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| Nota di contenuto       | The Anthropology of Moralities; ACKNOWLEDGEMENTS; Chapter 1. INTRODUCTION: WHY THERE SHOULD BE AN ANTHROPOLOGY OF MORALITIES; Chapter 2. NORM AND SPONTANEITY: ELICITATION WITH MORAL DILEMMA SCENARIOS; Chapter 3. LIFE HISTORY AND PERSONAL EXPERIENCE: THE MORAL CONCEPTIONS OF A MUSCOVITE MAN; Chapter 4. MORALITY, VALUE AND RADICAL CULTURAL CHANGE; Chapter 5. ACCELERATED GLOBALISATION AND THE CONFLICTS OF VALUES SEEN THROUGH THE LENS OF TRANSNATIONAL ADOPTION: A COMPARATIVE PERSPECTIVE; Chapter 6. MORALITY, SELF AND POWER: THE IDEA OF THE MAHALLA IN UZBEKISTAN Chapter 7. MORALISING FEMALE SEXUALITY: THE INTERSECTIONS BETWEEN MORALITY AND SEXUALITY IN RURAL VIETNAMChapter 8. NARRATIVE ETHICS: THE EXCESS OF GIVING AND MORAL AMBIGUITY IN THE LAO VESSANTARA-JATAKA; Chapter 9. ADOPTING AN OBLIGATION: MORAL REASONING ABOUT BOUGAINVILLEAN CHILDREN'S ACCESS TO SOCIAL SERVICES IN NEW IRELAND; Chapter 10. BETWEEN FACTS AND NORMS: TOWARDS AN ANTHROPOLOGY OF ETHICAL PRACTICE; REFERENCES; NOTES ON CONTRIBUTORS; INDEX |
| Sommario/riassunto      | Anthropologists have been keenly aware of the tension between cultural relativism and absolute norms, and nowhere has this been more acute than with regards to moral values. Can we study the Other's   |

morality without applying our own normative judgments? How do social anthropologists keep both the distance required by science and the empathy required for the analysis of lived experiences? The plurality of moralities has not received an explicit and focused attention until recently, when accelerated globalization often resulted in the collision of different value systems. Observing, describin

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