

<<全球化人类学>>

图书基本信息

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内容概要

This book is one more step towards accomplishing the mission the World Council of Anthropological Associations has set up. I am particularly pleased that this publication will bring the possibility of debate about world anthropologies to the growing Chinese anthropological community. Hopefully , it will one day be published in one or more of the languages spoken in China. I would like to thank our Chinese colleagues not only for their hospitality in Kunming , but also for this opportunity to disseminate our ideas in their country. Finally , I thank the Wenner-Gren Foundation for Anthropological Research for sponsoring the symposium in Kunming , and all the authors who took their time to rework their papers into the texts that follow this foreword.

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章节摘录

版权页： Changes In Global Anthropology It is true that our knowledge of how anthropological practice differs on a global level is still very incipient.

But it is also true that today we know more about other anthropologists than we did in the 1970's and that international networks are now more numerous and more heterodox than before (Fry , 2004 , on the internationalization of Brazilian anthropology) 。

These are some outcomes of macro globalization processes that I will briefly underline . The increasing expansion of Western university systems throughout the globe has turned universities into a capillary mode of organizing the relationship between knowledge and power everywhere . The importance of this trend cannot be overstated since universities and Western modernity are intermingled , especially when at stake is the discourse of science and reason that pretends to be universal . The worldwide expansion of anthropology in the last five decades has gone hand in hand with the growth of universities . Social sciences in India are a productive example of the tensions between Western and non-Western knowledge (Uberoi , 2002 ; Visvanathan , 2006) 。

Anthropologist Satish Deshpande (personal communication) considers universities to be "enclaves of the West" that have to be put into question . Ajit K . Danda rightly argues for the need to distinguish between anthropology as an "academic discipline " and anthropology as a "body of knowledge . " He goes on to say that it "appears as a mistaken notion to assume that the rest of the world was void of anthropological knowledge and until such impetus from the North Atlantic region had spread elsewhere , there was no significant exercise worth the reference from those areas" (Danda , 1995 : 23) 。

As an example he brings up ancient Indian literature that goes back as far as 1350 BC when the Manava Dharmashastra (The Sacred Science of Man) was written .

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