

## Man After Man An Anthropology Of The Future

In the Museum of Man offers new insight into the thorny relationship between science, society, and empire at the high-water mark of French imperialism and European racism. Alice L. Conklin takes us into the formative years of French anthropology and social theory between 1850 and 1900; then deep into the practice of anthropology, under the name of ethnology, both in Paris and in the empire before and especially after World War I; and finally, into the fate of the discipline and its practitioners under the German Occupation and its immediate aftermath. Conklin addresses the influence exerted by academic networks, museum collections, and imperial connections in defining human diversity socioculturally rather than biologically, especially in the wake of resurgent anti-Semitism at the time of the Dreyfus Affair and in the 1930s and 1940s. Students of the progressive social scientist Marcel Mauss were exposed to the ravages of imperialism in the French colonies where they did fieldwork; as a result, they began to challenge both colonialism and the scientific racism that provided its intellectual justification. Indeed, a number of them were killed in the Resistance, fighting for the humanist values they had learned from their teachers and in the field. A riveting story of a close-knit community of scholars who came to see all societies as equally complex, In the Museum of Man serves as a reminder that if scientific expertise once authorized racism, anthropologists also learned to rethink their paradigms and mobilize against racial prejudice—a lesson well worth remembering today.

Explores the evolution of humankind--who we are, where we came from, and where we are going

In 1981 St Martin's Press published *After Man*, the first edition of palaeontologist Dougal Dixon's vision of an 'alternative evolution': one without mankind. To some, this was seen as sacrilege, but Dixon himself only ever saw the decision to obliterate his own species from his vision as a practical one.

With *Theory of International Politics* Kenneth Waltz established Neo-realism as a major school of thought in IR, which still remains a dominant approach within the discipline in the Anglo-American world and beyond. *Man, the State and War* - his first contribution to the debate in IR and the predecessor to *Theory of International Politics* - received praise for its presentation of a discussion on the causes of international warfare as well as the possibilities of its prevention on three different levels of analysis: the individual, the state and the international system. This book reflects on the arguments presented in *Man, the State and War* from a contemporary perspective. Do Waltz's ideas still hold firm ground in the discipline? The book alerts to the perceived necessity of combining conceptions of governance and authority with considerations on the reduction of inequality at the individual, state and international level. Inequality in particular has received increased attention as a cause for violence at all three levels since Waltz published *Man, the State and War*. The book also addresses Waltz's rejection of supranationalism as the remedy for war - a view that has been challenged since he wrote the book. One theme stands out: from today's perspective, the establishment and maintenance of 'good global governance' can be considered the most important aspect for the prevention of war.

Most anthologies of Renaissance writing include only (or predominantly) male writers, whereas those that focus on women include women exclusively. This book is the first to

survey both in an integrated fashion. Its texts comprise a wide range of canonical and non-canonical writing -- including some new and important discoveries. The texts are arranged so that writing by women and men is presented together, not in a "point-counterpoint" system that would "square off" female and male writers against one another, but rather in pairs, sometimes clusters, of texts in which women's writing is foregrounded even as it appears with writing by men. The anthology arranges recently recovered texts into intriguing patterns, juxtaposing, for example, Aemelia Lanyer's country house poem with an expression of a different type of nostalgia by Surrey. It includes unconventional voices, as in the homoerotic poems by Richard Barnfield or the possibly lesbian poems by Katherine Philips. It makes newly available the voices of English Marrano women (secret Jews) and the Miltonic poetry of Jean Lead. -- D. Aldrich-Watson, University of Missouri - St. Louis

This major new atlas offers the first complete look at the evolution of the Earth, from the beginning of the solar system to the present-day. Its six sections are divided into 18 chapters setting out the geological and biological developments of each major geological period. The volume's final section looks at the ways in which the Earth and its biosphere are still evolving today. The distribution today of types of rock, geological formations, fossils and modern species are explained, and the processes of natural evolution and of landscape formation through plate tectonics are revealed here as never before.

Man the Hunted argues that primates, including the earliest members of the human family, have evolved as the prey of any number of predators, including wild cats and dogs, hyenas, snakes, crocodiles, and even birds. The authors' studies of predators on monkeys and apes are supplemented here with the observations of naturalists in the field and revealing interpretations of the fossil record. Eyewitness accounts of the 'man the hunted' drama being played out even now give vivid evidence of its prehistoric significance. This provocative view of human evolution suggests that countless adaptations that have allowed our species to survive (from larger brains to speech), stem from a considerably more vulnerable position on the food chain than we might like to imagine. The myth of early humans as fearless hunters dominating the earth obscures our origins as just one of many species that had to be cautious, depend on other group members, communicate danger, and come to terms with being merely one cog in the complex cycle of life.

From skeletons, to musculature, to the finished creature, this book is a feast for the eyes of creature enthusiasts and art buffs.

This stunning retrospective of the career of SF/fantasy artist Wayne Barlowe showcases 20 years of his remarkably detailed drawings and meticulous paintings depicting bizarre alien life forms and thrilling, futuristic space ships, weapons, and other fantastic inventions. 70 color photos. 30 line drawings.

Man After Man An Anthropology of the Future St Martins Press

Winner of the Akutagawa Prize and the Kenzaburo Oe Prize, these eleven surreal tales, set in the offices, zoos, bus stops, boutiques, and homes of contemporary Japan "are reminiscent, at least to this reader, of Joy Williams and Rivka Galchen and George Saunders" (Weike Wang, The New York Times Book Review, Editors' Choice). In the English-language debut of one of Japan's most fearlessly inventive young writers a housewife takes up bodybuilding and sees radical changes to her physique, which her

workaholic husband fails to notice. A boy waits at a bus stop, mocking commuters struggling to keep their umbrellas open in a typhoon, until an old man shows him that they hold the secret to flying. A saleswoman in a clothing boutique waits endlessly on a customer who won't come out of the fitting room, and who may or may not be human. A newlywed notices that her spouse's features are beginning to slide around his face to match her own. In these eleven stories, the individuals who lift the curtains of their orderly homes and workplaces are confronted with the bizarre, the grotesque, the fantastic, the alien--and find a doorway to liberation.

Was humanity created, or do humans create themselves? In this eagerly awaited English translation of *Le Règne de l'homme*, the last volume of Rémi Brague's trilogy on the philosophical development of anthropology in the West, Brague argues that with the dawn of the Enlightenment, Western societies rejected the transcendence of the past and looked instead to the progress fostered by the early modern present and the future. As scientific advances drained the cosmos of literal mystery, humanity increasingly devalued the theophilosophical mystery of being in favor of omniscience over one's own existence. Brague narrates the intellectual disappearance of the natural order, replaced by a universal chaos upon which only humanity can impose order; he cites the vivid histories of the nation-state, economic evolution into capitalism, and technology as the tools of this new dominion, taken up voluntarily by humans for their own end rather than accepted from the deity for a divine purpose. Brague's tour de force begins with the ancient and medieval confidence in humanity as the superior creation of Nature or of God, epitomized in the biblical wish of the Creator for humans to exert stewardship over the earth. He sees the Enlightenment as a transition period, taking as a given that humankind should be masters of the world but rejecting the imposition of that duty by a deity. Before the Enlightenment, who the creator was and whom the creator dominated were clear. With the advance of modernity and banishment of the Creator, who was to be dominated? Today, Brague argues, "our humanism . . . is an anti-antihumanism, rather than a direct affirmation of the goodness of the human." He ends with a sobering question: does humankind still have the will to survive in an era of intellectual self-destruction? *The Kingdom of Man* will appeal to all readers interested in the history of ideas, but will be especially important to political philosophers, historical anthropologists, and theologians.

Can social theories forge new paths into an uncertain future? The future has become increasingly difficult to imagine. We might be able to predict a few events, but imagining how looming disasters will coincide is simultaneously necessary and impossible.

Drawing on speculative fiction and social theory, *Theory for the World to Come* is the beginning of a conversation about theories that move beyond nihilistic conceptions of the capitalism-caused Anthropocene and toward generative bodies of thought that provoke creative ways of thinking about the world ahead. Matthew J. Wolf-Meyer draws on such authors as Kim Stanley Robinson and Octavia Butler, and engages with afrofuturism, indigenous speculative fiction, and films from the 1970s and '80s to help think differently about the future and its possibilities. Forerunners: Ideas First Short books of thought-in-process scholarship, where intense analysis, questioning, and speculation take the lead

Refrains about financial hardship are ubiquitous in contemporary Nigeria, frequently expressed through the idiom "to be a man is not a one-day job." But while men talk

constantly about money, underlying their economic worries are broader concerns about the shifting meanings of masculinity, amid changing expectations and practices of intimacy. Drawing on twenty-five years of experience in southeastern Nigeria, Daniel Jordan Smith takes readers through the principal phases and arenas of men's lives: the transition to adulthood; searching for work and making a living; courtship, marriage, and fatherhood; fraternal and political relationships; and finally, the attainment of elder status and death. He relates men's struggles both to fulfill their own aspirations and to meet society's expectations. He also considers men who behave badly, mistreat their wives and children, or resort to crime and violence. All of these men face similar challenges as they navigate the complex geometry of money and intimacy. Unraveling these connections, Smith argues, provides us with a deeper understanding of both masculinity and society in Nigeria.

An expanded edition of Dougal Dixon's classic illustrated work of speculative biology, published to celebrate the book's 40th anniversary. Features a new cover and more than 10 pages of never before seen sketches and production material. In 1981 St Martin's Press published *After Man*, the first edition of palaeontologist Dougal Dixon's vision of an 'alternative evolution': one without mankind.

Anthropology is a science whose most significant discoveries have come when it has taken its bearings from literature, and what makes Paul Radin's *Primitive Man as Philosopher* a seminal piece of anthropological inquiry is that it is also a book of enduring wonder. Writing in the 1920s, when anthropology was still young, Radin set out to show that "primitive" cultures are as intellectually sophisticated and venturesome as any of their "civilized" counterparts. The basic questions about the structure of the natural world, the nature of right and wrong, and the meaning of life and death, as well as basic methods of considering the truth or falsehood of the answers those questions give rise to, are, Radin argues, recognizably consistent across the whole range of human societies. He rejects both the romantic myth of the noble savage and the rationalist dismissal of the primitive mind as essentially undeveloped, averring that the anthropologist and the anthropologist's subject meet on the same philosophical ground, and only when that is acknowledged can anthropology begin in earnest. The argument is clearly and forcibly made in pages that also contain an extraordinary collection of poems, proverbs, myths, and tales from a host of different cultures, making *Primitive Man as Philosopher* not only a lasting contribution to the discipline of anthropology but a unique, rich, and fascinating anthology, one that both illuminates and enlarges our imagination of the human.

This American classic has been corrected from the original manuscripts and indexed, featuring historic photographs and an extensive biographical afterword.

Underlying the anthropological study of man is the principle that there is a reality to which man must adapt if he is to survive. Reproduce, and to perpetuate himself. Populations must adapt to the realities of the physical world and maintain a proper "fit" between their biological makeup and the pressures of the various niches of the world in which they seek to live. Social groups where culture is found must develop adaptive mechanisms in the organization of their social relations if there is to be order, regularity, and predictability in patterns of cooperation and competition and if they are to survive as viable units. This three-volume set of readings presents an introduction to anthropology that is unified and made systematic by focus on adaptations that have

accompanied the evolution of man, from non-human primate to inhabitant of vast urban areas in modern industrial societies. *Man in Adaptation: The Cultural Present* introduces Cultural Anthropology also from the point of view of adaptation and provides coherence for the study of human societies from man's social beginnings to the present. The book deals sequentially with the more and more complex technologies and political and social structures that have enabled different societies to make effective use of the energy potentials in their habitats. This and the two companion volumes are the first attempt to unify the disparate subject matter of anthropology within a single and powerful explanatory framework. They incorporate the work of the most renowned anthropological experts on man, and they illuminate clearly one of the most important concepts around which one can build an investigation of the nature and scope of anthropology itself. For these reasons, they are recognized as indispensable reading for every professional anthropologist and as perhaps the best available means of introducing new students to the field.

Illuminates the anxieties suffered by Americans of all classes and ages as they try to conform to the cultural norms

This volume is the result of a research project entitled "Evolutionary Continuity – Human Specifics – The Possibility of Objective Knowledge" that was carried out by representatives of six academic disciplines (evolutionary biology, evolutionary anthropology, brain research, cognitive neuroscience, cognitive psychology and philosophy) over a period of three and a half years. The starting point for the project was the newly emerging riddle of human uniqueness: though the uniqueness of human beings is undisputable, all explanations for this fact have successively been discarded or refuted in recent decades. There is no special factor that could explain the particularities of human existence. Rather, all human skills derive from a continuous relation to pre-human skills, that is to say, to elements that were developed earlier in the phylogeny and were later inherited. But starting from abilities that are anything but special, how could the particularity of human beings have evolved? This was the guiding question of the project. In this work we try to answer it by addressing the following problems: How strong is evolutionary continuity in human beings? How can we understand that it gave way to cultural discontinuity? Which aspect of cultural existence is really unique to humans? Can the possibility of objective knowledge be seen as a (admittedly extreme) case in point? – The answers are meant to help clarify the central issue of contemporary scientific anthropology.

A classic work in the anthropology of law, this book offered one of the first ambitiously conceived analyses of the fundamental rights and duties that are treated as law among nonliterate peoples (labeled primitive at the time of the original publication). The heart of the book is a description and analysis of the law of five societies: the Eskimo; the Ifugao of northern Luzon in the Philippines; the Comanche, Kiowa, and Cheyenne tribes of the western plains of the United States; the Trobriand Islanders of the southwest Pacific; and the Ashanti of western Africa. Hoebel's lucid analysis reveals the variety and complexity of these societies' political and legal institutions. It emphasizes their use of due process in adjudication and enforcement and highlights the importance of general explicit standards of conduct in these societies. In offering these detailed case studies of societies studied by other anthropologists, and in outlining an influential approach to the subject, it remains an illuminating book for both scholars and students.

Wolf and Man: Evolution in Parallel is a collection of papers that discusses certain crucial attributes of humans including traits that are shared with other social predators. Some papers describe the wolf as the equal of man—the animal is a social hunter of large game, disregards human boundaries and properties, and consume livestock when it is necessary. The wolf's will to survive is as great as that of man, and brings along many resources to the competition. Several papers review the behavior and culture of man, wolf, dog, and the Chipewyan people who hunted caribou. Another paper examines the communication, cognitive mapping, and strategy in wolves and hominids. Hominids have developed cognitive maps, forced by their predation on large animals to cover wider ranges, to communicate and form complex sequences of utterances. One paper notes that the wolf was able to penetrate on every continent except Australia and Africa due to the Australian continent's isolation. In Africa, there is no ecological space for another highly organized social hunter of large game. The collection can be appreciated by anthropologists, sociologists, psychologists, and scientists involved in paleontology and human evolution.

### SCIENCE/MATHEMATICS

An influential geneticist traces his investigation into the genes of humanity's closest evolutionary relatives, explaining what his sequencing of the Neanderthal genome has revealed about their extinction and the origins of modern humans.

"Clement Greenberg is, internationally, the best-known American art critic popularly considered to be the man who put American vanguard painting and sculpture on the world map. . . . An important book for everyone interested in modern painting and sculpture."—The New York Times

In the 1920s an international team of scientists and miners unearthed the richest evidence of human evolution the world had ever seen: Peking Man. After the communist revolution of 1949, Peking Man became a prominent figure in the movement to bring science to the people. In a new state with twin goals of crushing "superstition" and establishing a socialist society, the story of human evolution was the first lesson in Marxist philosophy offered to the masses. At the same time, even Mao's populist commitment to mass participation in science failed to account for the power of popular culture—represented most strikingly in legends about the Bigfoot-like Wild Man—to reshape ideas about human nature. The People's Peking Man is a skilled social history of twentieth-century Chinese paleoanthropology and a compelling cultural—and at times comparative—history of assumptions and debates about what it means to be human. By focusing on issues that push against the boundaries of science and politics, The People's Peking Man offers an innovative approach to modern Chinese history and the history of science.

The book represents original research in a field of study rarely pursued while analysing the intellectual dimensions of disputes over ethically sensitive issues that occur in European Union politics. These disputes are generally analysed at ideological, ethical, economic and interstate levels. However, these references do not suffice in understanding the issue, which is related to a divergent perception of the essence of humanity and thus the subject matter of anthropology. The main research objective of the monograph is therefore to reconstruct the sources and the specific European Union way of thinking about the human being. Methodologically, the book expands the understanding of political anthropology within political science and presents a range of suitable instruments for pursuing anthropological research. At the theoretical level, it proposes an anthropological typology of the main currents of European political thought and reveals their prominence for the anthropological orientation of the EU's axiology. Empirically, it provides an analysis of the anthropological features of European Union institutions and policies

