Storia Dellantropologia

This book studies current approaches to the archaeology of mountainous landscapes, presenting research results from different scientific contexts. To discuss these issues, and to study different aspects of human activity in the mountains and adjacent regions it incorporates archaeological, botanical, zooarchaeological and ethnological information. Environment, Social Justice, and the Media in the Age of Anthropocene addresses three imminent challenges to human society in the age of the Anthropocene. The first challenge involves the survival of the species; the second the breakdown of social justice; and the third the inability of the media to provide global audiences with an adequate orientation about these issues. The notion of the Anthropocene as a geological age shaped by human intervention implies a new understanding of the human context that influences the physical and biological sciences. Human existence continues to be affected by the physical and biological reality from which it evolved but, in turn, it affects that reality as well. This work addresses this paradox by bringing together the contributions of researchers from very different disciplines in conversation about the complex relationships between the physical/biological world and the human world to offer different perspectives and solutions in

establishing social and environmental justice in the age of the Anthropocene.

Mobility is a keyword of late modernity that suggests an increasingly unrestrained and interconnected world of individual opportunities. However, as privileges enable some to live in a seemingly borderless world, others remain excluded and marginalized. Boundaries are created, modified and consolidated, particularly in times of hypermobility. Evidently, mobility is closely tied to immobility. This volume features ethnographic research that challenges the concept of mobility with regard to social inequalities and global hierarchies.

The two-volume work Modernism has been awarded the prestigious 2008 MSA Book Prize! Modernism has constituted one of the most prominent fields of literary studies for decades. While it was perhaps temporarily overshadowed by postmodernism, recent years have seen a resurgence of interest in modernism on both sides of the Atlantic. These volumes respond to a need for a collective and multifarious view of literary modernism in various genres, locations, and languages. Asking and responding to a wealth of theoretical, aesthetic, and historical questions, 65 scholars from several countries test the usefulness of the concept of modernism as they probe a variety of contexts, from individual texts to national literatures, from specific critical issues to broad cross-cultural concerns.

While the chief emphasis of these volumes is on literary modernism, literature is seen as entering into diverse cultural and social contexts. These range from inter-art conjunctions to philosophical, environmental, urban, and political domains, including issues of race and space, gender and fashion, popular culture and trauma, science and exile, all of which have an urgent bearing on the poetics of modernity.

Every day in Mumbai 5,000 dabbawalas (literally translated as "those who carry boxes") distribute a staggering 200,000 home-cooked lunchboxes to the city's workers and students. Giving employment and status to thousands of largely illiterate villagers from Mumbai's hinterland, this co-operative has been in operation since the late nineteenth century. It provides one of the most efficient delivery networks in the world: only one lunch in six million goes astray. Feeding the City is an ethnographic study of the fascinating inner workings of Mumbai's dabbawalas. Cultural anthropologist Sara Roncaglia explains how they cater to the various dietary requirements of a diverse and increasingly global city, where the preparation and consumption of food is pervaded with religious and cultural significance. Developing the idea of "gastrosemantics" - a language with which to discuss the broader implications of cooking and eating - Roncaglia's study helps us to rethink our relationship to food at a

local and global level.

"A layman will no doubt find it hard to understand how pathological disorders of the body and mind can be eliminated by 'mere' words. He will feel that he is being asked to believe in magic. And he will not be so very wrong for the words which we use in our everyday speech are nothing more than watered down magic." (Freud) This book provides further developments of such ideas, including Freud's uncanny, Jung's synchronicity, Daniels' transpersonal, Clarke's mindfulness and Sollod's anomalous experiences. The paranormal could be seen as being fundamental to the psychological therapies. Occasionally a writer brings this potential to our attention but questions of science, evidence-based practice, etc. continue to dominate. Yet does this continue to lead to 'what's denied running even more wild'? Further, might the lessening of the paranormal be primarily what is lost, the aura, through the increase in internet therapy? The question of the paranormal and the psychological therapies continues to persist, not only for psychoanalysis but the psychological therapies in general. This book attempts to address that. The chapters in this book, apart from a new introduction and a new chapter, were originally published in the European Journal of Psychotherapy and Counselling.

Italians found another way to engage with Shakespeare besides opera. In 1923, Italian intellectual Piero Gobetti wrote that his age would be remembered as a curious chapter in the reception history of Shakespeare, when the Bard got entangled with ideas of criminal anthropology. In fact, the uses of Shakespeare by Lombroso's school are now forgotten. In the second half of the nineteenth century, Shakespeare began to be portrayed as a genius who anticipated the findings of the Italian Positivist School, or,

alternatively, as an authority who could debunk them. Shakespeare's own psyche and the characters of his plays were explored and pathologised. These studies occasionally percolated into the practices of courthouses, prisons, hospitals, and asylums, and had an impact on the performance of Shakespeare's plays. This volume provides an edition of hitherto uncollected primary sources which document these uses of Shakespeare. Each text has a parallel English translation, and is introduced by a preface providing details about the context and its main discursive stances. The volume also features a critical introduction and explanatory notes.

Se c'è una cosa che abbiamo sempre, letteralmente, sotto il naso, è lo smartphone. Ed è normale credere, dunque, che sappiamo cosa sia. Ma è davvero così? Per scoprirlo, 11 antropologi hanno trascorso 16 mesi in varie comunità in Africa, Asia, Europa e Sud America per osservare il modo in cui gli anziani utilizzano lo smartphone, e la loro ricerca ha rivelato che si tratta di una tecnologia rivolta a tutti, non solo ai giovani. Lo smartphone globale presenta i risultati frutto di questo progetto di ricerca comparativa di respiro globale. Gli smartphone sono diventati tanto un luogo in cui viviamo, quanto un dispositivo di 'opportunismo perpetuo' da cui non ci separiamo mai. Gli autori hanno dimostrato che lo smartphone è molto più di un 'contenitore di app', concentrandosi sulle differenze tra ciò che le persone dicono sugli smartphone e il modo in cui li usano. Nessun dispositivo aveva mai raggiunto un tale livello di 'trasformabilità' – trasformabilità che si concretizza nella capacità di assimilare rapidamente i nostri valori personali. Per poterlo comprendere, dunque, dobbiamo tener presente un'ampia gamma di sfumature nazionali e culturali, quali la comunicazione visiva in Cina e Giappone, i trasferimenti di denaro sotto forma di credito telefonico in Camerun e in

Uganda, e l'accesso a informazioni mediche in Cina e Irlanda, oltre alle diverse traiettorie della terza età ad Al Quds, in Brasile e in Italia. Solo allora potremo sapere davvero cos'è uno smartphone e capire appieno l'impatto che ha sulla vita delle persone in tutto il mondo.

This book examines the artistic policies of the Italian Communist Party (PCI) during the early post-war years (1944–1951), after the defeat of Fascism in Europe and the outbreak of the Cold War. It brings together theoretical debates on artists' political engagement and an extensive critical apparatus, providing the reader with an historical framework for wider reflections on the relationship between art and politics. After 1944, the PCI became the biggest Communist organisation in the West, placing Italy in an ambiguous position regarding the other European countries. Nevertheless, the immediate strategy of the Communists was not revolution, but liberation from Fascism and the establishment of a democratic system from which a genuine Italian path to Socialism could be found. Taking Antonio Gramsci's notion of hegemony as a theoretical basis, the Communists intended to generate a progressive social bloc capable of achieving wide consensus within civil society before taking power. In order to accomplish this goal, the collaboration from intellectuals was necessary. The artistic policy of the Italian Communist Party was tailored to this end, counting on representatives from all groups and tendencies of the time, particularly those artists who rejected the imperialistic, autarchic pseudo-classicism that characterised most of Italian art throughout the Fascist years. In the 1930s, international, Modernist and cosmopolitan European culture became an escape route to artists seeking a way out of the oppressive cultural atmosphere of inter-war Italy. However, in the 1940s and 1950s, many of these artists experienced a deep transformation in their work after they became politically

involved with the PCI, and were exposed to international Communist culture – and Socialist Realism in particular. This was conveyed not only by conscious changes in their subjects, their style and their material means of expression, but also in the public they addressed and in their own conception of themselves as artistic authors. Hence, at a time when the world was divided into two opposed camps, each heavily inflected by ideological allegiance and supported by powerful propaganda apparatuses, Italian Communist artists became the protagonists of a novel intellectual-political project which pursued the synthesis between antagonistic cultural blocs.

The Perfume of the Gospel seeks to present some of Jesus' encounters with women. As the title suggests, some of these are characterized by the presence of perfume, an element charged with connotations and a rich symbolic content, open to many interpretations depending on the context. Women are the protagonists of this book. Jesus openly sides with them and, sharing both their bodily and spiritual pain, generates from within himself a new current of humanity. Thus, he changes the hierarchy of the values proposed by society and transcends cases of discrimination with his loving attitude and through his relations of solidarity and equality with people. The book concludes with an original encounter-not between Jesus and a woman, but rather between Jesus and Sophia.

This study deals with the philosophical approaches of thirteenth-century thinkers to concrete manifestations of 'quantum ad naturalia' in human lives and to the practical outlines and peculiarities of humanity in their commentaries on Aristotle's works on natural philosophy.

The early modern Roman countryside was a site of contestation between great aristocratic families and an expanding papal political regime. Rarely has the role of the inhabitants of this landscape--the villagers--been considered as part of that power struggle. As Caroline Castiglione shows in this compelling revisionist work, one Roman aristocratic family, the Barberini, was not squeezed out of governing by the extension of the papal bureaucracy, but rather became increasingly engaged with it during the long eighteenth century. Through their participation in the rural commune, villagers in an extensive territory belonging to the Barberini became active participants in the governing of the countryside. Villagers cultivated and exploited interference from the aristocratic family and the papal government, but they also kept urban elites at bay, defending their rights through the strategies of adversarial literacy. Such literate practices drew on village mastery of local constitutions, debates in the village assembly, and brilliant use of the legal system of the papacy to thwart the designs of the Barberini. Later villagers created and interpreted sources for themselves, effectively challenging the elite monopoly on making and interpreting texts. A lost world of increasingly savvy villagers, irate nobles, and exasperated bureaucrats emerges here in an engaging narrative that chronicles how seemingly marginalized villagers

challenged the pragmatic control of the Roman countryside, using texts and ideas that urban elites had exported to the countryside for other purposes. Un'altra grande opera di Padre Battista Mondin, dove risalta la sua eccezionale capacità di esprimere idee e concetti complessi in un modo chiaro, completo e organico. Scrive l´autore nella prefazione: "una storia assai istruttiva e avvincente perché ci presenta una enorme varietà di immagini dell´uomo... ma sono immagini che fanno della storia dell'antropologia più che una galleria di quadri isolati, un enorme affresco in cui le varie immagini si richiamano e si completano a vicenda".
In the 1993 edition, I considered black madonnas a metaphor for a memory of the time when the earth was belived to be the body of woman and all creatures were equal, a memory transmitted in vernacular traditions of earth-bounded cultures, historically expressed in cultural and poltical resistance, and glimpsed today in movements aiming for transformation. Sine then my understanding of black madonnas has been deepened by genetics finding that the orgin of modern humans is Africa, that migrations from Africa carried a primordial belief in a dar woman divinity to all continents. Black madonnas and other dark women of the world suggest a metaphor for healing millennial divisions of gender and race and concerted movements for justice.

With Italy under Napoleonic rule at the beginning of the nineteenth century, the antiquarian topic of anti-romanism became a pillar of the Italian nation-building process and, in turn, was used against the dominant French culture. The history of the Italian nation predating the Roman Empire supported the idea of an Italian cultural primacy and proved crucial in the creation of modern Italian nationalism. Towards the end of the nineteenth century, Italian studies of Roman history would drape a dark veil over the earliest history of Italy while Fascism openly claimed the legacy of the Roman Empire. Italic antiquity would, however, remain alive through all those years, intersecting with the political and cultural life of modern Italy. In this book, De Francesco examines the different uses of the constantly reasserted antiquity of the Italian nation in history, archaeology, palaeoethnology, and anthropology from the Napoleonic period to the collapse of Fascism.

Much has been written about the great personalist philosophers of the 20th century – including Jacques Maritain and Emmanuel Mournier, Martin Buber and Emmanuel Levinas, Dietrich von Hildebrand and Edith Stein, Max Scheler and Karol Wojtyla (later Pope John Paul II) – but few books cover the personalist movement as a whole. An Introduction to Personalism fills that gap. Juan Manuel Burgos shows the reader how personalist philosophy was

born in response to the tragedies of two World Wars, the Great Depression, and the totalitarian regimes of the 1930s. Through a revitalization of the concept of the person, an array of thinkers developed a philosophy both rooted in the best of the intellectual tradition and capable of dialoguing with contemporary concerns. Burgos then delves into the potent ideas of more than twenty thinkers who have contributed to the growth of personalism, including Romano Guardini, Gabriel Marcel, Xavier Zubiri, and Michael Polanyi. Burgos's encyclopedic knowledge of the movement allows for a concise and well-rounded perspective on each of the personalists studied. An Introduction to Personalism concludes with a synthesis of personalist thought, bringing together the brightest insights of each personalist philosopher into an organic whole. Burgos argues that personalism is not an eclectic hodge-podge, but a full-fledged school of philosophy, and gives a dynamic and rigorous exposition of the key features of the personalist position. Our times are marked by numerous and often contradictory ideas about the human person. An Introduction to Personalism presents an engaging anthropological vision capable of taking the lead in the debate about the meaning of human existence and of winning hearts and minds for the cause of the dignity of every person in the 21st century and beyond.
This volume addresses processes of human mobility

in times of crisis from different scientific perspectives and at a global and trans-regional level. The first part sets out to discuss established paradigms in migration studies and politics in order to suggest new approaches to analyse mobility, migration and to challenge boundary making approaches. The second part presents empirical cases from Latin America and Spain to demonstrate how migrants challenge, negotiate and mobilize citizenship and belonging. The third part deals with the question how belonging is produced and identity is constructed at a transnational level. New information and communication technologies, human mobility but also the mobility of concepts, ideas and values foster these collectivization processes across and within physical and symbolic borders.

In July, 2010, the International Association for Assyriology met in Barcelona, Spain, for 5 days to deliver and listen to papers on the theme "Time and History in the Ancient Near East." This volume, the proceedings of the conference, contains 70 of the papers read at the 56th annual Rencontre, including the papers from several workshop sessions on "architecture and archaeology," "early Akkadian and its Semitic context," " Hurrian language," "law in the ancient Near East," "Middle Assyrian texts and studies," and a variety of additional papers not directly related to the conference theme. The photo on the back cover shows only a representative

portion of the attendees, who were warmly hosted by faculty and students from the University of Barcelona.

This book argues that the effective protection of fundamental rights in a contemporary, multicultural society requires not only tolerance and respect for others, but also an ethics of reciprocity and a pursuit of dialogue between different cultures of human rights. Nowadays, all cultures tend to claim an equitable arrangement that can be articulated in the terms of fundamental rights and in the multicultural organization of the State. Starting from the premise that every culture is and always was intercultural, this book elaborates a new, and more fundamentally, pluralist view of the relationship between rights and cultural identity. No culture is pure; from the perspective of an irreducible cultural contamination, this book argues, it is possible to formulate constitutional idea of diversity that is properly intercultural. This concept of intercultural constitutionalism is not, then, based on abstract principles, but nor is it bound to any particular cultural norm. Rather, intercultural constitutionalism allows the interpretation of rights, rules and legal principles, which are established in different contexts.

The complete collected works of Georg Simmel are now available. Yet, the standing of Simmel's sociological theory is still a subject of controversy. Is

Simmel only a brilliant impressionist, a flâneur in the territories of modernity? Providing an illuminating and coherent presentation of Simmel's sociological theory, The Challenge of Modernity seeks to demonstrate how Simmel contributed a structured sociological theory that fits the criteria of a 'sociological grand theory'. Indeed, starting by the theory of modernity and its dimensions of social differentiation, monetarisation, culture reification and urbanisation; it reconstructs the architecture of Simmel's sociological epistemology. Particular attention is dedicated to the theory of 'qualitative societal differentiation' that Simmel develops within his cultural sociology, with the late work being presented as a double contribution to the foundation of sociological anthropology and to the social ethics of complex societies. Presenting the entirety of Simmel's manifold oeuvre from the viewpoint of its relevance for sociology, this comprehensive volume will appeal to scholars and advanced students who wish to understand Simmel's relevance for socio-political thought and become acquainted with his contribution to sociological theory. It will also be of interest to the wider public who seek a critical assessment of our age in theoretical terms. The Cultural Politics of Food, Taste, and Identity examines the social, cultural, and political processes that shape the experience of taste. The book positions flavor as involving all the senses, and describes the multiple

ways in which taste becomes tied to local, translocal, glocal, and cosmopolitan politics of identity. Global case studies are included from Japan, China, India, Belize, Chile, Guatemala, the United States, France, Italy, Poland and Spain. Chapters examine local responses to industrialized food and the heritage industry, and look at how professional culinary practice has become foundational for local identities. The book also discusses the unfolding construction of "local taste" in the context of sociocultural developments, and addresses how cultural political divides are created between meat consumption and vegetarianism, innovation and tradition, heritage and social class, popular food and authenticity, and street and restaurant food. In addition, contributors discuss how different food products-such as kimchi, quinoa, and Soylent-have entered the international market of industrial and heritage foods, connecting different places and shaping taste and political identities. This book presents a collection of authoritative contributions on the concept of time in early twentieth-century philosophy. It is structured in the form of a thematic atlas: each section is accompanied by relevant elementary logic maps that reproduce in a "spatial" form the directionalities (arguments and/or discourses) reported on in the text. The book is divided into three main sections, the first of which covers phenomenology and the perception of time by analyzing the works of Bergson, Husserl, Sartre, Merleau-Ponty, Deleuze, Guattari and Derrida. The second section focuses on the language and conceptualization of time, examining the works of Cassirer, Wittgenstein, Heidegger, Lacan,

Ricoeur and Foucault, while the last section addresses the science and logic of time as they appear in the works of Guillaume, Einstein, Reichenbach, Prigogine and Barbour. The purpose of the book is threefold: to provide readers with a comprehensive overview of the concept of time in early twentieth-century philosophy; to show how conceptual reasoning can be supported by accompanying linguistic and spatial representations; and to stimulate novel research in the humanistic field concerning the complex role of graphic representations in the comprehension of concepts.

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