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Friction

An Ethnography of Global Connection

Princeton University Press **A wheel turns because of its encounter with the surface of the road; spinning in the air it goes nowhere. Rubbing two sticks together produces heat and light; one stick alone is just a stick. In both cases, it is friction that produces movement, action, effect. Challenging the widespread view that globalization invariably signifies a "clash" of cultures, anthropologist Anna Tsing here develops friction in its place as a metaphor for the diverse and conflicting social interactions that make up our contemporary world. She focuses on one particular "zone of awkward engagement"--the rainforests of Indonesia--where in the 1980s and the 1990s capitalist interests increasingly reshaped the landscape not so much through corporate design as through awkward chains of legal and illegal entrepreneurs that wrested the land from previous claimants, creating resources for distant markets. In response, environmental movements arose to defend the rainforests and the communities of people who live in them. Not confined to a village, a province, or a nation, the social drama of the Indonesian rainforest includes local and national environmentalists, international science, North American investors, advocates for Brazilian rubber tappers, UN funding agencies, mountaineers, village elders, and urban students, among others--all combining in unpredictable, messy misunderstandings, but misunderstandings that sometimes work out. Providing a portfolio of methods to study global interconnections, Tsing shows how curious and creative cultural differences are in the grip of worldly encounter, and how much is overlooked in contemporary theories of the global.**

In the Realm of the Diamond Queen

Marginality in an Out-of-the-Way Place

Princeton University Press **In this highly original and much-anticipated ethnography, Anna Tsing challenges not only anthropologists and feminists but all those who study culture to reconsider some of their dearest assumptions. By choosing to locate her study among Meratus Dayaks, a marginal and marginalized group in the deep rainforest of South Kalimantan, Indonesia, Tsing deliberately sets into motion the familiar and stubborn urban fantasies of self and other. Unusual encounters with her remarkably creative and unconventional Meratus friends and teachers, however, provide the opportunity to rethink notions of tradition, community, culture, power, and gender--and the doing of anthropology. Tsing's masterful weaving of ethnography and theory, as well as her humor and lucidity, allow for an extraordinary reading experience for students, scholars, and anyone interested in the complexities of culture. Engaging Meratus in wider conversations involving Indonesian bureaucrats, family planners, experts in international development,**

Javanese soldiers, American and French feminists, Asian-Americans, right-to-life advocates, and Western intellectuals, Tsing looks not for consensus and coherence in Meratus culture but rather allows individual Meratus men and women to return our gaze. Bearing the fruit from the lively contemporary conversations between anthropology and cultural studies, *In the Realm of the Diamond Queen* will prove to be a model for thinking and writing about gender, power, and the politics of identity.

The Mushroom at the End of the World

On the Possibility of Life in Capitalist Ruins

Princeton University Press Matsutake is the most valuable mushroom in the world—and a weed that grows in human-disturbed forests across the northern hemisphere. Through its ability to nurture trees, matsutake helps forests to grow in daunting places. It is also an edible delicacy in Japan, where it sometimes commands astronomical prices. In all its contradictions, matsutake offers insights into areas far beyond just mushrooms and addresses a crucial question: what manages to live in the ruins we have made? A tale of diversity within our damaged landscapes, *The Mushroom at the End of the World* follows one of the strangest commodity chains of our times to explore the unexpected corners of capitalism. Here, we witness the varied and peculiar worlds of matsutake commerce: the worlds of Japanese gourmets, capitalist traders, Hmong jungle fighters, industrial forests, Yi Chinese goat herders, Finnish nature guides, and more. These companions also lead us into fungal ecologies and forest histories to better understand the promise of cohabitation in a time of massive human destruction. By investigating one of the world's most sought-after fungi, *The Mushroom at the End of the World* presents an original examination into the relation between capitalist destruction and collaborative survival within multispecies landscapes, the prerequisite for continuing life on earth.

Words in Motion

Toward a Global Lexicon

Duke University Press On the premise that words have the power to make worlds, each essay in this book follows a word as it travels around the globe and across time. Scholars from five disciplines address thirteen societies to highlight the social and political life of words in Asia, Europe, and the Middle East, from the mid-nineteenth century to the present. The approach is consciously experimental, in that rigorously tracking specific words in specific settings frequently leads in unexpected directions and alters conventional depictions of global modernity. Such words as security in Brazil, responsibility in Japan, community in Thailand, and hijāb in France changed the societies in which they moved even as the words were changed by them. Some words threatened to launch wars, as injury did in imperial Britain's relations with China in the nineteenth century. Others, such as secularism, worked in silence to agitate for political change in twentieth-century Morocco. Words imposed or imported from abroad could be transformed by those who wielded them to oppose the very powers that first introduced them, as happened in Turkey, Indonesia, and the Philippines. Taken together, this selection of fourteen essays reveals commonality as well as distinctiveness across modern societies, making the world look different from the interdisciplinary and transnational perspective of "words in motion." Contributors. Mona Abaza, Itty Abraham, Partha Chatterjee, Carol Gluck, Huri Islamoglu, Claudia Koonz, Lydia H. Liu, Driss Maghraoui, Vicente L. Rafael, Craig J. Reynolds, Seteney Shami, Alan Tansman, Kasian Tejapira, Anna Lowenhaupt Tsing

Neoliberalism as Exception

Mutations in Citizenship and Sovereignty

Duke University Press Neoliberalism is commonly viewed as an economic doctrine that seeks to limit the scope of government. Some consider it a form of predatory capitalism with adverse effects on the Global South. In this groundbreaking work, Aihwa Ong offers an alternative view of neoliberalism as an extraordinarily malleable technology of governing that is taken up in different ways by different regimes, be they authoritarian, democratic, or communist. Ong shows how East and Southeast Asian states are making exceptions to their

usual practices of governing in order to position themselves to compete in the global economy. As she demonstrates, a variety of neoliberal strategies of governing are re-engineering political spaces and populations. Ong's ethnographic case studies illuminate experiments and developments such as China's creation of special market zones within its socialist economy; pro-capitalist Islam and women's rights in Malaysia; Singapore's repositioning as a hub of scientific expertise; and flexible labor and knowledge regimes that span the Pacific. Ong traces how these and other neoliberal exceptions to business as usual are reconfiguring relationships between governing and the governed, power and knowledge, and sovereignty and territoriality. She argues that an interactive mode of citizenship is emerging, one that organizes people—and distributes rights and benefits to them—according to their marketable skills rather than according to their membership within nation-states. Those whose knowledge and skills are not assigned significant market value—such as migrant women working as domestic maids in many Asian cities—are denied citizenship. Nevertheless, Ong suggests that as the seam between sovereignty and citizenship is pried apart, a new space is emerging for NGOs to advocate for the human rights of those excluded by neoliberal measures of human worthiness.

Hanging without a Rope

Narrative Experience in Colonial and Postcolonial Karoland

Princeton University Press When Mary Steedly went to North Sumatra, Indonesia, she intended to study the curing practices of Karo Batak spirit mediums, the gurus who keep a community in touch with its ancestors. She became fascinated by the stories these women and men told of their encounters with spirits in the ritual arena and on the borders of the everyday social world. In these stories, Karo mediums conveyed their sense of historical out-of-placeness, which they described as "hanging without a rope," in Indonesia's state-proclaimed Age of Development. Based on the author's three years of fieldwork in urban and rural Karoland, this engaging and sympathetic account focuses on issues of experience, memory, and narrative plausibility. Steedly approaches mediums' stories not simply as reservoirs of information about "what happened" at a particular moment, but as interested efforts to map a pathway across the shifting landscape of historical memory. Over the past century Karoland has been the scene of colonial conquest, Christian conversion, commercial agricultural development, military occupation, reolution, migration, and modernization. Storeis of spirit encounters, Steedly argues, provide an alternative, "unofficial" perspective on the historical transformation of the Karo social world. In addition to her rich ethnographic material, she draws on feminist theories of subjectivity, William Faulkner's reconstructions of personal and collective memory, and current anthropological explorations of the politics of representation to open the ethnographic imagination to historical eventfulness. Mary Margaret Steedly is Assistant Professor of Anthropology at Harvard University. Originally published in 1993. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Tasting Qualities

The Past and Future of Tea

What is the role of quality in contemporary capitalism? How is a product as ordinary as a bag of tea judged for its quality? In her innovative study, Sarah Besky addresses these questions by going inside an Indian auction house where experts taste and appraise mass-market black tea, one of the world's most recognized commodities. Pairing rich historical data with ethnographic research among agronomists, professional tea tasters and traders, and tea plantation workers, Besky shows how the meaning of quality has been subjected to nearly constant experimentation and debate throughout the history of the tea industry. Working across fields of political economy, science and technology studies, and sensory ethnography, *Tasting Qualities* argues for an approach to quality that sees it not as a final destination for economic, imperial, or post-imperial projects but as an opening for those projects.

Not Quite Shamans

Spirit Worlds and Political Lives in Northern Mongolia

Cornell University Press The forms of contemporary society and politics are often understood to be diametrically opposed to any expression of the supernatural; what happens when those forms are themselves regarded as manifestations of spirits and other occult phenomena? In *Not Quite Shamans*, Morten Axel Pedersen explores how the Darhad people of Northern Mongolia's remote Shishged Valley have understood and responded to the disruptive transition to postsocialism by engaging with shamanic beliefs and practices associated with the past. For much of the twentieth century, Mongolia's communist rulers attempted to eradicate shamanism and the shamans who once served as spiritual guides and community leaders. With the transition from a collectivized economy and a one-party state to a global capitalist market and liberal democracy in the 1990s, the people of the Shishged were plunged into a new and harsh world that seemed beyond their control. "Not-quite-shamans"—young, unemployed men whose undirected energies erupted in unpredictable, frightening bouts of violence and drunkenness that seemed occult in their excess—became a serious threat to the fabric of community life. Drawing on long-term fieldwork in Northern Mongolia, Pedersen details how, for many Darhads, the postsocialist state itself has become shamanic in nature. In the ideal version of traditional Darhad shamanism, shamans can control when and for what purpose their souls travel, whether to other bodies, landscapes, or worlds. Conversely, caught between uncontrollable spiritual powers and an excessive display of physical force, the "not-quite-shamans" embody the chaotic forms—the free market, neoliberal reform, and government corruption—that have created such upheaval in peoples' lives. As an experimental ethnography of recent political and economic transformations in Mongolia through the defamiliarizing prism of shamans and their lack, *Not Quite Shamans* is an attempt to write about as well as theorize postsocialism, and shamanism, in a new way.

Liquidated

An Ethnography of Wall Street

Duke University Press Financial collapses—whether of the junk bond market, the Internet bubble, or the highly leveraged housing market—are often explained as the inevitable result of market cycles: What goes up must come down. In *Liquidated*, Karen Ho punctures the aura of the abstract, all-powerful market to show how financial markets, and particularly booms and busts, are constructed. Through an in-depth investigation into the everyday experiences and ideologies of Wall Street investment bankers, Ho describes how a financially dominant but highly unstable market system is understood, justified, and produced through the restructuring of corporations and the larger economy. Ho, who worked at an investment bank herself, argues that bankers' approaches to financial markets and corporate America are inseparable from the structures and strategies of their workplaces. Her ethnographic analysis of those workplaces is filled with the voices of stressed first-year associates, overworked and alienated analysts, undergraduates eager to be hired, and seasoned managing directors. Recruited from elite universities as "the best and the brightest," investment bankers are socialized into a world of high risk and high reward. They are paid handsomely, with the understanding that they may be let go at any time. Their workplace culture and networks of privilege create the perception that job insecurity builds character, and employee liquidity results in smart, efficient business. Based on this culture of liquidity and compensation practices tied to profligate deal-making, Wall Street investment bankers reshape corporate America in their own image. Their mission is the creation of shareholder value, but Ho demonstrates that their practices and assumptions often produce crises instead. By connecting the values and actions of investment bankers to the construction of markets and the restructuring of U.S. corporations, *Liquidated* reveals the particular culture of Wall Street often obscured by triumphalist readings of capitalist globalization.

Environmental Winds

Making the Global in Southwest China

University of California Press **Environmental Winds** challenges the notion that globalized social formations emerged solely in the Global North prior to impacting the Global South. Instead, such formations have been constituted, transformed, and propelled through diverse, site-specific social interactions that complicate and defy divisions between 'global' and 'local.' The book brings the reader into the lives of Chinese scientists, officials, villagers, and expatriate conservationists who were caught up in environmental trends over the past 25 years. Hathaway reveals how global environmentalism has been enacted and altered in China, often with unanticipated effects, such as the rise of indigenous rights, or the reconfiguration of human/animal relationships, fostering what rural villagers refer to as "the revenge of wild elephants."

Guerrilla Auditors

The Politics of Transparency in Neoliberal Paraguay

Duke University Press An ethnography exploring disagreements among Paraguayan peasants, government bureaucrats, and development experts about how state bureaucracy should function, what archival documents are for, and who gets to narrate the past.

Mien Relations

Mountain People and State Control in Thailand

Cornell University Press Thailand's hill tribes have been the object of anthropological research, cultural tourism, and government intervention for a century, in large part because these groups are held to have preserved distinctive ethnic traditions despite their contacts with "modern" culture. Hjørleifur Jonsson rejects the conventional notion that the worlds of traditional peoples are being transformed or undone by the forces of modernity. Among the Mien people of northern Thailand he finds a complex highlander identity that has been shaped by a thousand years of interaction in a multiethnic contact zone. In *Mien Relations*, Jonsson suggests that as early as the thirteenth century, the growing influence of Chinese and Thai state authority had led to a peculiarly urban understanding of the hinterlands—the forests and the mountains—as an area beyond state control and the rhetoric of civilization. Mountain peoples became understood as a distinct social type, an idea elaborated by government classification systems in the late nineteenth and early twentieth centuries. Their "discovery" by Western anthropologists is, he suggests, merely one more episode influencing Mien identity. Jonsson questions traditional ethnography's focus on fieldwork and personal observation—and its concomitant blindness to political manipulation and to historical formation. Throughout *Mien Relations*, he revisits long-neglected connections between China and Southeast Asia, combines ancient history and contemporary ethnography, engages with the serious politics of representation without abandoning the quest to write ethnographically about particular communities, and keeps state control in view without assuming its success or coherence.

Geographical Diversions

Tibetan Trade, Global Transactions

University of Georgia Press Working at the intersections of cultural anthropology, human geography, and material culture, Tina Harris explores the social and economic transformations taking place along one trade route that winds its way across China, Nepal, Tibet, and India. How might we make connections between seemingly mundane daily life and more abstract levels of global change? *Geographical Diversions* focuses on two generations of traders who exchange goods such as sheep wool, pang gdan aprons, and more recently, household appliances. Exploring how traders "make places," Harris examines the creation of geographies of trade that work against state ideas of what trade routes should look

like. She argues that the tensions between the apparent fixity of national boundaries and the mobility of local individuals around such restrictions are precisely how routes and histories of trade are produced. The economic rise of China and India has received attention from the international media, but the effects of major new infrastructure at the intersecting borderlands of these nationstates--in places like Tibet, northern India, and Nepal--have rarely been covered. *Geographical Diversions* challenges globalization theories based on bounded conceptions of nation-states and offers a smaller-scale perspective that differs from many theories of macroscale economic change.

Matsutake Worlds

Berghahn Books The matsutake mushroom continues to be a highly sought delicacy, especially in Chinese, Japanese, and Korean cuisine. *Matsutake Worlds* explores this mushroom through the lens of multi-species encounters centered around the matsutake's notorious elusiveness. The mushroom's success, the contributors of this volume argue, cannot be accounted for by any one cultural, social, political, or economic process. Rather, the matsutake mushroom has flourished as the result of a number of different processes and dynamics, culminating in the culinary institution we know today.

Battling the Buddha of Love

A Cultural Biography of the Greatest Statue Never Built

Cornell University Press *Battling the Buddha of Love* is a work of advocacy anthropology that explores the controversial plans and practices of the Maitreya Project, a transnational Buddhist organization, as it sought to build the "world's tallest statue" as a multi-million-dollar "gift" to India. Hoping to forcibly acquire 750 acres of occupied land for the statue park in the Kushinagar area of Uttar Pradesh, the Buddhist statue planners ran into obstacle after obstacle, including a full-scale grassroots resistance movement of Indian farmers working to "Save the Land." Falcone sheds light on the aspirations, values, and practices of both the Buddhists who worked to construct the statue, as well as the Indian farmer-activists who tirelessly protested against the Maitreya Project. Because the majority of the supporters of the Maitreya Project statue are converts to Tibetan Buddhism, individuals Falcone terms "non-heritage" practitioners, she focuses on the spectacular collision of cultural values between small agriculturalists in rural India and transnational Buddhists hailing from Portland to Pretoria. She asks how could a transnational Buddhist organization committed to compassionate practice blithely create so much suffering for impoverished rural Indians. Falcone depicts the cultural logics at work on both sides of the controversy, and through her examination of these logics she reveals the divergent, competing visions of Kushinagar's potential futures. *Battling the Buddha of Love* traces power, faith, and hope through the axes of globalization, transnational religion, and rural grassroots activism in South Asia, showing the unintended local consequences of an international spiritual development project.

Third World Political Ecology

An Introduction

Routledge An effective response to contemporary environmental problems demands an approach that integrates political, economic and ecological issues. *Third World Political Ecology* provides an introduction to an exciting new research field that aims to develop an integrated understanding of the political economy of environmental change in the Third World. The authors review the historical development of the field, explain what is distinctive about Third World political ecology, and suggest areas for future development. Clarifying the essentially politicised condition of environmental change today, the authors explore the role of various actors - states, multilateral institutions, businesses, environmental non-governmental organisations, poverty-stricken farmers, shifting cultivators and other 'grassroots' actors - in the development of the Third World's politicised environment. *Third World Political Ecology* is the first major attempt to explain the development and characteristics of environmental problems that plague parts of Asia, Africa and Latin America. Drawing on examples from throughout the Third World, the book will be of interest to all those who wish to understand the political and economic bases of the Third World's current predicament.

The Licit Life of Capitalism US Oil in Equatorial Guinea

Duke University Press **The Licit Life of Capitalism** is both an account of a specific capitalist project—U.S. oil companies working off the shores of Equatorial Guinea—and a sweeping theorization of more general forms and processes that facilitate diverse capitalist projects around the world. Hannah Appel draws on extensive fieldwork with managers and rig workers, lawyers and bureaucrats, the expat wives of American oil executives and the Equatoguinean women who work in their homes, to turn conventional critiques of capitalism on their head, arguing that market practices do not merely exacerbate inequality; they are made by it. People and places differentially valued by gender, race, and colonial histories are the terrain on which the rules of capitalist economy are built. Appel shows how the corporate form and the contract, offshore rigs and economic theory are the assemblages of liberalism and race, expertise and gender, technology and domesticity that enable the licit life of capitalism—practices that are legally sanctioned, widely replicated, and ordinary, at the same time as they are messy, contested, and, arguably, indefensible.

Swamplife

People, Gators, and Mangroves Entangled in the Everglades

Alligator hunters, mangroves, and the (mis)adventures of the Ashley Gang in the Florida Everglades.

Rule of Experts

Egypt, Techno-Politics, Modernity

Univ of California Press **Publisher Description**

Reproducing Jews

A Cultural Account of Assisted Conception in Israel

Duke University Press **There are more fertility clinics per capita in Israel than in any other country in the world and Israel has the world's highest per capita rate of in-vitro fertilization procedures. Fertility treatments are fully subsidized by Israeli national health insurance and are available to all Israelis, regardless of religion or marital status. These phenomena are not the result of unusually high rates of infertility in Israel but reflect the centrality of reproduction in Judaism and Jewish culture. In this ethnographic study of the new reproductive technologies in Israel, Susan Martha Kahn explores the cultural meanings and contemporary rabbinic responses to artificial insemination, in-vitro fertilization, egg donation, and surrogacy. Kahn draws on fieldwork with unmarried Israeli women who are using state-subsidized artificial insemination to get pregnant and on participant-observation in Israeli fertility clinics. Through close readings of traditional Jewish texts and careful analysis of Israeli public discourse, she explains how the Israeli embrace of new reproductive technologies has made Jewish beliefs about kinship startlingly literal. Kahn also reveals how a wide range of contemporary Israelis are using new reproductive technologies to realize their reproductive futures, from ultraorthodox infertile married couples to secular unmarried women. As the first scholarly account of assisted conception in Israel, this multisited ethnography will contribute to current anthropological debates on kinship studies. It will also interest those involved with Jewish studies.**

Ecofeminist Natures

Race, Gender, Feminist Theory and Political Action

Routledge Examining the development of ecofeminism from the 1980s antimilitarist movement to an internationalist ecofeminism in the 1990s, Sturgeon explores the ecofeminist notions of gender, race, and nature. She moves from detailed historical investigations of important manifestations of US ecofeminism to a broad analysis of international environmental politics.

When Nature Goes Public

The Making and Unmaking of Bioprospecting in Mexico

Princeton University Press Bioprospecting--the exchange of plants for corporate promises of royalties or community development assistance--has been lauded as a way to develop new medicines while offering southern nations and indigenous communities an incentive to preserve their rich biodiversity. But can pharmaceutical profits really advance conservation and indigenous rights? How much should companies pay and to whom? Who stands to gain and lose? The first anthropological study of the practices mobilized in the name and in the shadow of bioprospecting, this book takes us into the unexpected sites where Mexican scientists and American companies venture looking for medicinal plants and local knowledge. Cori Hayden tracks bioprospecting's contentious new promise--and the contradictory activities generated in its name. Focusing on a contract involving Mexico's National Autonomous University, Hayden examines the practices through which researchers, plant vendors, rural collectors, indigenous cooperatives, and other actors put prospecting to work. By paying unique attention to scientific research, she provides a key to understanding which people and plants are included in the promise of "selling biodiversity to save it"--and which are not. And she considers the consequences of linking scientific research and rural "enfranchisement" to the logics of intellectual property. Roving across UN protocols, botanical collecting histories, Mexican nationalist agendas, neoliberal property regimes, and North-South relations, *When Nature Goes Public* charts the myriad, emergent publics that drive and contest the global market in biodiversity and its futures.

Global "Body Shopping"

An Indian Labor System in the Information Technology Industry

Princeton University Press How can America's information technology (IT) industry predict serious labor shortages while at the same time laying off tens of thousands of employees annually? The answer is the industry's flexible labor management system--a flexibility widely regarded as the modus operandi of global capitalism today. *Global "Body Shopping"* explores how flexibility and uncertainty in the IT labor market are constructed and sustained through concrete human actions. Drawing on in-depth field research in southern India and in Australia, and folding an ethnography into a political economy examination, Xiang Biao offers a richly detailed analysis of the India-based global labor management practice known as "body shopping." In this practice, a group of consultants--body shops--in different countries works together to recruit IT workers. Body shops then farm out workers to clients as project-based labor; and upon a project's completion they either place the workers with a different client or "bench" them to await the next placement. Thus, labor is managed globally to serve volatile capital movement. Underpinning this practice are unequal socioeconomic relations on multiple levels. While wealth in the New Economy is created in an increasingly abstract manner, everyday realities--stock markets in New York, benched IT workers in Sydney, dowries in Hyderabad, and women and children in Indian villages--sustain this flexibility.

Arts of Living on a Damaged Planet Ghosts and Monsters of the Anthropocene

U of Minnesota Press **Living on a damaged planet challenges who we are and where we live. This timely anthology calls on twenty eminent humanists and scientists to revitalize curiosity, observation, and transdisciplinary conversation about life on earth. As human-induced environmental change threatens multispecies livability, Arts of Living on a Damaged Planet puts forward a bold proposal: entangled histories, situated narratives, and thick descriptions offer urgent “arts of living.” Included are essays by scholars in anthropology, ecology, science studies, art, literature, and bioinformatics who posit critical and creative tools for collaborative survival in a more-than-human Anthropocene. The essays are organized around two key figures that also serve as the publication’s two openings: Ghosts, or landscapes haunted by the violences of modernity; and Monsters, or interspecies and intraspecies sociality. Ghosts and Monsters are tentacular, windy, and arboreal arts that invite readers to encounter ants, lichen, rocks, electrons, flying foxes, salmon, chestnut trees, mud volcanoes, border zones, graves, radioactive waste—in short, the wonders and terrors of an unintended epoch. Contributors: Karen Barad, U of California, Santa Cruz; Kate Brown, U of Maryland, Baltimore; Carla Freccero, U of California, Santa Cruz; Peter Funch, Aarhus U; Scott F. Gilbert, Swarthmore College; Deborah M. Gordon, Stanford U; Donna J. Haraway, U of California, Santa Cruz; Andreas Hejnol, U of Bergen, Norway; Ursula K. Le Guin; Marianne Elisabeth Lien, U of Oslo; Andrew Mathews, U of California, Santa Cruz; Margaret McFall-Ngai, U of Hawaii, Manoa; Ingrid M. Parker, U of California, Santa Cruz; Mary Louise Pratt, NYU; Anne Pringle, U of Wisconsin, Madison; Deborah Bird Rose, U of New South Wales, Sydney; Dorion Sagan; Lesley Stern, U of California, San Diego; Jens-Christian Svenning, Aarhus U.**

Communities and Conservation

Histories and Politics of Community-based Natural Resource Management

Rowman Altamira **A group of distinguished environmentalists analyze and advocate for community-based natural resource management (CBNRM). They offer an overview of this transnational movement and its links between environmental management and social justice agendas. This book will be valuable to instructors, practitioners, and activists in environmental anthropology, justice, and policy, in cultural geography, political ecology, indigenous rights, conservation biology, and community-based cultural resource management.**

The Biophilia Hypothesis

Island Press **This book brings together the views of some of the most creative scientists of our time, each attempting to amplify and refine the concept of biophilia. Contributors to this volume include Jared Diamond, Aaron Katcher, Richard Nelson and others.**

How to Think Like an Anthropologist

Princeton University Press **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 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.**

Civil Islam

Muslims and Democratization in Indonesia

Princeton University Press **Civil Islam** tells the story of Islam and democratization in Indonesia, the world's largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond. Democratic in the early 1950s and with rich precedents for tolerance and civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a "New Order" regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia's Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women's rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy's necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.

The Network Inside Out

University of Michigan Press **A fascinating study of institutional knowledge practices**

Provincializing Europe

Postcolonial Thought and Historical Difference - New Edition

Princeton University Press **First published in 2000, Dipesh Chakrabarty's influential Provincializing Europe** addresses the mythical figure of Europe that is often taken to be the original site of modernity in many histories of capitalist transition in non-Western countries. This imaginary Europe, Dipesh Chakrabarty argues, is built into the social sciences. The very idea of historicizing carries with it some peculiarly European assumptions about disenchanted space, secular time, and sovereignty. Measured against such mythical standards, capitalist transition in the third world has often seemed either incomplete or lacking. *Provincializing Europe* proposes that every case of transition to capitalism is a case of translation as well--a translation of existing worlds and their thought--categories into the categories and self-understandings of capitalist modernity. Now featuring a new preface in which Chakrabarty responds to his critics, this book globalizes European thought by exploring how it may be renewed both for and from the margins.

The Dance That Makes You Vanish

Cultural Reconstruction in Post-Genocide Indonesia

Indonesian court dance is famed for its sublime calm and stillness, yet this peaceful surface conceals a time of political repression and mass killing. Rachmi Diyah Larasati reflects on her own experiences as an Indonesian national troupe dancer from a family of persecuted female dancers and activists, examining the relationship between female dancers and the Indonesian state since 1965.

Power in Conservation

Environmental Anthropology Beyond Political Ecology

Routledge This book examines theories and ethnographies related to the anthropology of power in conservation. Conservation thought and practice is power laden—conservation thought is powerfully shaped by the history of ideas of nature and its relation to people, and conservation interventions govern and affect peoples and ecologies. This book argues that being able to think deeply, particularly about power, improves conservation policy-making and practice. Political ecology is by far the most well-known and well-published approach to thinking about power in conservation. This book analyzes the relatively neglected but robust anthropology of conservation literature on politics and power outside political ecology, especially literature rooted in Foucault. It is intended to make four of Foucault's concepts of power accessible, concepts that are most used in the anthropology of conservation: the power of discourses, discipline and governmentality, subject formation, and neoliberal governmentality. The important ethnographic literature that these concepts have stimulated is also examined. Together, theory and ethnography underpin our emerging understanding of a new, Anthropocene-shaped world. This book will be of great interest to students and scholars of conservation, environmental anthropology, and political ecology, as well as conservation practitioners and policy-makers.

Slow Violence and the Environmentalism of the Poor

Harvard University Press "Slow violence" from climate change, toxic drift, deforestation, oil spills, and the environmental aftermath of war takes place gradually and often invisibly. Rob Nixon focuses on the inattention we have paid to the lethality of many environmental crises, in contrast with the sensational, spectacle-driven messaging that impels public activism today.

Running Out

In Search of Water on the High Plains

Princeton University Press "This book—the first ethnography of water conservation on the Great Plains—provides an account of High Plains aquifer decline through an exploration of the different ways in which heartland residents inhabit and understand the imminent depletion of groundwater. This literary ethnography offers a vividly sketched look into the lives and stories of this community, based on interviews with members of the community such as fellow farmers and state regulators, woven together with historical data, journalistic documentation, and Bessire's personal reflections of his family's lived experiences. (Five generations of the author's family have lived in the region as farmers and ranchers.)"--

Ethnography through Thick and Thin

Princeton University Press In the 1980s, George Marcus spearheaded a major critique of cultural anthropology, expressed most clearly in the landmark book *Writing Culture*, which he coedited with James Clifford. *Ethnography through Thick and Thin* updates and advances that critique for the late 1990s. Marcus presents a series of penetrating and provocative essays on the changes that continue to sweep across anthropology. He examines, in particular, how the discipline's central practice of ethnography has been changed by "multi-sited" approaches to anthropology and how new research patterns are transforming anthropologists' careers. Marcus rejects the view, often expressed, that these changes are undermining anthropology. The combination of traditional ethnography with scholarly experimentation, he argues, will only make the discipline more lively and diverse. The book is divided into three main parts. In the first, Marcus shows how ethnographers' tradition of defining fieldwork in terms of peoples and places is now being challenged by the need to study culture by exploring connections, parallels, and contrasts among a variety of often seemingly incommensurate sites. The second part illustrates this emergent multi-sited condition of research by reflecting it in some of Marcus's own past research on Tongan elites and dynastic American fortunes. In the final section, which includes the previously unpublished essay "Sticking with Ethnography through Thick and Thin," Marcus examines the evolving professional culture of anthropology and the predicaments of its new

scholars. He shows how students have increasingly been drawn to the field as much by such powerful interdisciplinary movements as feminism, postcolonial studies, and cultural studies as by anthropology's own traditions. He also considers the impact of demographic changes within the discipline--in particular the fact that anthropologists are no longer almost exclusively Euro-Americans studying non-Euro-Americans. These changes raise new issues about the identities of anthropologists in relation to those they study, and indeed, about what is to define standards of ethnographic scholarship. Filled with keen and highly illuminating observations, *Ethnography through Thick and Thin* will stimulate fresh debate about the past, present, and future of a discipline undergoing profound transformations.

A Town Called Asbestos

Environmental Contamination, Health, and Resilience in a Resource Community

UBC Press For decades, manufacturers from around the world relied on asbestos from the town of Asbestos, Quebec, to produce fire-retardant products. Then, over time, people learned about the mineral's devastating effects on human health. Dependent on this deadly industry for their community's survival, the residents of Asbestos developed a unique, place-based understanding of their local environment; the risks they faced living next to the giant open-pit mine; and their place within the global resource trade. This book unearths the local-global tensions that defined Asbestos's proud and painful history to reveal the challenges similar resource communities have faced - and continue to face today.

Making Women Pay

Microfinance in Urban India

Duke University Press In *Making Women Pay*, Smitha Radhakrishnan explores India's microfinance industry, which in the past two decades has come to saturate the everyday lives of women in the name of state-led efforts to promote financial inclusion and women's empowerment. Despite this favorable language, Radhakrishnan argues, microfinance in India does not provide a market-oriented development intervention, even though it may appear to help women borrowers. Rather, this commercial industry seeks to extract the maximum value from its customers through exploitative relationships that benefit especially class-privileged men. Through ethnography, interviews, and historical analysis, Radhakrishnan demonstrates how the unpaid and underpaid labor of marginalized women borrowers ensures both profitability and symbolic legitimacy for microfinance institutions, their employees, and their leaders. In doing so, she centralizes gender in the study of microfinance, reveals why most microfinance programs target women, and explores the exploitative implications of this targeting.

Ecologies of Comparison

An Ethnography of Endangerment in Hong Kong

Duke University Press **DIV**An anthropological study of the surge of environmentalist activity in the years surrounding Hong Kong's transfer from British to Chinese sovereignty./div

Conversations with Difference

Essays from Tempo Magazine

For over 40 years, Goenawan has been a consistent and courageous champion of liberal humanist values in the face of authoritarianism and extremism of all kinds. His weekly column in TEMPO, the magazine he founded in 1971, has been an important public space for both his discussion of ideas and linguistic experimentation. But these essays are neither polemic nor do they provide easy answers. They are deep musings on complex issues involving identity, politics, religion and being human.

The Battle for Fortune

State-Led Development, Personhood, and Power among Tibetans in China

Cornell University Press In a deeply ethnographic appraisal, based on years of in situ research, *The Battle for Fortune* looks at the rising stakes of Tibetans' encounters with Chinese state-led development projects in the early 2000s. The book builds upon anthropology's qualitative approach to personhood, power and space to rethink the premises and consequences of economic development campaigns in China's multiethnic northwestern province of Qinghai. Charlene Makley considers Tibetans' encounters with development projects as first and foremost a historically situated interpretive politics, in which people negotiate the presence or absence of moral and authoritative persons and their associated jurisdictions and powers. Because most Tibetans believe the active presence of deities and other invisible beings has been the ground of power, causation, and fertile or fortunate landscapes, Makley also takes divine beings seriously, refusing to relegate them to a separate, less consequential, "religious" or "premodern" world. *The Battle for Fortune*, therefore challenges readers to grasp the unique reality of Tibetans' values and fears in the face of their marginalization in China. Makley uses this approach to encourage a more multidimensional and dynamic understanding of state-local relations than mainstream accounts of development and unrest that portray Tibet and China as a kind of yin-and-yang pair for models of statehood and development in a new global order.