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Elfriede Hermann

Holiday Paper Crafts from Japan Robertta A. Uhl,2012-06-26 Make festive paper ornaments and decorations using traditional Japanese paper with this easy-to-use papercrafting book. From lush poinsettia centerpieces to charming seasonal wreaths and whimsical folded cranes, Holiday Paper Crafts from Japan is full of Christmas ornaments, decorations, and gifts that will brighten your holiday season. Washi paper, a longtime staple for Japanese papercrafters, is a colorful durable, and versatile accent to craft projects of all kinds. With step-by-step directions for seventeen holiday projects, this book is the perfect resource for both beginning papercraft folders and the more experienced. Available no matter where you live, Washi paper is ideal for creating ornaments and gifts that your friends and family will treasure for years to come. With Holiday Paper Crafts from Japan you will learn how to: Give old ornaments dazzling new life Create personalized photo albums Make festive calendar magnets Decorate your home with handmade angel ornaments of every shape and size Create the perfect box for any gift. Make this a holiday to remember with homemade Christmas crafts inspired by Japanese Washi paper! Paper craft projects include: Gift Boxes Ornaments Poinsettias Angel Decorations Calendar Magnets Christmas Wreaths Stars And many more...

Foreign Bodies Bronwen Douglas,Chris Ballard,2008-10-01 From the 18th century, Oceania became the principal laboratory of raciology for scholars, voyagers, and colonizers alike. By juxtaposing encounters and theory, this magisterial book explores the semantics of human difference in all its emotional, intellectual, religious, and practical dimensions. The argument developed is subtle, engrossing, and gives the paradigm of 'race' its full use value. Foreign Bodies is a model of analysis and erudition from which historians of science and everyone interested in intercultural relations will greatly profit.

Voyages and Beaches Alex Calder,Jonathan Lamb,Bridget Orr,1999-04-01 What actually happened as Europeans and peoples of the Pacific discovered each other? How have their respective senses of the past influenced their understanding of the present? And what are the consequences of their meeting? In this collection of essays, scholars from European, Polynesian, and Settler backgrounds provide answers to these questions. Writing from, and between, a variety of disciplines (history, anthropology, Maori Studies, literary criticism, law, cultural studies, art history, Pacific Studies), they show how the Pacific reveals a more various and contradictory history than that supposed by such homogenizing metropolitan myths as the introduction of civilization to savage peoples, the general ruin of indigenous cultures by an imperial juggernaut, or the mimicry of European models by an abject population. They examine contact from both sides of beaches throughout Polynesia, exposing the many inconsistencies from which Pacific history is made. Some of the essays consider the extent to which traditional European ideas about organizing and legitimizing claims to territory and power were invoked and problematized in the South Pacific; some consider the violence endemic in such scenes; others examine the aesthetic discourses with which early travelers and settlers attempted to make sense of the Pacific in the aftermath of discovery. But rather than reiterate the myths and anti-myths of conquest, these essays show how local differences have made and do make a difference. They emphasize the Pacific's capacity to absorb and transform the impact of Europe, an impact that has been as notable for its ambivalence and confusion as for its single-minded pursuit of hegemony. The editors develop these themes in a wide-ranging introduction that relates Pacific concerns to a more global set of theoretical and methodological problems, including current work in post-colonial and subaltern studies.

Anthropology and Antihumanism in Imperial Germany Andi Zimmerman,2010-02-15 With the rise of imperialism, the centuries-old European tradition of humanist scholarship as the key to understanding the world was jeopardized. Nowhere was this more true than in nineteenth-century Germany. It was there, Andrew Zimmerman argues, that the battle lines of today's culture wars were first drawn when anthropology challenged humanism as a basis for human scientific knowledge. Drawing on sources ranging from scientific papers and government correspondence to photographs, pamphlets, and police reports of freak shows, Zimmerman demonstrates how German imperialism opened the door to antihumanism. As Germans interacted more frequently with peoples and objects from far-flung cultures, they were forced to reevaluate not just those peoples, but also the construction of German identity itself. Anthropologists successfully argued that their discipline addressed these issues more productively—and more accessibly—than humanistic studies. Scholars of anthropology, European and intellectual history, museum studies, the history of science, popular culture, and colonial studies will welcome this book.

Carnal Knowledge and Imperial Power Ann Laura Stoler,2002 Looking at the way cultural competencies and sensibilities entered into the construction of race in the colonial context, this text proposes that 'cultural racism' in fact predates its postmodern discovery.

Body Trade Barbara Creed,Jeanette Hoorn,2013-12-02 Body Trade exposes myths surrounding the trade in heads, cannibalism, captive white women, the display of indigenous people in fairs and circuses, the stolen generations, the 'comfort' women and the making of the exotic/erotic body. This is a lively and intriguing contribution to the study of the postcolonial body.

The German Invention of Race Sara Eigen,Mark Larrimore,2012-02-01 Illuminates the emergence of race as a central concept in philosophy and the social sciences.

The Complexion of Race Roxann Wheeler,2010-08-03 In the 1723 Journal of a Voyage up the Gambia, an English narrator describes the native translators vital to the expedition's success as being Black as Coal. Such a description of dark skin color was not unusual for eighteenth-century Britons—but neither was the statement that followed: here, thro' Custom, (being Christians) they account themselves White Men. The Complexion of Race asks how such categories would have been possible, when and how such statements came to seem illogical, and how our understanding of the eighteenth century has been distorted by the imposition of nineteenth and twentieth century notions of race on an earlier period. Wheeler traces the emergence of skin color as a predominant marker of identity in British thought and juxtaposes the Enlightenment's scientific speculation on the biology of race with accounts in travel literature, fiction, and other documents that remain grounded in different models of human variety. As a consequence of a burgeoning empire in the second half of the eighteenth century, English writers were increasingly preoccupied with differentiating the British nation from its imperial outposts by naming traits that set off the rulers from the ruled; although race was one of these traits, it was by no means the distinguishing one. In the fiction of the time, non-European characters could still be redeemed by baptism or conversion and the British nation could embrace its mixed-race progeny. In Wheeler's eighteenth century we see the coexistence of two systems of racialization and to detect a moment when an older order, based on the division between Christian and heathen, gives way to a new one based on the assertion of difference between black and white.

Tattoo Nicholas Thomas,Anna Cole,Bronwen Douglas,2005-04-29 Whether fully adorning a biker's arms or nestled cutely, and discretely, above one's ankle, tattoos are a commonplace part of modern fashion and expression. But as modern as this permanent accessory can seem, the tattoo, in fact, has ancient and distant roots in Oceania, where it had been practiced for centuries before being taught to Western seafarers. This collection offers both a fascinating look at the early exchanges between European and Pacific cultures surrounding the tattoo and the tattoo's rising popularity in the West up to the modern day. It is also the first book to thoroughly document the history of tattoos in Oceania itself. The essays here first document the complex cultural interactions between Oceania and Europe that had sailors, whalers, and explorers bringing tattoos home from their voyages. They then move on to issues surrounding encounter, representation, and exchange,

exploring the ways missionaries and the colonial state influenced local tattoo practices, and the ways tattoo culture has since developed, both in the West and the Pacific. Stunningly illustrated, this unique and fascinating history will appeal to anyone interested in the history of tattoos, the culture of Oceania, or native arts.

Race and the Crisis of Humanism Kay Anderson,2012-12-06 The idea that humankind constituted a unity, albeit at different stages of 'development', was in the 19th century challenged with a new way of thinking. The 'savagery' of certain races was no longer regarded as a stage in their progress towards 'civilisation', but as their permanent state. What caused this shift? In Kay Anderson's provocative new account, she argues that British colonial encounters in Australia from the late 1700s with the apparently unimproved condition of the Australian Aborigine, viewed against an understanding of 'humanity' of the time (that is, as characterised by separation from nature), precipitated a crisis in existing ideas of what it meant to be human. This lucid, intelligent and persuasive argument will be necessary reading for all scholars and upper-level students interested in the history and theories of 'race', critical human geography, anthropology, and Australian and environmental studies.

Dark Vanishings Patrick Brantlinger,2014-01-15 Patrick Brantlinger here examines the commonly held nineteenth-century view that all primitive or savage races around the world were doomed sooner or later to extinction. Warlike propensities and presumed cannibalism were regarded as simultaneously noble and suicidal, accelerants of the downfall of other races after contact with white civilization. Brantlinger finds at the heart of this belief the stereotype of the self-exterminating savage, or the view that savagery is a sufficient explanation for the ultimate disappearance of savages from the grand theater of world history. Humanitarians, according to Brantlinger, saw the problem in the same terms of inevitability (or doom) as did scientists such as Charles Darwin and Thomas Henry Huxley as well as propagandists for empire such as Charles Wentworth Dilke and James Anthony Froude. Brantlinger analyzes the Irish Famine in the context of ideas and theories about primitive races in North America, Australia, New Zealand, and elsewhere. He shows that by the end of the nineteenth century, especially through the influence of the eugenics movement, extinction discourse was ironically applied to the great white race in various apocalyptic formulations. With the rise of fascism and Nazism, and with the gradual renewal of aboriginal populations in some parts of the world, by the 1930s the stereotypic idea of fatal impact began to unravel, as did also various more general forms of race-based thinking and of social Darwinism.

Across the Great Divide Bronwen Douglas,2013-12-19 Across the Great Divide tracks a Pacific historian's fruitful, ambivalent engagements with History and Anthropology, anticipating experiments in each discipline with the other's theories and praxis. The revised and new essays comprising this collection provide systematic critiques of aspects of received scholarly wisdom about Oceania and are linked by reflexive commentaries addressing recent postcolonial concerns. A varied but coherent set of ethnographic and historical narratives about colonial encounters in Island Melanesia is informed by particular critical focus on the paradoxes and politics of knowing indigenous pasts through colonial texts.

Darwin's Laboratory Roy M. MacLeod,Philip F. Rehbock,1994-01-01 No scientific traveler was more influenced by the Pacific than Charles Darwin, and his legacy in the region remains unparalleled. Yet the extent of the Pacific's impact on the thought of Darwin and those who followed him has not been sufficiently grasped. In this volume of essays, sixteen scholars explore the many dimensions - biological, geological, anthropological, social, and political - of Darwinism in the Pacific. Fired by Darwinian ideas, nineteenth-century naturalists within and around the Pacific rim worked to further Darwin's programs in their own research: in Seattle, conchologist P. Brooks Randolph; in Honolulu, evolutionist John Thomas Gulick; in Adelaide, botanist Richard Schomburgk; and in Malaysia, biogeographer Alfred Russel Wallace. Lesser-known enthusiasts furnished Darwin with fresh material and replied to his endless inquiries, while young aspiring biologists from Cambridge tested Darwinian ideas directly in the laboratory of the Pacific. But the implications of Darwinism for the understanding of human nature and history turned it into a public theory as well as a scientific one. Anthropologists, geographers, missionaries, politicians, and social commentators - from Australia to Japan - all found ways to adapt Darwinism to their own agendas. Darwin's Laboratory demonstrates the variety and richness of Darwinian ideas in the Pacific and, in so doing, shows how the region functioned as a testing ground for the theory of evolution. Further, it illustrates how Darwinian ideas and their European contexts helped invent and define the particular conception we have of the Pacific. Both the general reader and the specialist will find controversy, illumination, and entertainment in this, the first book to probe the extent of Darwinism and Darwinian thinking in the Pacific.

Labeling People Martin S. Staum,2003-08-20 While previous studies have contrasted the relative optimism of middle-class social scientists before 1848 with a later period of concern for national decline and racial degeneration, Staum demonstrates that the earlier learned societies were also fearful of turmoil at home and interested in adventure abroad. Both geographers and ethnologists created concepts of fundamental racial inequality that prefigured the imperialist associationist discourse of the Third Republic, believing that European tutelage would guide civilizable peoples, and providing an open invitation to dominate and exploit the uncivilizable.

Australian Science in the Making R. W. Home,Roderick Weir Home,1990-09-28 In this 1989 volume the Australian Academy of Science celebrates and assesses two centuries of Australian science.

Changing Contexts, Shifting Meanings Elfriede Hermann,2011-09-30 This book sheds new light on processes of cultural transformation at work in Oceania and analyzes them as products of interrelationships between culturally created meanings and specific contexts. In a series of inspiring essays, noted scholars of the region examine these interrelationships for insight into how cultural traditions are shaped on an ongoing basis. The collection marks a turning point in the debate on the conceptualization of tradition. Following a critique of how tradition has been viewed in terms of dichotomies like authenticity vs. inauthenticity, contributors stake out a novel perspective in which tradition figures as context-bound articulation. This makes it possible to view cultural traditions as resulting from interactions between people—their ideas, actions, and objects—and the ambient contexts. Such interactions are analyzed from the past down to the Oceanian present—with indigenous agency being highlighted. The work focuses first on early encounters, initially between Pacific Islanders themselves and later with the European navigators of the late eighteenth and early nineteenth centuries, to clarify how meaningful actions and contexts interrelated in the past. The present-day memories of Pacific Islanders are examined to ask how such memories represent encounters that occurred long ago and how they influenced the social, political, economic, and religious changes that ensued. Next, contributors address ongoing social and structural interactions that social actors enlist to shape their traditions within the context of globalization and then the repercussions that these intersections and intercultural exchanges of discourses and practices are having on active identity formation as practiced by Pacific Islanders. Finally, two authorities on Oceania—who themselves move in the intersecting space between anthropology and history—discuss the essays and add their own valuable reflections. With its wealth of illuminating analyses and illustrations, Changing Contexts, Shifting Meanings will appeal to students and scholars in the fields of cultural and social anthropology, history, art history, museology, Pacific studies, gender studies, cultural studies, and literary criticism. Contributors: Aletta Biersack, Françoise Douaire-Marsaudon, Bronwen Douglas, David Hanlon, Brigitta Hauser-Schäublin, Peter Hempenstall, Margaret Jolly, Miriam Kahn, Martha Kaplan, John D. Kelly, Wolfgang Kempf, Gundolf Krüger, Jacquelyn Lewis-Harris, Lamont Lindstrom, Karen Nero, Ton Otto, Anne Salmond, Serge Tcherkézoff, Paul van der Grijp, Toon van Meijl.

The Forging of Races Colin Kidd,2006-09-07 This book revolutionises our understanding of race. Building upon the insight that races are products of culture rather than biology, Colin Kidd demonstrates that the Bible - the key text in Western culture - has left a vivid imprint on modern racial theories and prejudices. Fixing his attention on the changing relationship between race and theology in the Protestant Atlantic world between 1600 and 2000 Kidd shows that, while the Bible itself is colour-blind, its interpreters have imported racial significance into the scriptures. Kidd's study probes the theological anxieties which lurked behind the confident facade of of white racial supremacy in the age of empire and race slavery, as well as the ways in which racist ideas left their mark upon new forms of religiosity. This is essential reading for anyone interested in the histories of race or religion.

Culture and Anomie Christopher Herbert,1991-10-18 Few ideas are as important and pervasive in the discourse of the twentieth century as the idea of culture. Yet culture, Christopher Herbert contends, is an idea laden from its inception with ambiguity and contradiction. In *Culture and Anomie*, Christopher Herbert conducts an inquiry into the historical emergence of the modern idea of culture that is at the same time an extended critical analysis of the perplexities and suppressed associations underlying our own exploitation of this term. Making wide reference to twentieth-century anthropologists from Malinowski and Benedict to Evans-Pritchard, Geertz, and Lévi-Strauss as well as to nineteenth-century social theorists like Tylor, Spencer, Mill, and Arnold, Herbert stresses the philosophically dubious, unstable character that has clung to the culture idea and embarrassed its exponents even as it was developing into a central principle of interpretation. In a series of detailed studies ranging from political economy to missionary ethnography, Mayhew, and Trollope's fiction, Herbert then focuses on the intellectual and historical circumstances that gave to culture the appearance of a secure category of scientific analysis despite its apparent logical incoherence. What he describes is an intimate relationship between the idea of culture and its antithesis, the myth or fantasy of a state of boundless human desire—a conception that binds into a single tradition of thought such seemingly incompatible writers as John Wesley, who called this state original sin, and Durkheim, who gave it its technical name in sociology: anomie. Methodologically provocative and rich in unorthodox conclusions, *Culture and Anomie* will be of interest not only to specialists in nineteenth-century literature and intellectual history, but also to readers across the wide range of fields in which the concept of culture plays a determining role.

The Color of Liberty Sue Peabody,Tyler Stovall,2003-06-30 France has long defined itself as a color-blind nation where racial bias has no place. Even today, the French universal curriculum for secondary students makes no mention of race or slavery, and many French scholars still resist addressing racial questions. Yet, as this groundbreaking volume shows, color and other racial markers have been major factors in French national life for more than three hundred years. The sixteen essays in *The Color of Liberty* offer a wealth of innovative research on the neglected history of race in France, ranging from the early modern period to the present. *The Color of Liberty* addresses four major themes: the evolution of race as an idea in France; representations of the other in French literature, art, government, and trade; the international dimensions of French racial thinking, particularly in relation to colonialism; and the impact of racial differences on the shaping of the modern French city. The many permutations of race in French history—as assigned identity, consumer product icon, scientific discourse, philosophical problem, by-product of migration, or tool in empire building—here receive nuanced treatments confronting the malleability of ideas about race and the uses to which they have been put. Contributors. Leora Auslander, Claude Blanckaert, Alice Conklin, Fred Constant, Laurent Dubois, Yaël Simpson Fletcher, Richard Fogarty, John Garrigus, Dana Hale, Thomas C. Holt, Patricia M. E. Lorcin, Dennis McEnnerney, Michael A. Osborne, Lynn Palermo, Sue Peabody, Pierre H. Boulle, Alyssa Goldstein Sepinwall, Tyler Stovall, Michael G. Vann, Gary Wilder

Race Ivan Hannaford,1996 But he also finds the first traces of modern ideas of race and the protoscences of late medieval cabalism and hermeticism. Following that trail forward, he describes the establishment of modern scientific and philosophical notions of race in the nineteenth and twentieth centuries and shows how those notions became popular and pervasive, even among those who claim to be nonracist.

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