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## ADMINISTRATOR F.G. BAILEY

### Chapter 1 : Z. K. Matthews - Wikipedia

*nmu University of New Mexico Press Elites, ethnographic issues. Online version: Marcus George E. George E. Marcus Elite (Social sciences) Aufsatzsammlung en Acknowledgments / George E. Marcus -- "Elite" as a concept, theory, and research tradition -- A review of ethnographic research on elites in complex societies -- Elite communities and institutional orders.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Economists are very reluctant to recognize and accept facts in the real world that seem to fly in the face of that beautiful theory, or undermine its basic assumptions. He calls them "god-terms," indicating that they are sacred, all-powerful, and supposedly never to be questioned. The words themselves are simplified "reductions" of more complex matters, and "when we confront a simplicity we must forthwith ask ourselves what complexities are subsumed beneath it. It contains the following sentence, Bosses give orders and workers obey; it is a familiar part of our culture, obvious to everyone except, it seems, to those who read *Economica* in Coase was awarded a Nobel prize in , in part for his work on the nature of the firm. In the real world, workers and foremen and managers are all too familiar with ideas of command and hierarchy, and such concepts surely have an obtrusive reality that demands their inclusion in models of organizational behavior including economic models. They surely did not do so in ; they treated his article as a nonevent. The Nobel prize came to Coase half a century after the essay was written, and it was the early s-a thirty-year delay before the field that he had opened began to be exploited and the transaction-cost economics that he propounded began to grow. Why should an idea, which starts from a fact that seems so obvious and so much in the daylight, be left so long by economists in their dark unfathomed caves? Coase was pointing out that internally firms rarely function on market principles. Within a firm or a corporation or any kind of formal organization much goes on that has more to do with the obedient servant than with the unremitting bargainer. Command and obedience evidently are forms of conduct that economists find problematical. Why this is so becomes clear in the contrast between neoclassical economics and its predecessor, political economy. Here follows a brief description of how chalk is not cheese. Classical economists, often styled political economists, appear in a genealogy that includes Marx, J. Neoclassical economic writing emerged here and there for most of the nineteenth century, in greater force about the s, and began to dominate around the turn of the century, which marked a paradigmatic shift in the discipline from the study of how wealth is produced and distributed to a more narrow inquiry into the conditions that determined market equilibrium the position at which supply and demand are balanced. Political economists place economic activity in the context of political, religious, and familial institutions. Reasoning in political economy is inductive. The method, roughly speaking, is to survey different institutions and find A Very Beautiful Theory 17 out what kind of You are not currently authenticated. View freely available titles:

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## Chapter 2 : Alfred Bailey - Wikipedia

*"Elite" as a concept, theory, and research tradition -- A review of ethnographic research on elites in complex societies -- Elite communities and institutional orders / George E. Marcus -- Elite theory and the formation of elites among the Bura intellectuals of Nigeria / Ronald Cohen -- The ordered world of the university administrator / F.G. Bailey -- Being and doing / Carol J. Greenhouse.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Bailey explain why the outcome should not be only a purely religious "conversion of the soul to God. The hypothesis is open also to other objections. It cannot deal with variations in an individual at different times or even assuming standardized patterns of socialization within cultures. While differences in socialization undoubtedly help to explain different adult reactions to situations of stress in this case different propensities to accept numenification , they seem unlikely by themselves to account for different reactions by the same individual in different situations. If childhood experiences alone tell the story, then a given individual should remain constant in his or her reactions to stress Shweder To proceed further, one must ask what stress means and how it comes to vary. It may also signify anguish: Rather it suggests a generalized anxiety aroused by anticipated incapacity to protect oneself from harm. It is, as he puts it "a loss of self-confidence The phrase "normal human effort" makes certain assumptions about what is normal in a polity. The features of a normal polity turn out to be as one might expect from Gilbert Murray characteristic of a rationally ordered liberal democracy. Such a polity idealized has three main tendencies. First an effort is made to disperse power rather than to concentrate it. Second, there is an assumption that those citizens who are given a measure of power to participate in the direction of their own lives will not only exercise that power responsibly but will also more willingly serve the public interest Le. They are active citizens, ready to serve, evaluate, and criticize. Third, institutional safeguards ensure that those entrusted to command are held accountable and cannot be corrupted into authoritarianism. The entire apparatus of such a polity rests upon an unquestioning faith that people are moved more strongly by reason than by emotion and that reason, debate, and compromise can deal with all problems, including practical problems requiring action. There are, it assumes, no questions for which Whatever Happened to the Other Eye? Manifestly, this assumption is mistaken. Reason alone will not resolve a debate between antagonists who cannot accept a common axiom from which to begin the argument. Pure reason cannot solve a conflict of interests. Furthermore, even when a common axiomatic foundation is accepted, the situation may be so complicated and so beyond computation that reason cannot be used to provide an answer. But since it is in the nature of some practical problems not to wait, decisions must be taken by means other than reasoning. If reason cannot supply the decision, then spin a coin: The institution of the Roman dictatorship, with the six-month time limit, is a rational solution to the problem of the temporary failure of participatory government, and many political systems contain such devices for meeting a crisis. But such actions, although rational, do not further the cause of rationality inasmuch as they deny the main axiom that all problems yield to collective discussion and reasoning. The argument, moreover, takes no account of the passions. Like the Roman consul appointing a dictator You are not currently authenticated. View freely available titles:

**Chapter 3 : SIRIS - Smithsonian Institution Research Information System**

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Origins[ edit ] Political anthropology has its roots in the 19th century. At that time, thinkers such as Lewis H. These early approaches were ethnocentric, speculative, and often racist. Nevertheless, they laid the basis for political anthropology by undertaking a modern study inspired by modern science, and in particular Darwin. They rejected the speculative historical reconstruction of earlier authors and argued that "a scientific study of political institutions must be inductive and comparative and aim solely at establishing and explaining the uniformities found among them and their interdependencies with other features of social organization". The contributors of this book were influenced by Radcliffe-Brown and structural functionalism. As a result, they assumed that all societies were well-defined entities which sought to maintain their equilibrium and social order. Although the authors recognized that "Most of these societies have been conquered or have submitted to European rule from fear of invasion. They would not acquiesce in it if the threat of force were withdrawn; and this fact determines the part now played in their political life by European administration" [3] the authors in the volume tended in practice to examine African political systems in terms of their own internal structures, and ignored the broader historical and political context of colonialism. Several authors reacted to this early work. In his work *Political Systems of Highland Burma* Edmund Leach argued that it was necessary to understand how societies changed through time rather than remaining static and in equilibrium. Gluckman focused on social process and an analysis of structures and systems based on their relative stability. In his view, conflict maintained the stability of political systems through the establishment and re-establishment of crosscutting ties among social actors. Gluckman even suggested that a certain degree of conflict was necessary to uphold society, and that conflict was constitutive of social and political order. By the s this transition work developed into a full-fledged subdiscipline which was canonized in volumes such as *Political Anthropology* edited by Victor Turner and Marc Swartz. By the late s, political anthropology was a flourishing subfield: There, authors such as Morton Fried , Elman Service , and Eleanor Leacock took a Marxist approach and sought to understand the origins and development of inequality in human society. Marx and Engels had drawn on the ethnographic work of Morgan, and these authors now extended that tradition. In particular, they were interested in the evolution of social systems over time. It was a meaningful development as anthropologists started to work in situations where the colonial system was dismantling. The focus on conflict and social reproduction was carried over into Marxist approaches that came to dominate French political anthropology from the s. Interest in anthropology grew in the s. A session on anthropology was organized at the Ninth International Congress of Anthropological and Ethnological Sciences in , the proceedings of which were eventually published in as *Political Anthropology: The State of the Art*. A newsletter was created shortly thereafter, which developed over time into the journal *PoLAR: Political and Legal Anthropology Review*. Anthropology as a discipline concerned with states and their institutions[ edit ] While for a whole century to roughly political anthropology developed as a discipline concerned primarily with politics in stateless societies, a new development started from the s, and is still unfolding: The s also witnessed the emergence of Europe as a category of anthropological investigation. The turn toward the study of complex society made anthropology inherently more political. First, it was no longer possible to carry out fieldwork in say, Spain, Greece, Italy, Mexico, Algeria or India without taking into account the way in which all aspects of local society were tied to state and market. It is true that early ethnographies in Europe had sometimes done just that: However, from the s that tendency was openly criticised, and Jeremy Boissevain Boissevain and Friedl said it most clearly: Contrary to what is often heard from colleagues in the political and social sciences, anthropologists have for nearly half a century been very careful to link their ethnographic focus to wider

social, economic and political structures. This does not mean to abandon an ethnographic focus on very local phenomena, the care for detail. In a more direct way, the turn towards complex society also signified that political themes increasingly were taken up as the main focus of study, and at two main levels. First of all, anthropologists continued to study political organization and political phenomena that lay outside the state-regulated sphere as in patron-client relations or tribal political organization. Second of all, anthropologists slowly started to develop a disciplinary concern with states and their institutions and on the relationship between formal and informal political institutions. An anthropology of the state developed, and it is a most thriving field today. There is today a rich canon of anthropological studies of the state see for example Abeles From the s a heavy focus on ethnicity and nationalism developed. This made anthropology even more obviously political. Nationalism is to some extent simply state-produced culture, and to be studied as such. And ethnicity is to some extent simply the political organization of cultural difference Barth Reflections on the Origin and Spread of Nationalism discusses why nationalism came into being. He sees the invention of the printing press as the main spark, enabling shared national emotions, characteristics, events and history to be imagined through common readership of newspapers. By now, several ethnographies have been carried out in the international organizations like the EU studying the fonctionnaires as a cultural group with special codes of conduct, dressing, interaction etc. Increasingly, anthropological fieldwork is today carried out inside bureaucratic structures or in companies. And bureaucracy can in fact only be studied by living in it – it is far from the rational system we and the practitioners like to think, as Weber himself had indeed pointed out long ago Herzfeld [5]. The concern with political institutions has also fostered a focus on institutionally driven political agency. There is now an anthropology of policy making Shore and Wright Political actors like states, governmental institutions, NGOs, International Organizations or business corporations are here the primary subjects of analysis. Development anthropology is tied to global political economy and economic anthropology as it concerns the management and redistribution of both ideational and real resources see for example Hart In this vein, Escobar famously argued that international development largely helped to reproduce the former colonial power structures. Many other themes have over the last two decades been opened up which, taken together, are making anthropology increasingly political: It thus makes sense to say that while anthropology was always to some extent about politics, this is even more evidently the case today. Notable political anthropologists[ edit ].

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## Chapter 4 : Sue Bailey Thurman - Wikipedia

*The ordered world of the university administrator / F.G. Bailey Being and doing / Carol J. Greenhouse The reproduction of the ruling class in Latifundist, Sicily, / Jane and Peter Schneider.*

The Manchester School of Thought developed out of a substantial research project of anthropological fieldwork in both urban and rural localities of the British Central Africa of the s and s. This major research effort was coordinated jointly by the Manchester University department of Social Anthropology and the Rhodes-Livingstone Institute. The theoretical and methodological innovations that developed out of this cooperative project were first begun in the field research conducted by Max Gluckman early in his academic career as a research officer for the Institute. He later became the first professor of social anthropology at Manchester University. His Manchester students in their research efforts further elaborated these theoretical and methodological approaches eventually developing a school of thought that has come to be known as the Manchester School Werbner Gluckman throughout his career played the most instrumental role in bringing about The Manchester School of Thought. Some common themes have come to be considered characteristic of research approaches of the Manchester school. These fieldworkers examined situations of conflict contained within an apparent overriding order, that is continually threatened by the reluctance of individuals to accept compromises that do not fulfill their immediate desires. The Manchester theoretical approach is characterized by an interest in conflict and a methodological focus on the analysis of actual situations Colson Students of the school collected data on the observed social actions of individual people and described these cases in great detail. Their investigations demonstrate a concern for social process in observable cases of conflict and conflict-resolution. All of these concerns have come to be regarded as common to the main strands characteristic of the Manchester school. Werbner identifies four different main strands associated with the Manchester school, 1 social problems, 2 processes of articulation, 3 interpersonal interaction, and 4 rhetoric and semantics Godfrey Wilson established this precedent while he acted as first director of the Rhodes-Livingstone Institute. The social problems in Africa were the products of colonialism. The processes of industrialization and labor migration encompassed these social problems. Gluckman observed that in contrast, migrants and laborers tended to select out particular behaviors from either existing system to suit the specific social situations that they encountered. In his three early essays, Analysis of a Social Situation in Modern Zululand , Economy of the central Barotse plain , and Some processes of social change, illustrated with Zululand data Gluckman configured an approach for studying the processes of social change. His model could account for the situational selection of behaviors he observed in the colonial context. Individual actions as practiced by the specific actor with his own motives and interests were considered by Gluckman to be significant reflections of macroprocesses within the social system Werbner This theoretical approach and requisite methods developed by Gluckman in his early research would form a central set of analytical concepts of the Manchester School of thought. The theoretical approach constructed by Gluckman was a relatively unique version of Oxford structuralism. His version thus represents more of a shift of emphasis than a complete departure from pre-war structuralism Kuper Gluckman de-emphasized the notion of gradual change. He formulated his idea of social change in terms of repetitive and changing systems. In his view, conflict maintained the stability of the system through the establishment and re-establishment of cross-cutting ties among social actors Werbner These cross-cutting ties established a situation in which people formed a variety allegiances with others that often transcended the different cleavages resulting more in a system of smaller cleavages ultimately reducing the severity of cleavages. In other words conflict maintains the repetitive destruction and recreation of ties ultimately resulting in a situation of social cohesion. The fieldworkers who were influenced by Gluckman ultimately came to an understanding of social reality in a way that differed profoundly from the relatively conventional views of the students of Evans-Pritchard and Fortes Kuper Processes of Articulation In attempting to develop a theoretical position on social problems Manchester

anthropologists came to emphasize the relative correspondence and contradiction between different systems and disparate domains of social relations. Werbner characterizes this second strand of Manchester School theory as a concern for the "management of systems" or "spheres in articulation" Werbner Such processes were observable in relations between village organization and the state, relations between industrial and tribal spheres, or the connections between worker organization and the larger system of urban, industrial relations. The interhierarchical role, often filled by the village headman, was subject to the conflicting interests and pressures from both the higher political order and the villagers underneath the leadership of the headman. Anthropologists observed how a politically conscious individual in the intercalary role could negotiate the different levels in the hierarchy or recruit support from outside the hierarchy. The theoretical objective for examining such roles was to gain insight into the realities of political power and allegiances in the shifting economy of colonial systems Werbner With the dual-spheres model Gluckman discussed his observation that in the situation of colonialism, industrialization and labor migration actually strengthen tribal political and kinship systems where one would expect them to break apart. Gluckman insisted on considering in his analyses of the economy of the Barotse plain and his analyses of Lozi royal property the total social field as comprised of two spheres, the urban, industrial sphere and the rural, tribal sphere. According to Gluckman these two fields maintained a functionally coordinated relationship through the process of labor migration as follows. Under the colonial circumstances land control was limited under the tribal authorities. By being a tribesman one was assured through the rights of kinship bonds and obligations of having land ownership. Tribesmen were thus spared the burden of being part of the landless, urban poor in times of unemployment. Tribal peoples therefore found it to their advantage to migrate to urban areas for wages only to return to their families subsisting in the villages. Accordingly, within this system the urban sphere benefited by obtaining the needed labor and forgoing the burden of the social costs of reproducing that labor in situ. Gluckman suggests that the two spheres articulate in a symbiosis and have achieved a degree of stability or equilibrium Kapferer Werbner On Interpersonal Interaction Manchester anthropologists asserted the existence of multiple sets of social interaction or spheres of social relations. Social change occurs over the entire social system, however some spheres are affected more than others. As a result, disparities in beliefs and values arise leading to an urban environment characterized by internal inconsistency. In colonial situations such as that observed in central Africa tribal values persist side by side with industrial values despite inherent racial divisions. The internal inconsistency can be best understood using the concept of situational selection. Situational Selection posits that social actors choose their beliefs that seem appropriate to whatever sphere they happen to be operating in at the time. On Semantics and Rhetoric Werbner considers the pioneering efforts of Manchester anthropologists in the study of ritual and judicial process. He places these developments under the label, semantics and rhetoric. He seeks to investigate the process by which culturally constituted notions of the person are manipulated by judges to inform their rhetoric and finesse the ambiguity inherent in rules. Gluckman thus established a framework for investigating such forms of ambiguity within a hierarchy of norms and values. Gluckman predicted that moral dilemmas were likely to be more complex in less complex societies. He points out that in such societies each individual must simultaneously fill a number of varied roles and consequently face the differing expectations of the other members within society. Gluckman characterized simple societies by their multiplex ties. He observed that within the different spheres of relations, for example: On the other hand, he observes that a person in a more complex society will have fewer overlapping relations among spheres. He calls simple societies, multiplex and complex societies simplex. He suggested that within multiplex societies that ritual functioned best, because it simultaneously marked roles and convinced people that despite their many conflicts, they shared overarching values. The Scope of Manchester The scope of the Manchester school extended beyond Africa, especially in the work of successive generations of the school. Gluckman established the Bernstein Research Project in for research in Israel. Barth and Bailey concentrated their work in India and Pakistan. Despite this broader scope, the Manchester school is inevitably associated with African studies because the majority of theoretical and empirical ground-breaking occurred in these

works. The idea of the Manchester school has transcended the department in Manchester since 50s and 60s. Gluckman along with his other students adapted the functional doctrines then dominant in social anthropology under the influences of Bronislaw Malinowski and Radcliffe-Brown. They used some of these functional ideas to formulate a statement about the interrelationships between such factors as a high standard of living of South African whites, the existence of pass laws, low wages for Africans, malnutrition in the reserves, dilemmas of chieftainship, eroding agriculture in the reserves, and so on. Gluckman adopted the views of Durkheim, Radcliffe-Brown in which society is a moral order that manages to maintain itself despite conflict among its members who follow their self-serving desires and sometimes rebel against symbols of social constraint. However, he departed from Radcliffe-Brown as he came to emphasize the predominance and harshness of the conflicts with which society inevitably has to contain. He saw law and ritual as the main upholders of the social order, because they contain in them the functional, mediating mechanisms that allow harmony to be reinstated after breaches of the social order have occurred Kapferer In the late s, just prior to the development of Manchester theory, E. Evans-Pritchard and Meyer Fortes were establishing fundamentals for the study of political anthropology. Contributors to this volume developed the ideas of segmentation and balanced opposition. That same year Evans-Pritchard published his monograph, *The Nuer*. Gluckman sought to develop the implications of these two works in his *Custom and Conflict in Africa and Politics Law and Ritual in Tribal Society* Departing from the approaches of Evans-Pritchard and Fortes of emphasizing the existence of stable cognitive structures and balanced opposition of social units, Gluckman chose to observe the individual. There he realized that the rules by which people are expected to live and function are often contradictory and ambiguous. People thus find themselves at odds with themselves as well as with their social relationships and ultimately with society. The early Manchester monographs, particularly the rural studies emphasized this ubiquitous situation of inconsistency and contradiction inherent in the social system, which results in situational variation in individual behavior and processes of social conflict Werbner The early work of the Manchester school has thus been characterized as using a structural-functional paradigm that was restricted to the internal dynamics of small-scale societies Werbner He studied anthropology at the University of Witwatersrand from There he studied under Mrs. Between and , Gluckman carried out fieldwork in Zululand. In the essays he produced from this field experience, *The Kingdom of the Zulu of South Africa and Analysis of a Social Situation in Modern Zululand*, Gluckman developed further his examination of issues of segmentary opposition, a key focus of Oxford theory. In addition, he developed his own theoretical concerns for modes of opposition and conflict in which he espoused the idea of the expression of equilibrium through conflict in segmentary opposition, and emphasized the multitudinous social allegiances formed by the actors of opposing groups. He was influenced by the work of the neo-structuralists of Oxford, specifically by the earlier works of Evans-Pritchard Kuper, There he carried out field work among the Lozi of Barotseland. Sometime later, Gluckman returned to Barotseland where he focused his studies on judicial processes in the Barotse tribal courts. In these descriptions and analyses Gluckman demonstrates his overall concern with the courts as their role as moral agents Colson In , he left the institute to take a teaching position at Oxford. Two years later he relinquished his post at Oxford to accept an appointment at the University of Manchester as the first professor of social anthropology. He took with him some of his colleagues from the Institute, thus establishing close ties between the school and the institute that would persist for several years. Furthermore, the seminars were remembered for their primary concern for the analysis of field data Colson, Initially when Gluckman entered the university in South Africa, he intended to study law and become a lawyer. Upon taking a lecture class taught by Winifred Hoernle, Gluckman chose to study social anthropology. He began to develop his theoretical approach under the guidance of Hoernle. His approach was thus largely influenced by the approaches of Emile Durkheim and A. In addition, Hoernle and Isaac Schapera taught anthropology as a study involved with contemporary people.

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## Chapter 5 : Book Review | [www.nxgvision.com](http://www.nxgvision.com)

August 28, , Page The New York Times Archives. *HUMBUGGERY AND MANIPULATION The Art of Leadership*. By F. G. Bailey. pp. Ithaca, N.Y.: Cornell University.

Thurman " , a minister, who would become a social critic, writer and dean of several prominent US universities. Her husband led the American delegation, lecturing at more than forty universities, [6] while Thurman herself was asked to meet with journalists and students, to discuss race relations and evaluate the parallels between the situation with Indians and the British and the African Americans and white Americans. She finally agreed only after Tagore and Gandhi explained that to Asian Christians, negro spirituals were deemed to express the profound faith of people even in bondage and seemed more authentic than western hymns. Thurman both sang and taught songs to local choirs. After they returned to the United States, Howard received a letter from A. Muste on behalf of Alfred Fisk who was looking for someone to establish a church in San Francisco which crossed the racial and spiritual divides. Muste was hopeful that Rev. Thurman might know of a divinity student interested in the position. Instead, Howard decided to take up the challenge himself, securing a leave of absence in order to found the church. Thurman went with him bringing their two daughters, as she strongly believed in the cause. Brown of Oberlin College. Though their plans focused primarily on written records and professional accomplishment and would thus reflect middle-class life, the committee initiated work on collecting historical records of black women. It was the first interracial, non-denominational church in the United States. The official African-American delegation included W. After the event, Thurman published a report in the Chicago Defender on April 16, , in which she questioned the limited role that people of color played in the proceedings and pointed out that the large populations of developing countries would become a force to be reckoned with. Beasley in "and filled a gap caused by a lack of academic interest. Not only was she not known well at the university, finding her family to notify them was difficult. In , she published *The Historical Cookbook of the American Negro*, which not only gave recipes but included black history. It retold stories of professional women and history to counter the belief that all black women were maids and domestics at a time when African Americans were excluded from basic civil rights. In the preface to her book, she explained she was creating "palatable history", testifying to her shrewd marketing ability. The museum was created to save the site and provide a means to purchase other significant properties for preservation of African-American heritage in the area. Bailey was an invited speaker at Livingstone in and at that time, in honor of United Nations Day, she donated a collection of dolls representing the member nations to the college. The largest collection of their documents is housed at Boston University. C and libraries in Arkansas named for her mother, Mrs. Bailey, their personal libraries, and nearly one thousand photographs.

## Chapter 6 : The Witch-Hunt; Or, the Triumph of Morality by F.G. Baily

*Elites. Ethnographic Issues. Edited by George E. Marcus. This book is a collection of essays focusing on the role that elites play in shaping modern societies.*

## Chapter 7 : Political anthropology - Wikipedia

*The Need for Enemies: A Bestiary of Political Forms [F.G. Bailey] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. Amid the escalating hostilities of today's world, F. G. Bailey returns to the state of Orissa in the eastern India of the s to consider what held a diverse collection of people together and what drove them apart.*

## Chapter 8 : Project MUSE - Personality and the Cultural Construction of Society

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*F. G. Bailey is professor emeritus in the department of Anthropology at the University of California, San Diego. He has written fifteen books and he was the recipient of the Academic Senate Career Distinguished Teaching Award.*

### Chapter 9 : - The Witch-Hunt; Or, the Triumph of Morality by F. G. Bailey

*F. G. Bailey is Professor Emeritus in the Department of Anthropology, University of California, San Diego, and author of many books, most recently *The Civility of Indifference*, *The Need for Enemies*, and *Treasons, Stratagems and Spoils*.*