi la question de l'« ethnicité », réduite à sa dimension politique étatico-nationale, a-t-elle pour effet de limiter la compréhension des réalités quotidiennes associées aux situations hiérarchisées dans lesquelles se jouent des relations interethniques. Plutôt que de s'intéresser aux prétendus « problèmes » que l'immigration pose, anthropologues, géographes, sociologues, mais aussi un juriste, une psychosociologue, un documentariste et un économiste ont choisi dans cet ouvrage d'interroger les enjeux auxquels ceux-ci renvoient. Au fond, il s'agit de considérer que la « différence » des populations nommées « immigrées », « deuxième génération », « gens du voyage » existe moins en tant que telle, qu'elle est le résultat de rapports sociaux qui sont sociologiquement et historiquement construits entre différents acteurs, inscrits dans des rapports sociaux à un moment donné.

Du point de vue de l'ethnicité

Collecting African and Oceanic Art, 1945-2000

Kul?tura. Kul?turologii?a

Philosopher ou faire l'amour

The Power of Place (RLE Social & Cultural Geography)

French books in print

Mafiacraft

It has become widely accepted among musicologists that medieval music is most profitably studied from interdisciplinary perspectives that situate it within broad cultural contexts. The origins of this consensus lie in a decisive reorientation of the field that began approximately four decades ago. For much of the twentieth century, research on medieval music had focused on the discovery and evaluation of musical and theoretical sources. The 1970s and 1980s, by contrast, witnessed calls for broader methodologies and more fully contextual approaches that in turn anticipated the emergence of the so-called 'New Musicology'. The fifteen essays in the present collection explore three interrelated areas of inquiry that proved particularly significant: the liturgy, sources (musical and archival), and musical symbolism. In so doing, these essays not only acknowledge past achievements but also illustrate how this broad, interdisciplinary approach remains a source for scholarly innovation.

Jusqu'à quel point le corps fait-il l'identité d'un être humain ? Et pour combien de temps si quelque chose survit de lui, après sa mort, et qui n'est plus tout à fait son corps ? Dans toutes les cultures il semble que l'humanité, sous des formes diverses, fut amenée à se représenter l'être humain comme composé de deux parts: une part périssable et une part qui continue d'agir bien au-delà de la mort, même si elle n'est pas immortelle. Ces deux parts ne se réduisent pas nécessairement à "un" corps et "une" âme. Chez les Yanomami d'Amazonie tout individu a deux corps, son corps visible et un double animal, invisible, mais qui meurt quand l'autre meurt. Chez les Maenge de Nouvelle-Guinée l'individu a deux âmes, même s'il n'a qu'un seul corps. Comment comprendre ce qui est divisible et indivisible dans l'individu ? Et qui fabrique le corps des humains ? Suffit-il d'un homme et d'une femme, et quel est l'apport de chacun dans la composition d'un troisième ? Beaucoup de sociétés pensent qu'il faut plus de deux êtres humains pour faire un être humain. Il faut que l'esprit d'un ancêtre, ou l'action d'un dieu viennent sinon animer ce corps, du moins le rendre complet, l'achever. Chacun naît donc, avec inscrit à l'intérieur de soi, formant comme une sorte d'intimité impersonnelle, un ensemble d'idées, d'images, de valeurs, par lesquelles s'impriment dans son corps l'ordre ou les désordres qui règnent dans sa société. Seize anthropologues et historiens ont exploré ces réalités culturelles dispersées dans l'espace et dans le temps.

«Sii te stesso» è il mantra della contemporaneità, il comandamento che domina incontrastato nella nostra epoca. L'etica dell'autenticità è dilagata nei consumi, nella politica, nella sessualità, nel rapporto con la famiglia, il lavoro e la religione, persino nel turismo, nel cibo, nella moda e nella cosmesi. Essere se stessi non è più un dovere morale, ma un diritto, un valore di culto, la maggiore aspirazione nella «modernità democratica». L'autenticità sembra essere il rimedio a tutti i nostri mali, ma può davvero plasmare il destino dell'umanità? Nel descrivere l'evoluzione di questa ideologia dall'Illuminismo ai giorni nostri, il filosofo e sociologo francese Gilles Lipovetsky indaga gli effetti antropologici scaturiti dall'imperativo di essere se stessi e ripercorre le tappe della sua secolare odissea – la fase eroica, dalla seconda metà del XVIII secolo agli anni cinquanta, libertaria, negli anni sessanta e settanta, fino a quella iperbolica attuale, in cui l'autenticità è generalizzata e normalizzata, simbolo e strumento di una rivoluzione che l'ha vista trasformarsi in un feticcio. Spogliata dell'aura filosofica e intellettuale di cui pensatori come Rousseau, Kierkegaard, Nietzsche e Sartre l'avevano ammantata, addirittura rinnegata dalla cancel culture e dall'ondata woke, nella vita quotidiana, avida di identità e realizzazione personale, non incontra più ostacoli. Ma per conservare la sua legittimità deve forse smettere di presentarsi come un modello esclusivo, da applicare a priori, perché «ciò che è autentico non è necessariamente buono, e l'inautentico non è necessariamente da scartare»

All study of the origins of social institutions must be based on what ethnology can tell us of the psychology of the lower races and on the primitive conceptions of human relations which are thus established. It is only in early modes of thought that we can find the explanation of ceremonies and systems which originated in primitive society; and, if ceremony and system are the concrete forms in which human relations are expressed, an examination, ethnological and psychological, of human relations, is indispensable for enquiry into human institutions.

The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge

Liturgy, Sources, Symbolism

Material Journeys

Knowledge, Power and Dissent

strategie, percorsi, modelli e forme dei ricongiungimenti familiari

A Study of Primitive Marriage and of Primitive Thought in Its Bearing on Marriage

RHSH n° 3 - Gabriel Tarde et la criminologie au tournant du siècle

La liste exhaustive des ouvrages disponibles publiés en langue française dans le monde.

La liste des éditeurs et la liste des collections de langue française.

Time - relentless, ever-present but intangible and the single element over which human beings have no absolute control - has long proved a puzzle. The author examines the phenomenon of time and asks such fascinating questions as how time impinges on people, to what extent our awareness of time is culturally conditioned, how societies deal with temporal problems and whether time can be considered a 'resource' to be economized. More specifically, he provides a consistent and detailed analysis of theories put forward by a

number of thinkers such as Durkheim, Evans-Pritchard, Lévi-Strauss, Geertz, Piaget, Husserl and Bourdieu. His discussion encompasses four main approaches in time research, namely developmental psychology, symbolic anthropology (covering the bulk of post-Durkheimian social anthropology) 'economic' theories of time in social geography and, finally, phenomenological theories. The author concludes by presenting his own model of social/cognitive time, in the light of these critical discussions of the literature. Il volume pone al centro i sistemi di pensiero e le pratiche politiche che il femminismo ha assunto con l'irruzione di nuovi soggetti, nell'incontro con altri movimenti e categorie di analisi e di fronte alle emergenze del mondo contemporaneo, aggiornando la ricerca con l'obiettivo di analizzare le problematiche dei femminismi contemporanei che appaiono più urgenti. Violenza e riproduzione, trasformazioni del lavoro e immigrazione, rapporto con il lesbismo e emergere del soggetto trans, confronto con l'industria del sesso e impatto con l'Islam, fino alla riflessione sul multiculturalismo nel mondo post-coloniale. Partendo da questi temi le autrici raccolgono la sfida che la complessità del presente pone alla storia e alla tradizione del pensiero femminile e alle pratiche politiche che lo hanno accompagnato. Questo lavoro non può e non vuole essere l'ultima parola su questi temi, divenuti di recente più ampi e controversi, ma si pone come strumento utile per affrontare la fitta trama del presente, nel momento in cui le pratiche femministe si rinnovano.

While popular music and the mass media in France are firmly established areas of enquiry, there have been relatively few academic studies of the youth and popular music press. This book focuses on *Salut les copains* (*Hi Buddies/Mates*) (1962-76), which achieved a circulation of a million copies within its first year, at its peak sold around twice as many magazines as its nearest competitors, and has now become synonymous with the development of youth culture in 1960s France. In the few existing accounts of *Salut les copains* cultural commentators have tended to view the magazine as a neutral, apolitical vehicle for French yé-yé pop stars. However, this full-length study reveals how written texts in *Salut les copains* (editorial, letters and advertising) both supported and challenged dominant ideologies concerning culture, the nation, youth and gender during the turbulent 1960s and 1970s.

Ricongiungere la famiglia altrove

Music and Culture in the Middle Ages and Beyond

approches anthropologiques et historiques

Bringing Together Geographical and Sociological Imaginations

Les Livres disponibles

The Anthropology of Time

In *The Antiquarians of the Nation*, Francesca Zantedeschi explores how the works of Roussillon's nineteenth-century archaeologists and philologists, who retrieved and enhanced the Catalan specificities of the region, contributed to the early stages of a 'national' (Catalan) cultural revival.

Par contraste avec les sociétés traditionnelles, on a souvent dénié aux sociétés modernes, la capacité de ritualiser. Cet ouvrage souligne au contraire la force des rituels contemporains et les décrypte à la lumière des théories classiques de l'anthropologie. Puisant dans le stock limité des références symboliques et munis d'une structure relativement fixe, les rituels ne sont jamais « nouveaux » ; ils sont réinventés sans cesse à partir d'un terreau mythique et social.

La complexité du "laboratoire réunionnais", comme beaucoup de chercheurs ont l'habitude d'appeler La Réunion, s'amplifie aujourd'hui du fait de son insertion croissante dans l'espace global animé par la circulation d'idées, d'objets et de personnes. Ses logiques et dynamiques propres semblent échapper à la compréhension nuancée de sa réalité et, parfois, engendrer des interprétations rapides et schématiques. Sur la base de recherches de terrain, cet ouvrage veut rendre compte de la complexité sociale et culturelle de la société réunionnaise contemporaine en examinant ses différentes facettes dans un seul et même livre. Les chercheurs sollicités pour présenter leurs analyses viennent d'horizons divers. Anthropologues pour la plupart, ce sont des hommes et des femmes de La Réunion, de la Métropole et d'ailleurs. Après une introduction contextualisant les enjeux des recherches en sciences sociales à La Réunion, les thèmes abordés traitent de sujets contemporains importants dans l'île tels que les grands domaines fonciers, la violence, les pratiques religieuses, l'intégration, la créolisation, les pratiques alimentaires, la musique, l'éducation scolaire, la langue créole, la muséologie- les processus identitaires, la citoyenneté. l'alcool, les réinventions culturelles, etc. La disparité de thèmes et des approches est ici à l'image de la société multiculturelle locale dont il est question.

Ce manuel propose une synthèse sur la question de l'approche anthropologique des savoirs, en s'appuyant sur des études de cas et des extraits de textes pluridisciplinaires.

Cultural Constructions of Temporal Maps and Images

Monuments and Language in Nineteenth-Century Roussillon

i segni dell'appartenenza

Cosmopolitan Archaeologies

Bulletin de l'Ecole française d'Extrême-Orient

Critical Perspectives on Higher Education and Research in Knowledge Society

The Antiquarians of the Nation

SCIENCE AND EMPIRES: FROM THE INTERNATIONAL COLLOQUIUM TO THE BOOK Patrick PETITJEAN, Catherine JAMI and Anne Marie MOULIN The International Colloquium "Science and Empires - Historical Studies about Scientific Development and European Expansion" is the product of an International Colloquium, "Sciences and Empires - A Comparative History of Scientific Exchanges: European Expansion and Scientific Development in Asian, African, American and Oceanian Countries". Organized by the REHSEIS group (Research on Epistemology and History of Exact Sciences and Scientific Institutions) of CNRS (National Center for Scientific Research), the colloquium was held from 3 to 6 April 1990 in the UNESCO building in Paris. This colloquium was an idea of Professor Roshdi Rashed who initiated this field of studies in France some years ago, and proposed "Sciences and Empires" as one of the main research programmes for the The project to organize such a colloquium was a bit REHSEIS group. of a gamble. Its subject, reflected in the title "Sciences and Empires", is not a currently-accepted sub-discipline of the history of science; rather, it refers to a set of questions which found autonomy only recently. The terminology was strongly debated by the participants and, as is frequently suggested in this book, awaits fuller clarification.

Un omaggio corale all'etnomusicologo, regista e musicista Renato Morelli (Trento 1950), in occasione del suo settantesimo compleanno. Un organico di voci miste, composto da amici, studiosi, registi, musicisti. Una polifonia di voci, dai timbri più diversi, per celebrare la straordinarietà di un percorso umano, di ricerca e artistico. E rievocare un intreccio infinito di relazioni, iniziative, progetti condivisi che hanno saputo collegare, in nome della musica tradizionale e del cinema etnografico, l'intero arco alpino e numerose regioni italiane con Francia, Ungheria, Austria, Romania, Albania, Grecia, Ucraina, Armenia, Georgia, Australia, Perù, Brasile.

Public Art and Museums in Cultural DistrictsRoutledge

The Mafia? What is the Mafia? Something you eat? Something you drink? I don't know the Mafia. I have never seen it.? So said Mommo Piromalli, a ?Ndrangheta crime boss, to a journalist in the seventies. In Mafiacraft, Deborah Puccio-Den explores the Mafia?s reliance on the force of silence, and undertakes a new form of ethnographic inquiry that focuses on the questions, rather than the answers. For Puccio-Den, the Mafia is not a stable social fact, but a cognitive event shaped by actions of silence. Rather than inquiring about what has previously been written or said, she explores the imaginative power of silence and how it gives consistency to special kinds of social ties that draw their strength from a state of indetermination. What methods might anthropologists use to investigate silence and to understand the life of the denied, the unspeakable, and the unspoken? How do they resist, fight, or capitulate to the strength of words, or to the force of law? In Mafiacraft, Puccio-Den?s addresses these questions with a fascinating anthropology of silence that opens up new ground for the study of the world?s most famous criminal organization.

Anthropologie des savoirs

A Companion to Biological Anthropology

Il guardiano dei suoni

Mixed Messages

Rwanda

Studies in Anthropology and Social History

Histoire de l'alimentation