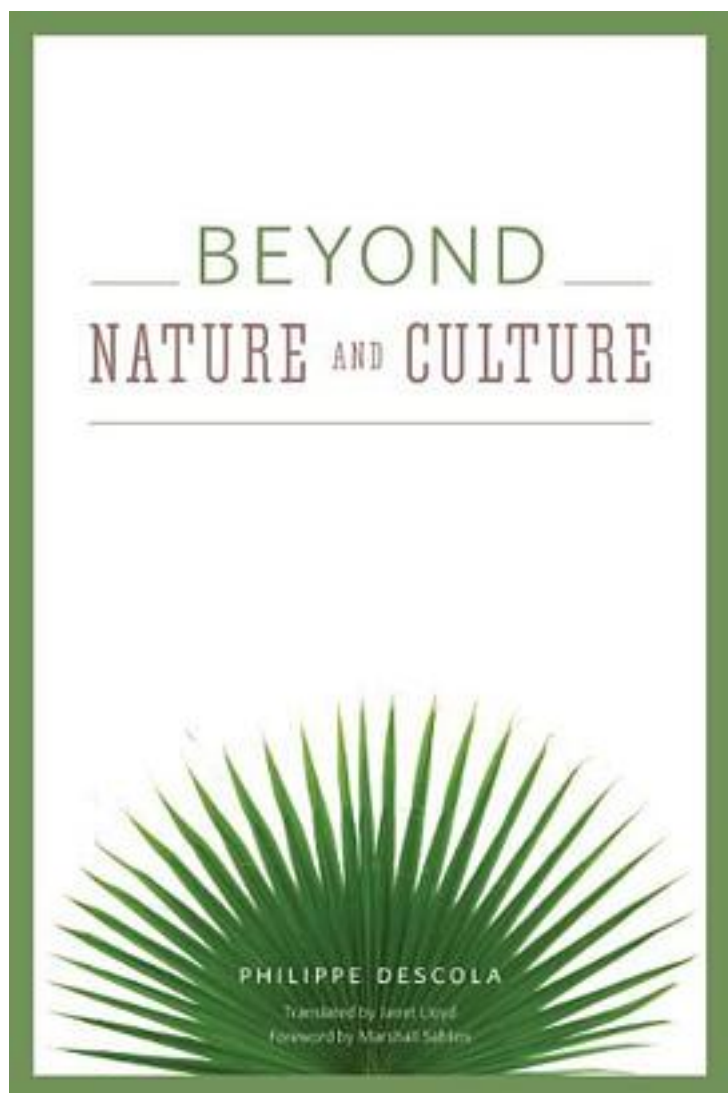


Beyond Nature and Culture



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著者:Philippe Descola

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Successor to Claude Levi-Strauss at the College de France, Philippe Descola has become one of the most important anthropologists working today, and *Beyond Nature and Culture* has been a major influence in European intellectual life since its French publication in 2005. Here, finally, it is brought to English-language readers. At its heart is a question central to both anthropology and philosophy: what is the relationship between nature and culture? Culture - as a collective human making, of art, language, and so forth - is often seen as essentially different than nature, which is portrayed as a collective of the nonhuman world, of plants, animals, geology, and natural forces. Descola shows this essential difference to be, however, not only a specifically Western notion, but also a very recent one. Drawing on ethnographic examples from around the world and theoretical understandings from cognitive science, structural analysis, and phenomenology, he formulates a sophisticated new framework, the "four ontologies" - animism, totemism, naturalism, and analogism - to account for all the ways we relate ourselves to nature. By thinking beyond nature and culture as a simple dichotomy, Descola offers nothing short of a fundamental reformulation by which anthropologists and philosophers can see the world afresh.

作者介绍:

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标签

人类学

anthropology

ontology

新物质主义

Philippe

理论

景观

建筑人类学

评论

對自然與文化的區別本身也是文化性的，而且對某些社會來說其實毫無意義。

把这本算作本体论转向的代表作是有误导性的，其本质是对ontology的研究，而真正的本体论转向，要义是ontologically做研究。但不得不说本书在将西方式本体论相对化这个任务上做出的成果是极其重要的，个人不太喜欢，但不得不承认其创造性。

难以评分。虽然本意想要超越自然和文化的二分，但是四种identification的分类仍然是基于心理和身体的二分的，并没有真正避开他想避开的东西。另外，他把现存的不同社会仍然以一种偏线性的方式排列，也从侧面表明了结构主义在如何解释历史这个问题上的无力。

虽然很易被说服，但并非无懈可击。

6、 7、 8、 9、 10

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书评

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