

UC Irvine

UC Irvine Previously Published Works

Title

Entry for "Carol Greenhouse"

Permalink

<https://escholarship.org/uc/item/4m13936h>

ISBN

9780415223799

Author

Maurer, WM

Publication Date

2004

Copyright Information

This work is made available under the terms of a Creative Commons Attribution License, available at

<https://creativecommons.org/licenses/by/4.0/>

Peer reviewed

Education

BA University of Cambridge, 1958
 MA McGill University, 1960
 Ph.D. University of Chicago, 1963

Fieldwork

Canadian Arctic, 1959, 1960, 1963–4, 1967–8, 1972, 1976, 1986 (inc. Greenland), 2000 (39 months total)
 Chicago, 1961–3
 Japan, 1974, 1979, 1987, 1989–90, 1992, 1993, 1994, 2000, 2002 (16 months total)

Key Publications

- (1969) *Eskimos without Igloos: Social and Economic Development in Sugaluk*, Boston: Little, Brown & Company.
 (ed.) (1976) *Ethnic and Tourist Arts: Cultural Expressions from the Fourth World*, Berkeley: University of California Press.
 (1977) 'Tourism: the sacred journey', in V. Smith (ed.) *Hosts and Guests: The Anthropology of Tourism*, Philadelphia: University of Pennsylvania Press.
 (1983) *To Pray, Pay, and Play: The Cultural Structure of Japanese Domestic Tourism*, Aix-en-Provence: Centre des Hautes Études Touristiques.

JONATHAN SKINNER

Greenhouse, Carol J.

b. 1950, New Haven, Connecticut, USA

Carol Greenhouse has made signal contributions to sociocultural anthropology in five key respects. First, Greenhouse argued that legal anthropology's focus on court cases missed instances where the avoidance of conflict served to maintain social order. Legal anthropologists had held that cases were a privileged site to witness the underlying rules of social order maintained by law or law-like institutions. Her ethnography among Baptists in suburban Atlanta demonstrated how religion,

specifically prayer and notions of 'inner' faith (as opposed to public demonstrations of faith), turned social conflicts into spiritual ones and the quest for vengeance and redress into a search for salvation and forgiveness. Second, Greenhouse broke ground by bringing ethnographic tools to bear on 'modern' social forms and processes, notably, the law and religion in the USA. These domains have often been treated in isolation from one another because of the conceit that American modernity is defined by secularism. Greenhouse's work significantly complicates such an assumption. Third, Greenhouse extended her research on modern social forms by turning the anthropological gaze back on ethnography, asking whether and how ethnographic practice itself is a form of democratic discourse. This line of thinking is represented in her co-authored book on law and community in the USA as well as her writings on democracy and the legacies of liberalism. Fourth, Greenhouse's project on time and temporality demonstrates how these are fundamentally political projects and not simply the given background to social processes. Examining constructions of temporality in three very different state contexts (ancient China, the Aztec empire, and the contemporary USA), Greenhouse explores the interface between law, politics, and time in order to map out the interlocking temporal and social fields within which political authority is constituted. Fifth, and finally, Greenhouse has provided exemplary service to anthropology and interdisciplinary sociolegal research. She was president of the Law and Society Association and the Association for Political and Legal Anthropology, and has held numerous other positions in anthropological and sociolegal professional organisations. She also served as editor of *American Ethnologist* (1998–2002), which has become the most cited journal in sociocultural anthropology (according to the 2001 Institute for Scientific Information Journal Citation Report), a testament to her professional integrity and intellectual generosity.

Education

AB Radcliffe College, 1971

Ph.D. Harvard University, 1976

Fieldwork

Atlanta, Georgia, USA, 1973–5, 1980

Various archives and libraries, 1983–2002

Key Publications

(1986) *Praying for Justice: Faith, Order, and Community in an American Town*, Ithaca: Cornell University Press.

with Yngvesson, Barbara and Engel, David M.

(1994) *Law and Community in Three American Towns*, Ithaca: Cornell University Press.

(1996) *A Moment's Notice: Time Politics across Cultures*, Ithaca: Cornell University Press.

with Kheshti, Roshanak (eds) (1998) *Democracy and Ethnography: Constructing Identities in Multi-cultural Liberal States*, Albany: State University of New York Press.

BILL MAURER

Greenwood, Davydd

b. 28 September 1942, Pueblo, Colorado, USA

Davydd Greenwood is known for challenging conservative academic anthropology and advocating for an engaged scholarship that effectively addresses actual issues and conditions. His career has ranged widely, encompassing a variety of locales, topics, audiences, and methods. He has contributed to international collaborative efforts among anthropological institutions in Europe, particularly in Spain, as well as in North America and Latin America. Greenwood has made major contributions to the scholarship of political economy, nationalism and ethnicity, the anthropology of tourism, nature-culture debates, medical anthropology, anthropological history and processes of institutionalisation, and participatory action research.

Greenwood began his career doing fieldwork in Spain, especially in the Basque country, after a brief stint in Mexico. His dissertation research challenged the mechanistic application of contemporary 'formalist' and 'substantivist' approaches to economic analysis by documenting how examining both pecuniary and non-pecuniary factors is essential to understand farming practices. He proposed an analytical model based on 'a reasoned blend of economic and cultural elements' (Greenwood 1976: 18). Stressing the inherent complexity of sociocultural processes and the conceptual importance of questioning reified categories of analysis became Greenwood's scholarly hallmark.

Greenwood recognised the importance of tourism as a significant sociocultural activity rather than just a developmental economic strategy that needed to be considered in anthropological analysis. In a foundational article for the anthropology of tourism, he documented tourism's complexity and the paradox of its commoditisation of culture while embodying significant markers of local identity and history.

Greenwood has been instrumental in developing participatory action research and is among its foremost theorists and practitioners. At Cornell University, where he has taught since 1970, he collaborated with noted sociologist, William Foote Whyte, in promoting action research, which he has applied and practiced in Spain, Sweden, the USA, and Latin America.

Greenwood's international prominence was recognised by Spain's scholarly community in 1996, when it elected him *Académico Correspondiente* of the *Real Academia Española de Ciencias Morales y Políticas*, a notable distinction for a foreign scholar. Greenwood's wife, Pilar Fernández-Cañadas, has consistently been a significant scholarly partner and collaborator.

Education

BA Grinnell College, 1964

Ph.D. University of Pittsburgh, 1970