

## **Primitive Culture Researches Into The Development Of Mythology Philosophy Religion Language Art And Custom**

Continuing the comparative survey of pre-industrial family formation undertaken in *The Development of Family and Marriage in Europe* (1983), Professor Goody looks in depth at kinship practice in Asia. His findings cause him to question many traditional assumptions about the "primitive" East, and he suggests that, in contrast to pre-colonial Africa, kinship practice in Asia has much in common with that prevailing in parts of pre-industrial Europe. Goody examines the transmission of productive and other property in relation both to the prevailing political economy and to family and ideological structures, and explores the distribution of mechanisms and strategies of management across cultures. The book concludes that notions of western "uniqueness" are often misplaced, and that much previous work on Asian kinship has been unwittingly distorted by the application of concepts and approaches derived from other, inappropriate, social formations.

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Taylor's ideology is best described in his most famous work, the two-volume *Primitive Culture*. The first volume, *The Origins of Culture*, deals with various aspects of ethnography including social evolution, linguistics, and myth. The second volume, titled *Religion in Primitive Culture*, deals mainly with his interpretation of animism. On the first page of *Primitive Culture*, Taylor provides an all-inclusive definition which is one of his most widely recognized contributions to anthropology: "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." *Primitive Culture* remained the pinnacle of Taylor's career, important not only for

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its thorough study of human civilization and contributions to the emergent field of anthropology, but also for its undeniable influence on a handful of young scholars.

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Making the Modern Primitive provides an anthropological analysis of the encounter between local residents and tourists in the Trobriand Islands, a place renowned in anthropology and represented in various media as "culturally authentic." In such a place, how are ideas about authenticity implicated in creating and representing the self and cultural Others in the context of cultural tourism? Michelle MacCarthy addresses this question by examining four arenas of

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interaction between Trobriand Islanders and tourists: formal performances, informal village visits, souvenir shopping, and tourist photography. Drawing on both symbolic/interpretive approaches and concepts drawn from economic anthropology, she examines the relationship of tourism to the commoditization of culture, the ways in which local residents actively represent and enact "Trobriandness," and the ways tourists interpret and narrate their experience. MacCarthy offers an anthropological critique of concepts of authenticity, tradition, and cultural commodification, based on long-term fieldwork among Trobriand Islanders and tourists. These notions, which have particular meanings as analytical concepts in anthropology, are also used and strategically deployed in the discourses of both Trobriand Islanders and tourists. Ideas about primitivity and cultural essentialism, while critiqued by anthropologists, are nonetheless used by both parties in tourism interactions to conceptualize and contextualize difference. MacCarthy demonstrate how such tropes are employed in ways that fit with prevailing metanarratives which each side holds about the other, and how these tropes are reproduced both in individual narratives of both tourists' and Trobrianders' experiences and in their interpretations (often misconstrued) of the lives of cultural Others with whom they interact. She examines the social dimensions of cross-cultural exchange in these four arenas (performance, village life, souvenirs, photography) to argue that cultural commodities are conceived of as singularities, a special category whose commodity status is downplayed in order to generate an increased sense of authenticity and to perpetuate the myth of a "primitive" economy and way of life more generally. In touristic encounters, experience itself is a sort of commodity, but relationships (real or imagined) are central to investing these experiences with meaning and value. This analysis contributes new understandings of the role

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and significance of authenticity in the anthropology of tourism, and its relationship to exchange; that is, how meaning and value are ascribed to the cultural products produced and consumed in the cultural tourism encounter with reference to ideas about what is and isn't authentic.

This book is in the field of trans-cultural psychology, and is intended for college courses in anthropology and psychology, and general readership. The book focuses on intriguing facts about primitive cultures around the world, and provides insights into living traditions and different world views. A principal theme of the book is that we can gain a better understanding of ourselves by a "detour" to other cultures. The book shows how modern ways of thinking are parallel to those of primitive cultures, and engages readers to become more aware of who they are. As shown throughout the book, there is not, after all, a very wide gulf between primitive and modern cultures. The book covers many topics including animism, shamanism, totemism, hunting and cultivation rituals, altered states of consciousness, envy and the evil eye, how people deal with conflicts, potlatches, cargo cults, how people satisfy the need for social approval, culture-bound syndromes, folk medicine, treatment of women, raising of children, nomadic peoples, treatment of the dead, and other topics.

Classic two-volume work, first published in 1871, was highly influential in the establishment of cultural evolution as the basis for anthropologic studies. Volume II focuses on social evolution, language, and myth.

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. So that the book is never forgotten we have represented this book in a print format as the same form as it was originally first published. Hence any marks or annotations seen are left intentionally to preserve

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its true nature.

This analysis opens with a historical review of dream interpretation, exploring the structure, theory, and function of dreams in primitive cultures and examining their predominant symbols, types, and forms. Focusing on Native American dreams, the study defines their significance to the individual and their relationship to the culture pattern.

The highly influential classic study of cultural evolution as an anthropological theory, first published in 1871.

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