

## VITAL TOPICS FORUM

## “My Favorite Book!”: Voicing Mary Douglas for Twenty-First-Century Conversations

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These reflections originate in an encounter I had with Mary Douglas in the mid-1980s, when she had a regular visiting appointment at my university. Arriving at my office for the first time one day before we headed to lunch together, she paused at the threshold to take in the wall of volumes before her and exclaimed “My favorite book!” before making a baseline for the one item in my Douglas collection that you are probably not picturing.

The book she singled out was *Rules and Meanings* (hereafter *R&M*), a compilation claiming “philosophical forebears for a course of anthropology that I like to teach” (9). Published in 1973, *R&M* is subtitled *The Anthropology of Everyday Knowledge, Selected Readings*. This anthology’s 319 pages comprise forty-five selections by thirty-four different authors from anthropology, linguistics, philosophy, sociology, and more, including a few surprises: for example, writings by someone identified only as “Mrs Humphry” (author of *Manners for Women*, a 1897 etiquette guide), by the avant-garde composer John Cage, and by the Nobel Prize-winning novelist Hermann Hesse, whose works (e.g., *Siddhartha*, *The Glass Bead Game*) were 1960s countercultural best sellers.

#### HER FAVORITE BOOK? ON GOING WITHOUT SAYING

At the time, I found her choice curious. With only a five-page general introduction and brief paragraph-long prefaces for each of the book’s eight sections, Douglas appears mostly absent in this text. On second glance, however, that appearance dissolves. While many volumes in the Penguin Education series to which *R&M* belongs appear to background their editors and contain abbreviated selections, Douglas’s volume is an extreme case. Because many of its excerpts are so extraordinarily brief and therefore so removed from their original contexts, Douglas’s orchestrating presence is palpable.

As a step toward discovering how others have perceived *R&M*’s orchestration, I looked for reviews. Richard Fardon’s

(1999) excellent “intellectual biography” provides a comprehensive listing of reviews of Douglas’s work, but none for *R&M*. In the end, I found only two reviews.<sup>1</sup> Writing in *The British Journal of Social Work*, Ralph Radstock’s (1974) attention was drawn, as mine had been, toward divining the editor’s purposes. He noted that the text’s selections show how even the apparently arbitrary conventions of etiquette and the abstractions of musical composition have sociological rationales. Drawing a lesson for social workers who, he suggested, are inclined to focus on personal meanings, he asserted that since the “accepted ways of ‘making sense’ of the world” vary across social systems, Douglas’s critical point must be that if we ourselves were relocated, “our ‘common sense’ would have been different from what it is” (377–78). While Radstock lamented the absence in *R&M* of excerpts from Douglas’s well-known published work, Williams McCormack’s (1976) review in *American Anthropologist* takes the opposite tack. He simply summarized her introduction and the preface to *R&M*’s first section (see below), as if acknowledging that the whole book (as Douglas herself put it) “expounds . . . what this editor believes ought to be accepted in anthropology” (Douglas 1973, 9).

In the present context, the relative obscurity of *R&M* is doubly ironic. After all, the collection’s motivating idea is similar in spirit to that of the “Voicing the Ancestors” series to which this paper contributes. In his introduction to the first “Voicing” collection, Richard Handler (2016, 368) recalled what he and Ira Bashkow learned from their teacher, historian of anthropology George Stocking, that “anthropology as a discipline . . . looped back on itself throughout its historical trajectory; texts that were theoretically salient at one point might fall into insignificance only to be revived a generation or two later, not solely as history but as currently useful theory. And of course, texts that had remained in obscurity hold the potential, we believed, to become theoretically salient again.” In *R&M*, Douglas deepens this idea of recurrent forgetting and rediscovery in disciplinary histories by locating that scholarly dynamic within an encompassing “anthropology of everyday knowledge.” Douglas emphasizes the need to recover one particularly elusive insight. Her single most powerful articulation of this warning prefaces the anthology’s first section, as follows:

# First Century Conversations

**Walter Savage Landor**



## First Century Conversations:

First Century Conversations James Comfort Smith,1999-01-01 The popular encyclopedia; or, 'Conversations Lexicon': [ed. by A. Whitelaw from the Encyclopedia Americana]. Popular encyclopedia,1879 **The Popular Encyclopedia, Or Conversations Lexicon** Encyclopaedias,1876 *Who in the World Was Jesus* Carl E. Roemer,2018-12-11 This book scrutinizes the 39 parables attributed to Jesus in the Gospels Jesus was a part of a story telling society in the first century land of Israel A popular maxim characterizes them as earthly stories with heavenly meanings They often appear that way in context of the Gospels of the New Testament However if you retroject them back into the dynamic context of the life and activity of Jesus they suddenly assume not just a spiritual but also a more earthly vibrancy Knowing that context the reactions of his contemporaries become clear we can grasp how they were heard what people would think of the parables message and the character of the messenger Jesus society was in a crisis and part of the intent of Jesus was to address that crisis and rescue his beloved nation from disaster Story telling changes the way people think and makes them more attentive to new ideas Although to describe Jesus message as subversive may seem to be a distasteful characterization his parables were meant to subvert popular thought and belief In this he was completely faithful however to Israel s faith which at its deepest level rebels against the powers of this world In the parables we meet Jesus on the ground as he walked the hills of the Galilee gathered hearers in the villages and sat among his contemporaries and called them to revolutionize mind and heart and as the prophets of old also had implored the nation to return to the gracious heart of their God In this reading of the parables the reader will be surprised challenged and perhaps even be disturbed by the Jesus who emerges in his stories we call parables Lifestyle Medicine, Second Edition James M. Rippe,2013-03-15 There is no doubt that daily habits and actions exert a profound health impact The fact that nutritional practices level of physical activity weight management and other behaviors play key roles both in the prevention and treatment of most metabolic diseases has been recognized by their incorporation into virtually every evidence based medical guideline Despite this widespread recognition physicians and other healthcare workers often cannot find a definitive and comprehensive source of information on all of these areas Designed for physicians and other health care workers Lifestyle Medicine Second Edition brings together evidence based research in multiple health related fields to assist practitioners both in treating disease and promoting good health Sections cover nutrition and exercise behavioral psychology public policy and management of a range of disorders including cardiovascular disease endocrine and metabolic dysfunction obesity cancer immunology and infectious diseases pulmonary disorders and many more *The Popular Encyclopedia, Or Conversations Lexicon* ,1873 *The Oxford History of Anglicanism, Volume IV* Jeremy Morris,2017-02-16 The Oxford History of Anglicanism is a major new and unprecedented international study of the identity and historical influence of one of the world s largest versions of Christianity This global study of Anglicanism from the sixteenth century looks at how was Anglican identity constructed and contested at various periods since the sixteenth

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*Secularism in Comparative Perspective* Jonathan Laurence, 2023-01-03 This book confronts the key questions surrounding comparative secularism in historical perspective The contributions critically consider the normative ideas and alternative political arrangements that govern religion's relation to politics and to the public and private spheres Containing contributions by world renowned scholars such as Michael Walzer Asma Afsaruddin and Sudipta Kaviraj this book recounts the arguments debates and disputations regarding secular arguments for accommodating religion It does so in both critical and appreciative ways and describes some of the outcomes in actually existing institutions policies and practical arrangements With the addition of many non Western experiences and viewpoints on how secularism is theorized and lived politically and historically and from Europe and Asia to Africa and the Americas this volume is of great value political philosophers across the globe **Imaginary Conversations: Classical dialogues (Roman) Dialogues of sovereigns and statesmen** Walter Savage Landor, 1909 **The Pink Line** Mark Gevisser, 2020-07-28 A groundbreaking examination of how the issues of sexuality and gender identity divide and unite the world today More than seven years in the making Mark Gevisser's *The Pink Line* is an exploration of how the conversation around sexual orientation and gender identity has come to describe and divide the world in an entirely new way over the first two decades of the twenty first century A new *Pink Line* Gevisser argues has been drawn across the globe and he takes readers to its frontiers Between sensitive and sometimes startling profiles of the queer people he's encountered along the *Pink Line* from Israel to Russia Michigan to Mexico Gevisser offers sharp analytical chapters exploring identity politics religion gender ideology capitalism human rights moral panics geopolitics and what he calls the new transgender culture wars What results is a moving and multifaceted picture of the world today and the queer people defining it Eye opening heartfelt expertly researched and compellingly narrated *The Pink*

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**Catalogue** Bates College (Lewiston, Me.),1908      **Conversations** Jack Selzer,1996-07      **Topics for Conversation** Lady Florence Eveleen Eleanore Olliffe Bell,1907      **Imaginary Conversations: Dialogues of sovereigns and statesmen** Walter Savage Landor,1881      **Catalog** Pennsylvania State University,1904      **Dialogues of sovereigns and statesmen** Walter Savage Landor,1876

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