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In this work Tim Ingold offers a compelling strategy to understand how people perceive their surroundings. He argues that what we are used to calling cultural variation consists primarily of variations in skill. Neither congenital nor acquired, skills are cultivated, incorporated into the human organism through practice and training in an environment. They are therefore as much biological as cultural. The twenty-three essays that consist of this book focus in turn on the procurement of livelihoods, on what it means to live, and on the nature of skill, weaving together methods from social anthropology, ecological psychology, developmental biology and phenomenology in a way that has never been tried before. The book revolutionizes how we think about what is biological and cultural in humans, about evolution and history, and actually about what it means for people – at once organisms and people – to inhabit an environment. Reissued with a brand new foreword, The Perception of the Environment is important reading not only for anthropologists but also for biologists, psychologists, archaeologists, geographers and philosophers. The 蜡-10-16 00:53:52 Routledge2011ン中ン中Animic society中ン対中ン说跟中中ン做the跑中ン几中ン泪 Take Totemism, animism and the depiction of animals for example. He describes totemism as follows: People and other cre... (中中) 11应 the DOI link for The Perception of the EnvironmentThe Perception of the Environment bookDOI link for The Perception of the EnvironmentThe Perception of the Environment bookeBook Published October 5, 2000DOI In this work Tim Ingold offers a compelling strategy to understand how people perceive their surroundings. He argues that what we are used to calling cultural variation consists primarily of variations in skill. Neither congenital nor acquired, skills are cultivated, incorporated into the human organism through practice and training in an environment. 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He argues that what we are used to calling cultural variation consists primarily of variations in skill. Neither congenital nor acquired, skills are cultivated, incorporated into the human organism through practice and training in an environment. They are therefore as much biological as cultural. To account for the generation of skills we have therefore to understand the dynamics of development. And this in turn requires an ecological approach that is associated with active engagement with the elements of their environment. The twenty-three essays including this book focus in turn on procurement of livelihood, on what it means to live, and on the nature of skill, weaving together methods from social anthropology, ecological psychology, developmental biology and phenomenology in a way that has never been tried before. The book revolutionizes how we think about what is biological and cultural in humans, about evolution and history, and actually about what it means for people – at once organisms and people – to inhabit an environment. Reissued with a brand new foreword, The Perception of the Environment is important reading not only for anthropologists but also for biologists, psychologists, archaeologists, geographers and philosophers. In this work Tim Ingold offers a compelling strategy to understand how people perceive their surroundings. He argues that what we are used to calling cultural variation consists primarily of variations in skill. Neither congenital nor acquired, skills are cultivated, incorporated into the human organism through practice and training in an environment. They are therefore as much biological as cultural. 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Especially since he often works in an area where caricatures, ideological trimmings and sword abuse in the water tend to invade scientific literature: the relationship between communities and their environments. The accompanying expansions of more fleeting reductionism than ever before and sophisticated relativism make it an exception in the English-speaking world, and he is increasingly invited to occupy the place that Marshall Sahlins faced with the adventurous speculation sensibilities about biology. Although his thinking is less spectacular and his formulas less lapidary, notice that one will take the opposite of a reproach, even if it somewhat undermines his social ability to be authoritative. 2The perception of the environment is less an essay than a compendium. Twenty-three texts compose it, some 20 of which have already been published between 1993 and 2000 in collective works or magazines. For the remaining three, two were written specifically on this occasion (Chap. XIII and XIV) and the last one came from a seminar. The book therefore brings small new elements to specialists and its practical interest lies mainly in the fact that it collects these contributions. On the other hand, it would be really a shame if the volume was not bought by all humanities, as it is a remarkable teaching material. Both original and innovative, it will give students the opportunity to assimilate the recent interdisciplinary relationships and new themes that are open to discussion. It is up to them to sort out promising issues and more or less sterile considerations. 3Ingold nourishes his reflection of all which he hears about him, and indeed, he listens much. Allergic to impenetrable boundaries and supposed impassable demarcation lines (starting with those tracked by Cartesianism), he strives to interpret his data in such a way that it is entered into a large table and embellishes his analyses with multiple figures and educational diagrams. One of the first admissions - rather insidious - devoted to André Leroi-Gourhan in an Anglo-Saxon ethno-ecological bibliography (Le Geste et la parole was finally translated in 1993) will be welcomed. André Georges Haudricourt, whose major contributions are closely related to Ingold's case, is still missing. But let us not despair! 4The scientist who plunges into the chaos of theory is exposed to quickly wearing a philosopher's label, even if he only strives to remove the whirlwinds that make his colleagues run in circles. It's a convenient way for his detractors to exclude his words from what's supposed to be about real work science. Ingold is no exception to the rule and suffers little or no disadvantages of this reputation. The fact remains that an English anthropologist who can devote with finesse to the perception of the environment without ignoring the methods, techniques and all materiality of the social now appears as a rare gem. Rare.

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