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Bastian is remembered as one of the pioneers of the concept of the 'psychic unity of mankind' – the idea that all humans share a basic mental framework. This became the basis in other guises of 20th century structuralism, and influenced Carl Jung's idea of the collective unconscious. He also argued that the world was divided up into different 'geographical provinces' and that each of these provinces moved through the same stages of evolutionary development.

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Adolf Bastian - Wikipedia

Adolf Bastian, (born June 26, 1826, Bremen, Ger.—died Feb. 2, 1905, Port of Spain, Trinidad), ethnologist who theorized that there is a general psychic unity of humankind that is responsible for certain elementary ideas common to all peoples.

Adolf Bastian | German ethnologist | Britannica

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Adolf Bastian was a German Ethnologist and polymath who coined the phrase "psychic unity of man." Studying diverse cultural around the globe he came to understand that myths, rituals and technology was too similar in too many disparate places to be accounted for by the diffusion model of cultural artifacts and transmission of what today we would call a cultural meme.

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Adolf Bastian and the Psychic Unity of Mankind has 2 ratings and 2 reviews. Greg said: Adolf Bastian was a German Ethnologist and polymath who coined the. The postulate of "the psychic unity of mankind" states that all human beings, regardless The postulate was originally formulated by Adolf Bastian, the "father of.

ADOLF BASTIAN AND THE PSYCHIC UNITY OF MANKIND PDF

Bastian is remembered as one of the pioneers of the concept of the "psychic unity of mankind"-the idea that all human beings share

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of a basic mental framework. After traveling to different parts of the world, Bastian noticed similarities in different cultures.

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The psychic unity of humankind (or mankind) enters the anthropological lexicon in the work of Adolf Bastian (1826-1905). The idea itself, however, is too large to belong to any single person. An intimation that there is a "humanity" and that it is "one," regardless of differences of caste, age, sex, or nation, is ethnographically rare but not unique.

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Adolf Bastian and the psychic unity of mankind : the ...

Adolf Bastian was a German Ethnologist and

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polymath who coined the phrase “psychic unity of man. He had always been an avid collector, and his contributions to Berlin’s Royal museum were so copious that a second museumthe Museum of Folkart, was founded largely as a result of Bastian’s contributions.

ADOLF BASTIAN AND THE PSYCHIC UNITY OF MANKIND PDF

Adolf Bastian and the Psychic Unity of Mankind: The Foundations of Anthropology in Nineteenth Century Germany. Münster: Lit Verlag, 2005. Re-edition of original edition

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with University of Queensland Press of 1983.
Penny, H. Glenn. Objects of Culture:
Ethnology and Ethnographic Museums in
Imperial Germany.

Adolf Bastian | Encyclopedia.com

Bastian is remembered as one of the pioneers of the concept of the 'psychic unity of mankind' – the idea that all humans share a basic mental framework. This became the basis in other guises of 20th century structuralism , and influenced Carl Jung 's idea of the collective unconscious .

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Adolf Bastian mapped a programme for anthropological research in the nineteenth century which is still accepted in the international scholarly community today, without the figure of its founder being known. This is the first time that seminal pieces of the work of this much-neglected scholar have been translated into English. Bastian had an impact, directly and indirectly, on geography, psychology, comparative religious studies, and ethnology in the twentieth century.

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Adolf Bastian mapped a program for anthropological re-search in the nineteenth century that is still accepted in the international scholarly community today. Despite this, Bastian is not widely known as its founder. This is the first time that seminal pieces of the work of this much-neglected scholar have been translated into English. Bastian had an impact, directly and indirectly, on geography, psychology, comparative religious studies, and ethnology in the twentieth century. This volume demonstrates why that is so. Klaus-Peter

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Kpping is professor of anthropology at the Ruprecht-Karls-University, Heidelberg, Germany.

Is it in our nature to be altruistic, or evil, to make art, use tools, or create language? Is it in our nature to think in any particular way? For Daniel L. Everett, the answer is a resounding no: it isn't in our nature to do any of these things because human nature does not exist—at least not as we usually think of it. Flying in the face of major trends in Evolutionary Psychology and related fields, he offers a provocative and

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Compelling argument in this book that the only thing humans are hardwired for is freedom: freedom from evolutionary instinct and freedom to adapt to a variety of environmental and cultural contexts. Everett sketches a blank-slate picture of human cognition that focuses not on what is in the mind but, rather, what the mind is in—namely, culture. He draws on years of field research among the Amazonian people of the Pirahã in order to carefully scrutinize various theories of cognitive instinct, including Noam Chomsky's foundational concept of universal grammar, Freud's notions of

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unconscious forces, Adolf Bastian's psychic unity of mankind, and works on massive modularity by evolutionary psychologists such as Leda Cosmides, John Tooby, Jerry Fodor, and Steven Pinker. Illuminating unique characteristics of the Pirahã language, he demonstrates just how differently various cultures can make us think and how vital culture is to our cognitive flexibility. Outlining the ways culture and individual psychology operate symbiotically, he posits a Buddhist-like conception of the cultural self as a set of experiences united by various apperceptions, episodic memories, ranked

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values, knowledge structures, and social roles—and not, in any shape or form, biological instinct. The result is a fascinating portrait of the “dark matter of the mind,” one that shows that our greatest evolutionary adaptation is adaptability itself.

Extracted from Volume 8. Includes the title essay and "On Psychic Energy."

A Jungian psychologist explains how careful

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analyses of fairy tales like "Beauty and the Beast" can lead to a better understanding of human psychology Of the various types of mythological literature, fairy tales are the simplest and purest expressions of the collective unconscious and thus offer the clearest understanding of the basic patterns of the human psyche. Every people or nation has its own way of experiencing this psychic reality, and so a study of the world's fairy tales yields a wealth of insights into the archetypal experiences of humankind. Perhaps the foremost authority on the psychological interpretation of fairy tales is Marie-Louise

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von Franz. In this book—originally published
as An Introduction to the Interpretation of
Fairy Tales —she describes the steps involved
in analyzing and illustrates them with a
variety of European tales, from "Beauty and
the Beast" to "The Robber Bridegroom." Dr.
von Franz begins with a history of the study
of fairy tales and the various theories of
interpretation. By way of illustration she
presents a detailed examination of a simple
Grimm's tale, "The Three Feathers," followed
by a comprehensive discussion of motifs
related to Jung's concept of the shadow, the
anima, and the animus. This revised edition

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The Cambridge Handbook of Consciousness is the first of its kind in the field, and its appearance marks a unique time in the history of intellectual inquiry on the topic. After decades during which consciousness was considered beyond the scope of legitimate scientific investigation, consciousness re-emerged as a popular focus of research towards the end of the last century, and it has remained so for nearly 20 years. There are now so many different lines of investigation on consciousness that the time

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has come when the field may finally benefit from a book that pulls them together and, by juxtaposing them, provides a comprehensive survey of this exciting field. An authoritative desk reference, which will also be suitable as an advanced textbook.

Everett sketches a blank-slate picture of human cognition that focuses not on what is in the mind but, rather, what the mind is in- namely, culture. He draws on years of field research among the Amazonian people of the Pirahã in order to carefully scrutinize various theories of cognitive instinct,

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including Noam Chomsky's foundational concept of universal grammar, Freud's notions of unconscious forces, Adolf Bastian's psychic unity of mankind, and works on massive modularity by evolutionary psychologists such as Leda Cosmides, John Tooby, Jerry Fodor, and Steven Pinker. Illuminating unique characteristics of the Pirahã language, he demonstrates just how differently various cultures can make us think and how vital culture is to our cognitive flexibility. Outlining the ways culture and individual psychology operate symbiotically, he posits a Buddhist-like conception of the cultural self

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as a set of experiences united by various
apperceptions, episodic memories, ranked
values, knowledge structures, and social
roles-and not, in any shape or form,
biological instinct.

Gentlemen and Amazons traces the nineteenth-
century genesis and development of an
important contemporary myth about human
origins: that of a matriarchal prehistory.
Cynthia Eller explores the intellectual
history of the myth, which arose not from
male scholars who wanted to limit the
aspirations of the nascent women's movement

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and vindicate the patriarchal family model as a higher stage of human development. Eller tells the stories these men told, analyzes the gendered assumptions they made, and describes the moral lessons they drew from the presumed existence of prehistoric matriarchies. She reveals the astonishing variety of advocates who have supported the myth--feminists and misogynists, fascists and communists, sexual puritans and libertarians--and provides the necessary context for understanding how feminists of the 1970s and 1980s embraced as historical "fact" a discredited nineteenth-century idea.

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An exciting book to help you understand yourself and your clients, combining the symbolism of astrology with psychology. Dynamics of the Unconscious shows readers how to understand depression, the astrology and psychology of aggression, and alchemical symbolism for growth.

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