

## Anthropological Locations Boundaries And Grounds Of A Field Science

In *A Coincidence of Desires*, Tom Boellstorff considers how interdisciplinary collaboration between anthropology and queer studies might enrich both fields. For more than a decade he has visited Indonesia, both as an anthropologist exploring gender and sexuality and as an activist involved in HIV prevention work. Drawing on these experiences, he provides several in-depth case studies, primarily concerning the lives of Indonesian men who term themselves gay (an Indonesian-language word that overlaps with, but does not correspond exactly to, the English word “gay”). These case studies put interdisciplinary research approaches into practice. They are preceded and followed by theoretical meditations on the most productive forms that collaborations between queer studies and anthropology might take. Boellstorff uses theories of time to ask how a model of “coincidence” might open up new possibilities for cooperation between the two disciplines. He also juxtaposes his own work with other scholars’ studies of Indonesia, Thailand, the Philippines, Malaysia, and Singapore to compare queer sexualities across Southeast Asia. In doing so, he asks how comparison might be understood as a queer project and how queerness might be understood as comparative. The case studies contained in *A Coincidence of Desires* speak to questions about the relation of sexualities to nationalism, religion, and globalization. They include an examination of zines published by gay Indonesians; an analysis of bahasa gay—a slang spoken by gay Indonesians that is increasingly appropriated in Indonesian popular culture; and an exploration of the place of warias (roughly, “male-to-female transvestites”) within Indonesian society. Boellstorff also considers the tension between Islam and sexuality in gay Indonesians’ lives and a series of incidents in which groups of men, identified with Islamic fundamentalism, violently attacked gatherings of gay men. Collectively, these studies insist on the primacy of empirical investigation to any queer studies project that wishes to speak to the specificities of lived experience.

In the past decade, Pakistan has witnessed incidents such as the public lynching of a student on a university campus, a Christian couple being torched alive, attacks on entire neighbourhoods by angry mobs and the assassination of a provincial governor by his own security guard over allegations of blasphemy. *Finding the Enemy Within* unpacks the meanings and motivations behind accusations of blasphemy and subsequent violence in Pakistan. This is the first ethnographic study of its kind analysing the perspectives of a range of different actors including accusers, religious scholars and lawyers involved in blasphemy-related incidents in Pakistan. Bringing together anthropological perspectives on religion, violence and law, this book reworks prevalent analytical dichotomies of reason/emotion, culture/religion, traditional/Western, state/nonstate and legal/extralegal to extend our understanding of the upsurge of blasphemy-related violence in Pakistan. Through the case study of blasphemy accusations in Pakistan, this book addresses broader questions of difference, individual and collective identities, social and symbolic boundaries, and conflict and violence in modern nation-states.

This book provides an anthropological analysis of the cultural formation, practices and experiences of the first generation of Slovenes working in the institutions of the European Union. On 1 May 2004, Slovenia became a full-fledged member of the

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European Union and was thus formally incorporated into the processes of European integration redefining the relations among EU member states. European integration processes take place at multiple, interlocking levels — from the level of government bodies to the level of individual social actors. The numerous Slovenes who were successful in attaining the positions available for citizens from new member states now work as Eurocrats at multiple locations across the EU's institutional network. This work explores European integration from the perspective of Slovene Eurocrats by analyzing how Slovenes plot careers and lives in European terms. To this end, the author examines the experiences of Slovene Eurocrats in Brussels within the broader context of their life experiences and professional formation. As recent EU officials, Slovene Eurocrats provide many insights into European integration as an ongoing social process.

\_\_\_\_\_ Delo Tatiane Bajuk Senčar Evropska integracija kot kulturna praksa je antropološka analiza kulturnih formacij, praks in izkušenj prve generacije Slovencev, ki delajo v ustanovah Evropske unije.

Slovenija je 1. maja 2004 postala njena polnopravna članica in se s tem tudi formalno vključila v procese evropske integracije, ki na novo opredeljujejo razmerja med državami članicami. Procesi integracije potekajo na številnih, med seboj prepletenih ravneh — od ravni vladnih teles do ravni posamičnih družbenih akterjev. Številni Slovenci so se uspešno prijaviли za delo v institucijah EU in agencijah, ki se širijo z vsako naslednjo širitvijo EU; zdaj delajo kot evrokрати na različnih lokacijah v institucionalnem omrežju EU. Avtorica raziskuje integracijski proces iz vidika slovenskih evrokratov, pri čemer analizira njihove načrte kariernih poti, samo poklicno socializacijo in življenjske izkušnje, pridobljene v evropskih ustanovah. Raziskava slovenskih evrokratov oziroma evropskih uradnikov nam tako razgrinja številne poglede na nenehni družbeni proces, na evropsko integracijo.

Ethnographic fieldwork is traditionally seen as what distinguishes social and cultural anthropology from the other social sciences. This collection responds to the intensifying scrutiny of fieldwork in recent years. It challenges the idea of the necessity for the total immersion of the ethnographer in the field, and for the clear separation of professional and personal areas of activity. The very existence of 'the field' as an entity separate from everyday life is questioned. Fresh perspectives on contemporary fieldwork are provided by diverse case-studies from across North America and Europe. These contributions give a thorough appraisal of what fieldwork is and should be, and an extra dimension is added through fascinating accounts of the personal experiences of anthropologists in the field.

This volume examines general ethical principles and controversies in the social sciences by looking specifically at the recent three-year revision process to the American Anthropological Association's code of ethics. The book's contributors were members of the task force that undertook that revision and thus have first-hand knowledge of the debates, compromises, and areas of consensus involved in shaping any organization's ethical vision. The book reflects the broad diversity of opinion, approach, and practice within anthropology and the social sciences; -develops ethical principles that reflect core values rather than the latest ethical controversies; -crafts clear, broad statements, increasing the likelihood that the ethical code will be a meaningful part of the daily discourse of practicing anthropologists; -develops the ethical code as a living document, or a process of experience and debate, subject to future revision and amplification; -provides explanation through internet links and other resources, ensuring that the

finished product be relevant and vibrant.

In *Anthropology and Social Theory* the award-winning anthropologist Sherry B. Ortner draws on her longstanding interest in theories of cultural practice to rethink key concepts of culture, agency, and subjectivity for the social sciences of the twenty-first century. The seven theoretical and interpretive essays in this volume each advocate reconfiguring, rather than abandoning, the concept of culture. Similarly, they all suggest that a theory which depends on the interested action of social beings—specifically practice theory, associated especially with the work of Pierre Bourdieu—requires a more developed notion of human agency and a richer conception of human subjectivity. Ortner shows how social theory must both build upon and move beyond classic practice theory in order to understand the contemporary world. Some of the essays reflect explicitly on theoretical concerns: the relationship between agency and power, the problematic quality of ethnographic studies of resistance, and the possibility of producing an anthropology of subjectivity. Others are ethnographic studies that apply Ortner's theoretical framework. In these, she investigates aspects of social class, looking at the relationship between race and middle-class identity in the United States, the often invisible nature of class as a cultural identity and as an analytical category in social inquiry, and the role that public culture and media play in the creation of the class anxieties of Generation X. Written with Ortner's characteristic lucidity, these essays constitute a major statement about the future of social theory from one of the leading anthropologists of our time.

"Analyses the ways in which the poor engage with politics, highlighting the often contradictory and entangled means by which they advance their claims"--

The first book-length examination of North American Croatian diaspora responses to war and independence, *We are Now a Nation* highlights the contradictions and paradoxes of contemporary debates about identity, politics, and place.

*Global Media Studies* explores the theoretical and methodological threats that are defining global media studies as a discipline. Emphasizing the connection of globalisation to local culture, this collection considers the diversity of modes of reception, reception contexts, uses of media content, and the performative and creative relationships that audiences develop with and through the media. Through ethnographic case studies from Brazil, Denmark, the UK, Japan, Lebanon, Mexico, South Africa, Turkey and the United States, the contributors address such questions as: what links media consumption to a lived global culture; what role cultural tradition plays globally in confronting transnational power; how global elements of mediated messages acquire class; and regional and local characteristics.

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DIVCollection of anthropological essays studying radical social transformation--including violence--and its effects on the everyday lives of people in a variety of world regions./div

Red Tape presents a major new theory of the state developed by the renowned anthropologist Akhil Gupta. Seeking to understand the chronic and widespread poverty in India, the world's fourth largest economy, Gupta conceives of the relation between the state in India and the poor as one of structural violence. Every year this violence kills between two and three million people, especially women and girls, and lower-caste and indigenous peoples. Yet India's poor are not disenfranchised; they actively participate in the democratic project. Nor is the state indifferent to the plight of the poor; it sponsors many poverty amelioration programs. Gupta conducted ethnographic research among officials charged with coordinating development programs in rural Uttar Pradesh.

Drawing on that research, he offers insightful analyses of corruption; the significance of writing and written records; and governmentality, or the expansion of bureaucracies. Those analyses underlie his argument that care is arbitrary in its consequences, and that arbitrariness is systematically produced by the very mechanisms that are meant to ameliorate social suffering. What must be explained is not only why government programs aimed at providing nutrition, employment, housing, healthcare, and education to poor people do not succeed in their objectives, but also why, when they do succeed, they do so unevenly and erratically.

This collection of arresting and innovative chapters applies the techniques of anthropology in analyzing the role played by Islam in the social lives of the world's Muslims. The volume begins with an introduction that sets out a powerful case for a fresh approach to this kind of research, exhorting anthropologists to pause and reflect on when Islam is, and is not, a central feature of their informants' life-worlds and identities. The chapters that follow are written by scholars with long-term, specialist research experience in Muslim societies ranging from Kenya to Pakistan and from Yemen to China: thus they explore and compare Islam's social significance in a variety of settings that are not confined to the Middle East or South Asia alone. The authors assess how helpful current anthropological research is in shedding light on Islam's relationship to contemporary societies. Collectively, the contributors deploy both theoretical and ethnographic analysis of key developments in the anthropology of Islam over the last 30 years, even as they extrapolate their findings to address wider debates over the anthropology of world religions more generally. Crucially, they also tackle the thorny question of how, in the current political context, anthropologists might continue conducting sensitive and nuanced work with Muslim communities. Finally, an afterword by a scholar of Christianity explores the conceptual parallels between the book's key themes and the anthropology of world religions in a broader context. This volume has key contemporary relevance: for example, its conclusions on the fluidity of people's relations with Islam will provide an important counterpoint to many commonly held assumptions about the incontestability of Islam in the public sphere.

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Concerns with research ethics have intensified over recent years, in large part as a symptom of "audit cultures" (M. Strathern) but also as a serious matter of engagement with the ethical complexities in contemporary research fields. This volume, written by a new generation of scholars engaged with contemporary global movements for social justice and peace, reflects their efforts in trying to integrate their scholarly pursuits with their understanding of social science, politics and ethics, and what political commitment means in practice and in fieldwork. This is a book of argument and analysis, written with passion, clarity and intellectual sophistication, which touches on issues of vital significance to social scientists and activists in general.

Once lauded as the wave of the African future, Zambia's economic boom in the 1960s and early 1970s was fueled by the export of copper and other primary materials. Since the mid-1970s, however, the urban economy has rapidly deteriorated, leaving workers scrambling to get by. *Expectations of Modernity* explores the social and cultural responses to this prolonged period of sharp economic decline. Focusing on the experiences of mineworkers in the Copperbelt region, James Ferguson traces the failure of standard narratives of urbanization and social change to make sense of the Copperbelt's recent history. He instead develops alternative analytic tools appropriate for an "ethnography of decline." Ferguson shows how the Zambian copper workers understand their own experience of social, cultural, and economic "advance" and "decline." Ferguson's ethnographic study transports us into their lives—the dynamics of their relations with family and friends, as well as copper companies and government agencies. Theoretically sophisticated and vividly written, *Expectations of Modernity* will appeal not only to those interested in Africa today, but to anyone contemplating the illusory successes of today's globalizing economy.

Anthropological practice has been dominated by the so-called 'great' traditions (Anglo-American, French, and German). With contributions from anthropologists and social scientists from different countries and anthropological traditions, this text gives voice to scholars outside these 'great' traditions.

"A vitally important contribution to anthropology. . . . Most importantly, although the critique is sharply directed, the tone of the volume is constructive rather than destructive—or deconstructive."—Joan Vincent, Barnard College "A rich, thought-provoking, and highly original collection. . . . The research presented is new and the perspectives original. This collection of essays casts significant new light on phenomena and practices which have long been central to anthropology, while at the same time introducing new substantive materials."—Don Brenneis, University of California, Santa Cruz

The ways in which humans interact with their location is an important topic within sociological studies of religion. It is integral to the place of religion in secular society. 'The Location of Religion: A Spatial Analysis' offers an overview of the ways in which religion can be located within social, cultural and physical space. It examines contemporary spatial theory - notably the work of the influential sociologist Henri Lefebvre - and the many disciplines that have contributed to the spatial study of religion. This volume will be invaluable to all those interested in the role of religion in spatial analysis.

Both on the continent and off, "Africa" is spoken of in terms of crisis: as a place of failure and seemingly insurmountable

problems, as a moral challenge to the international community. What, though, is really at stake in discussions about Africa, its problems, and its place in the world? And what should be the response of those scholars who have sought to understand not the “Africa” portrayed in broad strokes in journalistic accounts and policy papers but rather specific places and social realities within Africa? In *Global Shadows* the renowned anthropologist James Ferguson moves beyond the traditional anthropological focus on local communities to explore more general questions about Africa and its place in the contemporary world. Ferguson develops his argument through a series of provocative essays which open—as he shows they must—into interrogations of globalization, modernity, worldwide inequality, and social justice. He maintains that Africans in a variety of social and geographical locations increasingly seek to make claims of membership within a global community, claims that contest the marginalization that has so far been the principal fruit of “globalization” for Africa. Ferguson contends that such claims demand new understandings of the global, centered less on transnational flows and images of unfettered connection than on the social relations that selectively constitute global society and on the rights and obligations that characterize it. Ferguson points out that anthropologists and others who have refused the category of Africa as empirically problematic have, in their devotion to particularity, allowed themselves to remain bystanders in the broader conversations about Africa. In *Global Shadows*, he urges fellow scholars into the arena, encouraging them to find a way to speak beyond the academy about Africa’s position within an egregiously imbalanced world order.

*Doing Anthropology in Consumer Research* is the essential guide to the theory and practice of conducting ethnographic research in consumer environments. Patricia Sunderland and Rita Denny argue that, while the recent explosion in the use of “ethnography” in the corporate world has provided unprecedented opportunities for anthropologists and other qualitative researchers, this popularization too often results in shallow understandings of culture, divorcing ethnography from its foundations. In response, they reframe the field by re-attaching ethnography to theoretically robust and methodologically rigorous cultural analysis. The engrossing text draws on decades of the authors’ own eclectic research—from coffee in Bangkok and boredom in New Zealand to computing in the United States—using methodologies from focus groups and rapid appraisal to semiotics and visual ethnography. Five provocative forewords by leaders in consumer research further push the boundaries of the field and challenge the boundaries of academic and applied work. In addition to reorienting the field for academics and practitioners, this book is an ideal text for students, who are increasingly likely to both study and work in corporate environments.

"This superb collection assembles a number of stimulating and theoretically current contributions by outstanding scholars."—Angelique Haugerud, author of *The Culture of Politics in Modern Kenya*

Why do people do social-cultural anthropology? Beyond professional career motivations, what values underpin anthropologists' commitments to lengthy training, fieldwork, writing, and publication? *Mutuality* explores the values that anthropologists bring from their wider social worlds, including the value placed on relationships with the people they study, work with, write about and for, and communicate with more broadly. In this volume, seventeen distinguished anthropologists draw on personal and professional histories to describe avenues to mutuality through collaborative fieldwork, community-based projects and consultations, advocacy, and museum exhibits, including the American Anthropological Association's largest public outreach ever—the RACE: Are We So Different? project. Looking critically at obstacles to reciprocally beneficial engagement, the contributors trace the discipline's past and current relations with Native Americans, indigenous peoples exhibited in early twentieth-century world's fairs, and racialized populations. The chapters range widely—across the Punjabi craft caste, Filipino Igorot, and Somali Bantu global diasporas; to the Darfur crisis and conciliation efforts in Sudan and Qatar; to applied work in Panama, Micronesia, China, and Peru. In the United States, contributors discuss their work as academic, practicing, and public anthropologists in such diverse contexts as Alaskan Yup'ik communities, multiethnic New Mexico, San Francisco's Japan Town, Oakland's Intertribal Friendship House, Southern California's produce markets, a children's ward in a Los Angeles hospital, a New England nursing home, and Washington D.C.'s National Mall. Deeply personal as well as professionally astute, *Mutuality* sheds new light on the issues closest to the present and future of contemporary anthropology. Contributors: Rogaia Mustafa Abusharaf, Robert R. Alvarez, Garrick Bailey, Catherine Besteman, Parminder Bhachu, Ann Fienup-Riordan, Zibin Guo, Lane Ryo Hirabayashi, Lanita Jacobs, Susan Lobo, Yolanda T. Moses, Sylvia Rodríguez, Roger Sanjek, Renée R. Shield, Alaka Wali, Deana L. Weibel, Brett Williams.

This collection of essays emerged out of intense conversations on multi-sited ethnography, prompted by a workshop held at the University of Sussex that brought together researchers from different institutional backgrounds and affiliations in Europe, the United States and Africa – including George Marcus himself, the person most associated with the term and the method. These researchers were brought together not only to discuss the shifting meaning of the concept in anthropology, but also to see how it has influenced actual research projects that have spanned the world. The volume that has resulted is not meant to be read as a program but as an extended provocation, an argument that multi-sitedness can be good not only to think, but also to act, both with and through. Arguably, this creation of a dynamic, shifting perspective is not so different from anthropology itself – a discipline dependent on the cultivation of aesthetic, embodied and intellectual sensibilities in relation to the world at large.

In its assessment of the current state of play of ethnographic practice in social anthropology, this volume explores the

challenges that changing social forms and changing understandings of the field pose to contemporary ethnographic methods. These challenges include the implications of the remarkable impact social anthropology is having on neighboring disciplines such as history, sociology, cultural studies, human geography and linguistics, as well as the potential 'costs' of this success for the discipline. Contributors also discuss how the ethnographic method is influenced by current institutional contexts and historical traditions across a range of settings. Here ethnography is featured less as a methodological tool-box or technique but rather as a subject on which to reflect.

At the beginning of the twenty-first century the demand for anthropological approaches, understandings and methodologies outside academic departments is shifting and changing. Through a series of fascinating case studies of anthropologists' experiences of working with very diverse organizations in the private and public sector this volume examines existing and historical debates about applied anthropology. It explores the relationship between the "pure and the impure" – academic and applied anthropology, the question of anthropological identities in new working environments, new methodologies appropriate to these contexts, the skills needed by anthropologists working in applied contexts where multidisciplinary work is often undertaken, issues of ethics and responsibility, and how anthropology is perceived from the 'outside'. The volume signifies an encouraging future both for the application of anthropology outside academic departments and for the new generation of anthropologists who might be involved in these developments.

Focusing on the lived experience of immigration policy and processes, this volume provides fascinating insights into the deportation process as it is felt and understood by those subjected to it. The author presents a rich and innovative ethnography of deportation and deportability experienced by migrants convicted of criminal offenses in England and Wales. The unique perspectives developed here - on due process in immigration appeals, migrant surveillance and control, social relations and sense of self, and compliance and resistance - are important for broader understandings of border control policy and human rights. The field of anthropology of migration and multiculturalism is booming. Throughout its hundred-odd year history, studies of migration and diverse or 'plural' societies have arguably been both marginal and central to the discipline of Anthropology. However, recent years have witnessed the rapid growth of anthropological studies concerning these topics. This has particularly been the case since the 1970s, when anthropologists developed a keen interest in the subject of ethnicity, especially in post-migration communities. Since the 1990s, migrant transnationalism has become one of the most fashionable topics. There is still much to do in research and theory surrounding this field, not least with regard to contemporary public debates around multiculturalism, immigration and 'integration' policy. This book presents essays pointing toward a number of possible new directions – both theoretical and methodological – for anthropological inquiry into migration and multiculturalism, including innovative ways of examining diversity discourses, urban conditions, social complexities, scales of analysis, transnational marriages, entangled politics and interwoven cultures. This book was published as a special issue of the *Ethnic and Racial*

Studies.

Buschmann explores the resulting interactions between German colonial officials, resident ethnographic collectors, and indigenous peoples, arguing that all were instrumental in the formation of anthropological theory. He shows how ethnological collecting could become politicised and connect to national concerns.

"It is George Stocking, more than anyone else, who has made the history of anthropology available to us."--Daniel A. Segal, American Anthropologist

Ethnographic Experiments with Artists, Designers and Boundary Objects is a lively investigation into anthropological practice. Richly illustrated, it invites the reader to reflect on the skills of collaboration and experimentation in fieldwork and in gallery curation, thereby expanding our modes of knowledge production. At the heart of this study are the possibilities for transdisciplinary collaborations, the opportunity to use exhibitions as research devices, and the role of experimentation in the exhibition process. Francisco Martínez increases our understanding of the relationship between contemporary art, design and anthropology, imagining creative ways to engage with the contemporary world and developing research infrastructures across disciplines. He opens up a vast field of methodological explorations, providing a language to reconsider ethnography and objecthood while producing knowledge with people of different backgrounds.

To most outsiders, the hills of the Scottish Borders are a bleak and foreboding space - usually made to represent the stigmatized Other, Ad Finis, by the centers of power in Edinburgh, London, and Brussels. At a time when globalization seems to threaten our sense of place, people of the Scottish borderlands provide a vivid case study of how the being-in-place is central to the sense of self and identity. Since the end of the thirteenth century, people living in the Scottish Border hills have engaged in armed raiding on the frontier with England, developed capitalist sheep farming in the newly united kingdom of Great Britain, and are struggling to maintain their family farms in one of the marginal agricultural rural regions of the European Community. Throughout their history, sheep farmers living in these hills have established an abiding sense of place in which family and farm have become refractions of each other. Adopting a phenomenological perspective, this book concentrates on the contemporary farming practices - shepherding, selling lambs and rams at auctions - as well as family and class relations through which hill sheep fuse people, place, and way of life to create this sense of being-at-home in the hills.

This Companion provides the first definitive overview of psychocultural anthropology: a subject that focuses on cultural, psychological, and social interrelations across cultures. Brings together original essays by leading scholars in the field Offers an in-depth exploration of the concepts and topics that have emerged through contemporary ethnographic work and the processes of global change Key issues range from studies of consciousness and time, emotion, cognition, dreaming, and memory, to the lingering effects of racism and ethnocentrism, violence, identity and subjectivity

Challenging the idea that fieldwork is the only way to gather data, and that standard methods are the sole route to fruitful analysis, Serendipity in Anthropological Research explores the role of fortune and happenstance in anthropology. It conceives of

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anthropological research as a lifelong nomadic journey of discovery in which the world yields an infinite number of unexplored issues and innumerable ways of studying them, each study producing its own questions and demanding its own methodologies. Drawing together the latest research from a team of senior scholars from around the world to reflect on the experience of research, *Serendipity in Anthropological Research* presents rich new case studies from Europe and the Middle East to examine both new and old questions in novel and enriching ways. An engaging examination of methodology and anthropological fieldwork, this book will appeal to all those concerned with writing ethnography.

Whereas currently, German-Polish relations are marked by irritations, the previous phase of politics and discourse from 1990 leading up to the EU-accession of Poland was marked by an increasing stress on Europe in both countries. This was connected with changing practices of cross-border cooperation as well as a change in academic border studies. *Transgression as a Rule* argues that resulting from this, cross-border cooperation has become a rule. The actors negotiate new, contradictory spaces for their actions: supported by the state but partly uncomfortable with it, drawing on the powerful discourse of cooperation and trying to escape from it. Their practices can also inform the practices of border studies.

This book provides an up-to-date introduction to the important and growing field of urban anthropology. This is an increasingly critical area of study, as more than half of the world's population now lives in cities and anthropological research is increasingly done in an urban context. Exploring contemporary anthropological approaches to the urban, the authors consider: How can we define urban anthropology? What are the main themes of twenty-first century urban anthropological research? What are the possible future directions in the field? The chapters cover topics such as urban mobilities, place-making and public space, production and consumption, politics and governance. These are illustrated by lively case studies drawn from a diverse range of urban settings in the global North and South. Accessible yet theoretically incisive, *Introducing Urban Anthropology* will be a valuable resource for anthropology students as well as of interest to those working in urban studies and related disciplines such as sociology and geography.

In a path-breaking series of essays the contributors to this collection explore the development of anthropological research in Asia. The volume includes writings on Japan, China, Taiwan, Korea, Malaysia and the Philippines.

This volume examines some crucial issues in the conduct of fieldwork and ethnography and provides new insights into the problems of constructing anthropological knowledge. How is anthropological knowledge created from fieldwork, whose knowledge is this, who determines what is of significance in any ethnographic context, and how is the fieldsite extended in both time and place? Nine anthropologists examine these problems, drawing on diverse case studies. These range from the dilemmas of the religious refashioning of the ethnographer in contemporary Indonesia to the embodied knowledge of ballet performers, and from ignorance about post-colonial ritual innovations by the anthropologist in highland Papua to the skilled visions of slow food producers in Italy. It is a key text for new fieldworkers as much as for established researchers. The anthropological insights developed here are of interdisciplinary relevance: cultural studies scholars, sociologists and historians will be as interested as

anthropologists in this re-evaluation of fieldwork and the project of ethnography.

In *Give a Man a Fish* James Ferguson examines the rise of social welfare programs in southern Africa, in which states make cash payments to their low income citizens. More than thirty percent of South Africa's population receive such payments, even as pundits elsewhere proclaim the neoliberal death of the welfare state. These programs' successes at reducing poverty under conditions of mass unemployment, Ferguson argues, provide an opportunity for rethinking contemporary capitalism and for developing new forms of political mobilization. Interested in an emerging "politics of distribution," Ferguson shows how new demands for direct income payments (including so-called "basic income") require us to reexamine the relation between production and distribution, and to ask new questions about markets, livelihoods, labor, and the future of progressive politics.

Anthropologists are increasingly pressurised to formulate field methods for teaching. Unlike many hypothesis-driven ethnographic texts, this book is designed with the specific needs of the anthropology student and field researcher in mind, with particular emphasis on the core anthropological method: long term participant observation. *Anthropological Practice* explores fieldwork experiences unique to anthropology, and provides the context by which to explain and develop practice-based and open-ended methodology. It draws on dialogues with over twenty established and younger anthropologists, whose fieldwork spans the late 1960s to the present day, taking place in locations as diverse as Europe, India, Malaysia, Indonesia, Africa, Iran, Afghanistan, North and South America. Revealing first-hand and hitherto unrecorded aspects of fieldwork, *Anthropological Practice* provides critical, systematic ways to enhance anthropological and alternative knowledge. It is an essential text for anthropology students and researchers, and for all disciplines concerned with ethnography. Interviewees include: Paul Clough, Roy Gigengack, Louise de la Gorgendière, Suzette Heald, Michael Herzfeld, Signe Howell, Felicia Hughes-Freeland, Ignacy Marek Kaminski, Margaret Kenna, Raquel Alonso Lopez, Malcolm Mcleod, Brian Morris, Hélène Neveu Kringelbach, Akira Okazaki, Joanna Overing, Jonathan Parry, Carol Silverman, Mohammad Talib, Nancy Lindisfarne-Tapper, Sue Wright, Helena Wulff, Joseba Zulaika.

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