

Lucien Lévy-Bruhl

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HOW NATIVES THINK



With a new Introduction by C. Scott Littleton

How Natives Think

Robert R. Redfield



How Natives Think:

How Natives Think Lucien Lévy-Bruhl, This classic is organized as follows Introduction Part I Chapter I Collective Representations in Primitives Perceptions and the Mystical Character of Such Chapter II The Law of Participation Chapter III The Functioning of Prelogical Mentality Part II Chapter IV The Mentality of Primitives in Relation to the Languages They Speak Chapter V Prelogical Mentality in Relation to Numeration Part III Chapter VI Institutions in Which Collective Representations Governed by the Law of Participation Are Involved I Chapter VII Institutions in Which Collective Representations Governed by the Law of Participation Are Involved II Chapter VIII Institutions in Which Collective Representations Governed by the Law of Participation Are Involved III Part IV Chapter IX The Transition to the Higher Mental Types *How Natives Think* ,1966 **How "Natives" Think** Marshall Sahlins,1996-08-14 When Western scholars write about non Western societies do they inevitably perpetuate the myths of European imperialism Can they ever articulate the meanings and logics of non Western peoples Who has the right to speak for whom Questions such as these are among the most hotly debated in contemporary intellectual life In *How Natives Think* Marshall Sahlins addresses these issues head on while building a powerful case for the ability of anthropologists working in the Western tradition to understand other cultures In recent years these questions have arisen in debates over the death and deification of Captain James Cook on Hawai i Island in 1779 Did the Hawaiians truly receive Cook as a manifestation of their own god Lono Or were they too pragmatic too worldly wise to accept the foreigner as a god Moreover can a non native scholar give voice to a native point of view In his 1992 book *The Apotheosis of Captain Cook* Gananath Obeyesekere used this very issue to attack Sahlins s decades of scholarship on Hawaii Accusing Sahlins of elementary mistakes of fact and logic even of intentional distortion Obeyesekere portrayed Sahlins as accepting a naive ethnocentric idea of superiority of the white man over natives Hawaiian and otherwise Claiming that his own Sri Lankan heritage gave him privileged access to the Polynesian native perspective Obeyesekere contended that Hawaiians were actually pragmatists too rational and sensible to mistake Cook for a god Curiously then as Sahlins shows Obeyesekere turns eighteenth century Hawaiians into twentieth century modern Europeans living up to the highest Western standards of practical rationality By contrast Western scholars are turned into classic custom bound natives endlessly repeating their ancestral traditions of the White man s superiority by insisting Cook was taken for a god But this inverted ethnocentrism can only be supported as Sahlins demonstrates through wholesale fabrications of Hawaiian ethnography and history not to mention Obeyesekere s sustained misrepresentations of Sahlins s own work And in the end although he claims to be speaking on behalf of the natives Obeyesekere by substituting a home made rationality for Hawaiian culture systematically eliminates the voices of Hawaiian people from their own history *How Natives Think* goes far beyond specialized debates about the alleged superiority of Western traditions The culmination of Sahlins s ethnohistorical research on Hawaii it is a reaffirmation for understanding difference **Revival: How Natives**

Think (1926) Lucien Lévy-Bruhl, 2018-12-20 Levy Bruhl speculates about what he posited as the two basic mind sets of mankind primitive and Western The primitive mind does not differentiate the supernatural from reality but rather uses mystical participation to manipulate the world Moreover the primitive mind doesn't address contradictions The Western mind by contrast uses speculation and logic How Natives Think IS an accurate and valuable contribution to anthropology *How Natives Think*, by Lucien Levy-Bruhl Lucien Lévy-Bruhl, 1966 **How "Natives" Think** Marshall Sahlins, 1995 On Captain Cook **How Natives Think**, 1966 *How Natives Think* Lucien Levy-Bruhl, 2015-02-23 2015 Reprint of 1926 Edition Full facsimile of the original edition Not reproduced with Optical Recognition Software In this work first published as *Les Fonctions Mentales dans les Sociétés Inférieures* Levy Bruhl speculated about what he posited as the two basic mindsets of mankind primitive and Western The primitive mind does not differentiate the supernatural from reality but rather uses mystical participation to manipulate the world According to Levy Bruhl moreover the primitive mind doesn't address contradictions The Western mind by contrast uses speculation and logic Like many theorists of his time Levy Bruhl believed in a historical and evolutionary teleology leading from the primitive mind to the Western mind Sociologist Stanislav Andreski argued that despite its flaws Levy Bruhl's *How Natives Think* was an accurate and valuable contribution to anthropology perhaps even more so than better known work by Claude Lévi-Strauss **How natives think, authorized tr** Lucien Lévy-Bruhl, [How Natives Think](#) Lucien Lévy-Bruhl, 2021-10-27 When Levy Bruhl uses the word primitive this does not in any way reflect a devaluation or labeling as in any way inferiority On the contrary it is Levy Bruhl who portrays the thinking of indigenous peoples as simply different from ours The work of Levy Bruhl also had a strong influence on Lev S Vygotsky and the development of his concept of culture and history Authors who from today's perspective and in the face of current research were far ahead of their time were often misunderstood or simply ignored by their contemporaries And even if an excerpt from an extensive work is always subjective it still offers a middle ground between subsuming under a catchphrase on the one hand and intensive preoccupation with the author and his work on the other If you want to deal intensively with the work please refer to a reprint

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