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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

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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.

Naked Science is about contested domains and includes different science cultures: physics, molecular biology, primatology, immunology,

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ecology, medical environmental, mathematical and navigational domains. While the volume rests on the assumption that science is not autonomous, the book is distinguished by its global perspective. Examining knowledge systems within a planetary frame forces thinking about boundaries that silence or affect knowledge-building. Consideration of ethnoscience and technoscience research within a common framework is overdue for raising questions about deeply held beliefs and assumptions we all carry about scientific knowledge. We need a perspective on how to regard different science traditions because

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public controversies should not be about a glorified science or a despicable science. 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

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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

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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.

Imitating Christ in Magwi: An Anthropological Theology achieves two things. First, focusing on indigenous Roman Catholics in northern

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Uganda and South Sudan, it is a detailed ethnography of how a community sustains hope in the midst of one of the most brutal wars in recent memory, that between the Ugandan government and the rebel Lord's Resistance Army. Whitmore finds that the belief that the spirit of Jesus Christ can enter into a person through such devotions as the Adoration of the Eucharist gave people the wherewithal to carry out striking works of mercy during the conflict, and, like Jesus of Nazareth, to risk their lives in the process. Traditional devotion leveraged radical witness. Second, Gospel Mimesis is a call for

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theology itself to be a practice of imitating Christ. Such practice requires both living among people on the far margins of society – Whitmore carried out his fieldwork in Internally Displaced Persons camps – and articulating a theology that foregrounds the daily, if extraordinary, lives of people. Here, ethnography is not an add-on to theological concepts; rather, ethnography is a way of doing theology, and includes what anthropologists call “thick description” of lives of faith. Unlike theology that draws only upon abstract concepts, what Whitmore calls “anthropological theology” is consonant

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with the fact that God did indeed become human. It may well involve risk to one's own life – Whitmore had to leave Uganda for three years after writing an article critical of the President – but that is what imitatio Christi sometimes requires.

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

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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

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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

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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.

Global Shadows

The First Generation of Slovene Eurocrats
Embedded, Embodied and Everyday

Guidelines for Field Research

Media Worlds

An Anthropological Theology

Ethnographic Experiments with Artists,

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Designers and Boundary Objects Applied Ethnography

This book familiarises readers with a new way to treat the subject of gender, foregrounding the real voices of women, their experiences doing ethnographic work, and their courage in sharing their stories publicly for the first time in the context of India. A useful companion to more theory-based anthropological studies, the book connects ethnographic data to what eventually becomes theories formed from the field.

Chapters by women from a variety of disciplines – Anthropology, Literary and Translation studies, Political Sciences – transcend the academic boundaries between social sciences and humanities. The book shows how the researchers

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navigate in the field, write in ways that defy their academic life and work, and call into question their narrative voice. The book presents a space for women to reflect on their individual themes of research and at partially filling the vacuum mentioned above, the silences of women's voices and expressions. The experiences described in the chapters differ, both along the divide of a "native" and a non-"native" fieldworker and along different disciplinary fields, but they share the experience of a long-term fieldwork in India and the need to self-reflect on the impact of this experience on the way the field is represented, on the people encountered in the field, on the way the field impacted on the fieldworker. The book is a useful presentation of how female researchers act in the field

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as women and scholars. Filling a gap in the existing literature of ethnographic research methods, the book will be of interest to students and researchers interested in the fields of Gender Studies, Social Work, Sociology, Anthropology and Asian Studies.

Anthropology, it is often argued, is an art of translation. Recently, however, social theorists have raised serious doubts about the translator's enterprise. Over the last few years the human social and ecological habitat has seen spectacular developments. Modern humans inhabit a 'global village' in a very genuine sense. What lessons may be learned from these developments for anthropology? In Beyond Boundaries, ten anthropologists from different countries address the problem

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of social understanding and cultural translation from different theoretical as well as ethnographic perspectives. Quite appropriately, given the general theme of the volume, the contributors represent several different academic traditions and communities - Britain, Finland, France, Iceland, Israel, Japan, Norway, the former Soviet Union, and Sweden. 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

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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.

From an award-winning anthropologist, a lively, accessible, and irreverent introduction to the field What is anthropology? What can it tell us about the world? Why, in short, does it matter? For well over a century, cultural anthropologists have circled the globe, from Papua New Guinea to California, uncovering surprising insights about how humans organize

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their lives and articulate their values. In the process, anthropology has done more than any other discipline to reveal what culture means and why it matters. By weaving together examples and theories from around the world, Matthew Engelke provides a lively, accessible, and at times irreverent introduction to anthropology, covering a wide range of classic and contemporary approaches, subjects, and anthropologists. Presenting memorable cases, he encourages readers to think deeply about key concepts that anthropologists use to make sense of the world. Along the way, he shows how anthropology helps us understand other cultures and points of view—but also how, in doing so, it reveals something about ourselves and our own cultures, too.

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*Though often associated with foreigners and refugees, many Somalis have lived in Kenya for generations, in many cases since long before the founding of the country. Despite their long residency, foreign and state officials and Kenyan citizens often perceive the Somali population to be a dangerous and alien presence in the country, and charges of civil and human rights abuses have mounted against them in recent years. In *We Do Not Have Borders*, Keren Weitzberg examines the historical factors that led to this state of affairs. In the process, she challenges many of the most fundamental analytical categories, such as “tribe,” “race,” and “nation,” that have traditionally shaped African historiography. Her interest in the ways in which Somali representations of the past and the*

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present inform one another places her research at the intersection of the disciplines of history, political science, and anthropology. Given tragic events in Kenya and the controversy surrounding al-Shabaab, We Do Not Have Borders has enormous historical and contemporary significance, and provides unique inroads into debates over globalization, African sovereignty, the resurgence of religion, and the multiple meanings of being African.

Talking Culture across Disciplines

Bureaucracy, Structural Violence, and Poverty in India

Tourism, Mobilities, and Development in Sparsely Populated Areas

Articulating Islam: Anthropological Approaches to Muslim

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Worlds

Red Tape

Postcolonial Developments

Anthropology of Migration and Multiculturalism

Beyond Boundaries

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Press**

**This collection of extended papers examines
the ways in which relations between national,
ethnic, religious and gender groups are
underpinned by each group's perceptions of**

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their distinctive identities and of the nature of the boundaries which divide them.

Questions of frontier and identity are theorised with reference to the Maori, Australian aborigines and Celtic groups. The theoretical arguments and ethnographic perspectives of this book place it at the cutting edge of contemporary anthropological scholarship on identity, with respect to the study of ethnicity, nationalism, localism, gender and indigenous peoples. It will be of value to scholars and students of social and

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cultural anthropology, human geography and social psychology.

This book prompts architects and anthropologists to think and act together. In order to fully grasp the relationship between human beings and their built environments and design more livable and sustainable buildings and cities in the future, we need new cross-disciplinary approaches combining anthropology and architecture. This is neither anthropology of architecture, nor ethnography for architects, but a new

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approach beyond these positions:

Architectural Anthropology. The anthology gathers contributions from leading researchers from various Nordic universities, architectural schools, and architectural firms as well as prominent international scholars like Tim Ingold, Albena Yaneva, and Sarah Pink - all exploring, developing, and innovating the cross-disciplinary field between anthropology and architecture. Several contributions are co-written by architects and anthropologists, merging

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approaches from the two disciplines in order to fully explore the dynamics of lived space. Through a broad range of empirical examples, methodological approaches, and theoretical reflections, the anthology provides inspiration and tools for scholars, students, and practitioners working with lived space. The first part focusses on homes, walls, and boundaries, the second on urban space and public life, and the third on processes of creativity, participation, and design. Red Tape presents a major new theory of the

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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

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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

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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.

DIVA collection of Ferguson's essays that bring the question of Africa into the center of current debates on globalization, modernity,

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**and emerging forms of world order./div
Fieldwork and the Ethnographic Present
Boundaries and Grounds of a Field Science
Greater Somalia and the Predicaments of
Belonging in Kenya
Reflections on Fieldwork in Morocco
Architectural Anthropology
Understanding, Translation and
Anthropological Discourse
Naked Science
New Directions**

"A vitally important contribution to anthropology. . . .

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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
In its assessment of the current state of play of

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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.

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Here ethnography is featured less as a methodological tool-box or technique but rather as a subject on which to reflect.

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 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

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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.

This comprehensive, engaging guide to applied research distills the expertise of the distinguished

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ethnographer and methodologist Pertti Pelto over his acclaimed 50-year career. Having written the first major text promoting mixed qualitative and quantitative methods in applied ethnography in the 1970s, Pelto now synthesizes decades of innovation, including examples from around the world that illustrate how specific methods yield immediate results for addressing social problems. Ideal for researchers, students, training programs, and technical assistance projects, this thorough text covers the key topics and skills required: gaining entry, recording and organizing field data, a host of

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specialized techniques, integrating qualitative and quantitative methods, building and training research teams, rapid assessment and focused ethnographic studies, short- and long-term ethnography, writing up results, non-Western perspectives on research, and more.

"Anyone who has been to Manila, Bali, or Bangkok is aware of the plight of the locals who despise and yet want the presence of tourists. . . . Ness focuses on the Philippines . . . to examine the delicate balance between preserving one's way of life while being open to the increasing demands of tourism."--Choice

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An Ethnographic Perspective

Global Media Studies

Imitating Christ in Magwi

Women in the Field

Expectations of Modernity

Ethnography for the Internet

Ethnographic Practice in the Present

Exploring Lived Space

Shows how the language and institutions of development are central to the postcolonial condition through a study of the effects of the green revolution on particular Indian localities.

In this landmark study, now celebrating thirty years in print, Paul

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Rabinow takes as his focus the fieldwork that anthropologists do. How valid is the process? To what extent do the cultural data become artifacts of the interaction between anthropologist and informants? Having first published a more standard ethnographic study about Morocco, Rabinow here describes a series of encounters with his informants in that study, from a French innkeeper clinging to the vestiges of a colonial past, to the rural descendants of a seventeenth-century saint. In a new preface Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

Why does the world need anthropology and anthropologists? This collection of essays written by prominent academic, practising and applied anthropologists aims to answer this provocative question. In an accessible and appealing style, each author in this volume

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inquires about the social value and practical application of the discipline of anthropology. Contributors note that the problems the world faces at a global scale are both new and old, unique and universal, and that solving them requires the use of long-proven tools as well as innovative approaches. They highlight that using anthropology in relevant ways outside academia contributes to the development of a new paradigm in anthropology, one where the ability to collaborate across disciplinary and professional boundaries becomes both central and legitimate. Contributors provide specific suggestions to anthropologists and the public at large on practical ways to use anthropology to change the world for the better. This one-of-a-kind volume will be of interest to fledgling and established anthropologists, social scientists and the general public.

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Cultural displacement -- physical dislocation from one's native culture or the colonizing imposition of a foreign culture -- is one of the most formative experiences of our century. These essays examine the impact of this experience on contemporary notions of cultural identity from the perspectives of anthropology, history, philosophy, literature, and psychology.

This groundbreaking volume showcases the exciting work emerging from the ethnography of media, a burgeoning new area in anthropology that expands both social theory and ethnographic fieldwork to examine the way media—film, television, video—are used in societies around the globe, often in places that have been off the map of conventional media studies. The contributors, key figures in this new field, cover topics ranging from indigenous media projects around the world to the unexpected effects of state

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control of media to the local impact of film and television as they travel transnationally. Their essays, mostly new work produced for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media.

How to Think Like an Anthropologist

Transdisciplinary Ethnography in India

The Nomadic Turn

Where Asia Smiles

Fieldwork and the Ethnographic Method

Reflections on the New Politics of Distribution

Anthropological Perspectives on Boundaries and Contested
Identities

Anthropology's Global Histories

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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

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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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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.

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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

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will appeal not only to those interested in Africa today, but to anyone contemplating the illusory successes of today's globalizing economy.

Tourism – mobilities – are not restricted to the movement of tourists between places of origin and destinations. Particularly in more peripheral, remote, or sparsely populated destinations, workers and residents are also likely to be frequently moving between locations. Such destinations attract seasonal or temporary residents, sometimes with only loose ties to the tourism industry. These flows of mobile populations are accompanied by flows of other resources – money, knowledge, ideas and innovations – which can be used to help the economic and social development of the destination. This book examines key aspects of the human

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mobilities associated with tourism in sparsely populated areas, and investigates how new mobility patterns inspired by technological, economic, political, and social change provide both opportunities and risks for those areas. Examples are drawn from the northern peripheries of Europe and the north of Australia, and the book provides a framework for continuing research into the role that tourism and "new mobilities" can play in regional development in these locations. This book was originally published as a special issue of the Scandinavian Journal of Hospitality and Tourism.

Knowing How to Know

Anthropological Inquiry into Boundaries, Power, and
Knowledge

Displacements

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Anthropology's Changing Terms of Engagement
Thirtieth Anniversary Edition, with a New Preface by the
Author

Constructing the Field

Agriculture in the Making of Modern India

We Are Now a Nation

**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.**

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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

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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

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analysis, transnational marriages, entangled politics and interwoven cultures. This book was published as a special issue of the Ethnic and Racial Studies.

Examining the chronic, widespread poverty in India, the world's fourth largest economy, Akhil Gupta theorizes the relation between the state in India and the poor as one of structural violence.

This innovative reader brings together

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classic theoretical texts and cutting-edge ethnographic analyses of specific state institutions, practices, and processes and outlines an anthropological framework for rethinking future study of "the state". Focuses on the institutions, spaces, ideas, practices, and representations that constitute the "state". Promotes cultural and transnational approaches to the subject. Helps readers to make anthropological sense of the state as

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acultural artifact, in the context of a neoliberalizing, transnational world. 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

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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

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of methodological explorations,
providing a language to reconsider
ethnography and objecthood while
producing knowledge with people of
different backgrounds.

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

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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

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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.

Spaces of Aid

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**Anthropology on New Terrain
Myths and Meanings of Urban Life on the
Zambian Copperbelt
An Ethnography of Philippine Tourism**

**Anthropological Conversations
Anthropological Locations
Mutuality**

*Aid workers commonly bemoan that the
experience of working in the field sits
uneasily with the goals they've signed up
to: visiting project sites in air-*

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conditioned Land Cruisers while the intended beneficiaries walk barefoot through the heat, or checking emails from within gated compounds while surrounding communities have no running water. Spaces of Aid provides the first book-length analysis of what has colloquially been referred to as Aid Land. It explores in depth two high-profile case studies, the Aceh tsunami and Hurricane Katrina, in order to uncover a fascinating history of the objects and spaces that have become an endemic yet unexamined part of the

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delivery of humanitarian assistance. The internet has become embedded into our daily lives, no longer an esoteric phenomenon, but instead an unremarkable way of carrying out our interactions with one another. Online and offline are interwoven in everyday experience. Using the internet has become accepted as a way of being present in the world, rather than a means of accessing some discrete virtual domain. Ethnographers of these contemporary Internet-infused societies consequently find themselves facing

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serious methodological dilemmas: where should they go, what should they do there and how can they acquire robust knowledge about what people do in, through and with the internet? This book presents an overview of the challenges faced by ethnographers who wish to understand activities that involve the internet. Suitable for both new and experienced ethnographers, it explores both methodological principles and practical strategies for coming to terms with the definition of field sites, the connections

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between online and offline and the changing nature of embodied experience. Examples are drawn from a wide range of settings, including ethnographies of scientific institutions, television, social media and locally based gift-giving networks.

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

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shows how ethnological collecting could become politicised and connect to national concerns.

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 European Union and was thus formally incorporated into the processes of European integration redefining the relations among EU member states. European

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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

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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.*

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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. Proces integracije potekajo na številnih, med seboj prepletenih ravneh – od ravni vladnih teles do ravni posamičnih družbenih akterjev. Številni Slovenci so se uspešno prijaviili za delo v institucijah EU in agencijah, ki se širijo z vsako naslednjo širitvijo EU; zdaj delajo kot evrokrati na različnih lokacijah v institucionalnem

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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. Why do people do social-cultural anthropology? Beyond professional career motivations, what values underpin

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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

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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

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*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*

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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.

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Exhibitions as a research method

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