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ention, and with it, the attendant need to "rethink" symbolism, as Dan Sperber has done. Sperber bases his

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remarkably economic outline for a general theory of symbolism on the observation that we commonly speak of all symbols, including material and behavioral symbols, as if they had

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He demonstrates that symbols enter all phases of social life: those which we tend to regard as strictly pragmatic, or based on concerns with material need or advantage, as well as those which we tend to view as purely symbolic, such as ideology, ritual, myth, moral codes, and the like. . . ."— ... Rethinking Symbolism. Don Sperber, Dan ...

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Dan Sperber is a French social and cognitive scientist. He is the author numerous articles in anthropology, linguistics, philosophy and psychology and of three books: Rethinking Symbolism (Cambridge UP 1975), On Anthropological Knowledge (Cambridge UP 1985), and Explaining Culture (Blackwell 1996). In these three books, He has developed a naturalistic approach to culture under the name of 'epidemiology of representations'.

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His 1975 book Rethinking Symbolism, outlined a theory of symbolism using concepts from the burgeoning field of cognitive psychology. It was formulated as a reply to semiological theories which were becoming widespread in anthropology through the works of Victor Turner and Clifford Geertz (which formed the basis of what come to be known as symbolic anthropology).

Dan Sperber - Wikipedia

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Studienarbeit aus dem Jahr 2001 im Fachbereich Ethnologie / Volkskunde, Note: 1,0, Johannes Gutenberg-Universität Mainz (Institut für Ethnologie und Afrikastudien), Veranstaltung: Geschichte der Ethnologie II - Symbolforschung, 6 Quellen im Literaturverzeichnis, Sprache: Deutsch, Abstract: „ Im Symbolismus gibt es keinen Code, keine Bedeutung und keine Symbole! “ So oder so ähnlich könnte man zugespitzt die provokantesten Thesen in Sperbers Buch „ Le symbolisme en g é n é r a l – Rethinking symbolism “ formulieren. In der Tat geht es Sperber in erster Linie darum, einige der Grundannahmen bisheriger Symbolismus-Theorien, insbesondere des semiologischen Konzepts, in Frage zu stellen. Er greift hierzu einige der bekanntesten Theorien auf, jeweils unter dem Gesichtspunkt der von ihm kritisierten Konzepte von „ Bedeutung “ , „ Symbolismus als Code “ , „ Symbolismus als Aneinanderreihung von Symbolen “ , und versucht anhand dessen aufzuzeigen, worin er die Schwächen bzw. Fehler der Theorien sieht. Ausgehend von seiner Kritik an den bisherigen Theorien, entwickelt Sperber dann sein eigenes Konzept zur Analyse symbolischer Phänomene. Im folgenden sollen sowohl Sperbers Kritik als auch seine eigene Theorie und ihre eventuellen Schwächen dargestellt werden. Dazu soll außerdem der Beitrag Streckers zur Symbolismus-Forschung herangezogen werden, der Sperber an einigen wichtigen Stellen kritisiert, ohne jedoch dessen Theorie völlig zu verwerfen, sondern vielmehr indem er einige Lücken bei Sperber aufzeigt und versucht, diese zu ergänzen bzw. die Theorie in gewisser Weise weiterzuentwickeln und zu verbessern.

Ideas, Dan Sperber argues, may be contagious. They may invade whole populations. In the process, the people, their environment, and the ideas themselves are being transformed. To explain culture is to describe the causes and the effects of this contagion of ideas. This book will be read by all those with an interest in the impact of the cognitive revolution on our understanding of culture.

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What can be understood of other cultures? And what can we learn about people in general from the study of other cultures? In the three closely related essays that constitute this book and which have already created considerable controversy in their original French versions, and been rewritten and expanded for this edition, Dan Sperber discusses these fundamental issues of anthropology. In the first essay he analyses the way in which anthropology is written and read. In the second, he offers a novel rationalist alternative to cultural relativism, based on both anthropological and psychological arguments, and illustrated by his own fieldwork in Ethiopia. The third essay provides an assessment of the work of Lévi-Strauss, in which the arguments of the previous two essays are linked with an incisive critique of Lévi-Strauss' contribution to the study of cultural variation.

Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume *Theory in Social and Cultural Anthropology: An Encyclopedia*. Features & Benefits: Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between and among related entries, a Reader's

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Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

This volume in the Vancouver Studies in Cognitive Science series concerns metarepresentation: the construction and use of representations that represent other representations. Metarepresentations are ubiquitous among human beings, whenever we think or talk about mental states or linguistic acts, or theorize about the mind or language. This volume collects previously unpublished studies on the subject by an interdisciplinary group of contributors, including Daniel Dennett, Alvin Goldman, Keith Lehrer, Leda Cosmides and John Tooby.

Carey begins by characterizing the innate starting point for conceptual development, namely systems of core cognition. Representations of core cognition are the output of dedicated input analyzers, as with perceptual representations, but these core representations differ from perceptual representations in having more abstract contents and richer functional roles. Carey argues that the key to understanding cognitive development lies in recognizing conceptual discontinuities in which new representational systems emerge that have more expressive power than core cognition and are also incommensurate with core cognition and other earlier representational systems. Finally, Carey fleshes out Quinian bootstrapping, a learning mechanism that has been repeatedly sketched in the literature on the history and philosophy of science. She demonstrates that

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Quinian bootstrapping is a major mechanism in the construction of new representational resources over the course of children's cognitive development.

When people speak, their words never fully encode what they mean, and the context is always compatible with a variety of interpretations. How can comprehension ever be achieved? Wilson and Sperber argue that comprehension is a process of inference guided by precise expectations of relevance. What are the relations between the linguistically encoded meanings studied in semantics and the thoughts that humans are capable of entertaining and conveying? How should we analyse literal meaning, approximations, metaphors and ironies? Is the ability to understand speakers' meanings rooted in a more general human ability to understand other minds? How do these abilities interact in evolution and in cognitive development? Meaning and Relevance sets out to answer these and other questions, enriching and updating relevance theory and exploring its implications for linguistics, philosophy, cognitive science and literary studies.

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