

marktschreierisch Extrempositionen vertreten hat, wie es ja in der Wissenschaft leider viel zu oft und zunehmend häufiger vorkommt. Im Gegenteil hat er Kritik sorgfältig registriert und bedacht.

Sowohl die Art, wie Geertz Wissenschaft betrieben hat und wie er inhaltlich menschliche Kultur und die Möglichkeiten der Kulturanthropologie gesehen hat, bleibt für die Zukunft höchst anregend.

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- 1968 Islam Observed. Religious Developments in Morocco and Indonesia. New Haven: Yale University. [dt. 1988a]
- 1973 The Interpretation of Cultures. Selected Essays. New York: Basic Books. [teilw. dt. 1983a]
- 1983a Dichte Beschreibung. Beiträge zum Verstehen kultureller Systeme. Frankfurt: Suhrkamp Verlag.
- 1983b Local Knowledge. Further Essays in Interpretive Anthropology. New York: Basic Books.
- 1988a Religiöse Entwicklungen im Islam. Beobachtet in Marokko und Indonesien. Frankfurt: Suhrkamp Verlag.
- 1988b Works and Lives. The Anthropologist as Author. Stanford: Stanford University Press. [dt. 1990]
- 1990 Die künstlichen Wilden. Anthropologen als Schriftsteller. München: Carl Hanser Verlag.
- 2000 Available Light. Anthropological Reflections on Philosophical Topics. Princeton: Princeton University Press.

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Opsimaths. Women, Midlife Career Shifts, and Anthropology

A Review Essay

Joan Weibel-Orlando

Why, I had pondered from time to time – actually ever since Marge Schweitzer (see p. 12) had invited me to be one of two discussants on the "Culture, History, and Narratives of the Self: Reshaping Identities, Critiquing Society" symposium panel she organized for the annual American Anthropological Association meetings in 1995 – had I not been invited to contribute to her proposed edited volume of women's personal reflections on their decisions to become anthropologists in midlife? After all, Marge (and Maria, too, for that matter) and I are long-time friends. We are all members of AAGE (the Association of Anthropologists and Gerontologists Interest Group of AAA). Both Marge and I had contributed chapters to Jay Sokolovsky's (1990) edited text "The Cultural Context of Aging." And Marge had asked me to contribute a chapter on Native American intergenerational parenting to her edited volume "American Indian Grandmothers: Traditions and Transitions" (1999). She knew my academic history (starting my undergraduate education all over again at 30 years of age). To my mind, I seemed a perfect candidate for Marge's latest book project.

Only after being asked to review "Women in Anthropology" (Cattell and Schweitzer 2006)¹ and having read Marge's preface (11f.) did I realize the reason for my absence from its impressive list of autobiographers. The editors had made the decision to limit contributors to women who had received their Ph.D.s in anthropology at statistical midlife (45 years of age). Having been hooded at 39 years, 11 months, and 15 days of age, I had been too young to be considered to have made a midlife career shift. Ironically, although I had always felt "othered" by my much younger cohort graduate students at UCLA, my anthro pals had arbitrarily "othered" me from their project for being too young! To appropriate Conroy's (2004) arresting book title, I was "betwixt and between," my perception of self as an older (returning) student and the editors' understanding of the age a woman

¹ Cattell, Maria G., and Marjorie M. Schweitzer (eds.): Women in Anthropology. Autobiographical Narratives and Social History. Walnut Creek: Left Coast Press, 2006. 259 pp. ISBN 978-1-59874-083-7. Price: \$ 29.95.