

Thinking Like An Anthropologist A Practical Introduction To Cultural Anthropology With Powerweb

A study of how religion goes public in today's world. Based on over three years of anthropological research, Matthew Engelke traces how a small group of socially committed Christians tackles the challenge of publicity within what it understands to be a largely secular culture.

The noted cultural anthropologist and author of 'The Interpretation of Cultures' deepens our understanding of human societies through the intimacies of 'local knowledge.'

Design and Anthropology challenges conventional thinking regarding the nature of design and creativity, in a way that acknowledges the improvisatory skills and perceptual acuity of people. Combining theoretical investigations and documentation of practice based experiments, it addresses methodological questions concerning the re-conceptualisation of the relation between design and use from both theoretical and practice-based positions. Concerned with what it means to draw 'users' into processes of designing and producing this book emphasises the creativity of design and the emergence of objects in social situations and collaborative endeavours. Organised around the themes of perception and the user-producer, skilled practices of designing and using, and the relation between people and things, the book contains the latest work of researchers from academia and industry, to enhance our understanding of ethnographic practice and develop a research agenda for the emergent field of design anthropology. Drawing together work from anthropologists, philosophers, designers, engineers, scholars of innovation and theatre practitioners, Design and Anthropology will appeal to anthropologists and to those working in the fields of design and innovation, and the philosophy of technology and engineering.

Putting China into the context of general anthropology offers novel insights into its history, culture and society. Studies in the anthropology of China need to look outwards, to other anthropological areas, while at the same time, anthropologists specialised elsewhere cannot afford to ignore contributions from China. This book introduces a number of key themes and in each case describes how the anthropology and ethnography of China relates to the surrounding theories and issues. The themes chosen include the anthropology of intimacy, of morality, of food and of feasting, as well as the anthropology of civilisation, modernity and the state. The Anthropology of China covers both long historical perspectives and ethnographies of the twenty-first century. For the first time, ethnographic perspectives on China are contextualised in comparison with general anthropological debates. Readers are invited to engage in and rethink China's place within the wider world, making it perfect for professional researchers and teachers of anthropology and Chinese history and society, and for advanced undergraduate and graduate study.

An Anthropology of Money: A Critical Introduction shows how our present monetary system was imposed by elites and how they benefit from it. The book poses the question: how, by looking at different forms of money, can we appreciate that they have different effects? The authors demonstrate how modern money requires perpetual growth, an increase in inequality, environmental devastation, increasing commoditization, and, consequently, the perpetual consumption of ever more stuff. These are not intrinsic features of money, but, rather, of debt-money. This text shows that, through studying money in other cultures, we can have money that better serves the broader goals of society.

Humanity is at a crossroads. We face mounting inequality, escalating political violence, warring fundamentalisms and an environmental crisis of planetary proportions. How can we fashion a world that has room for everyone, for generations to come? What are the possibilities, in such a world, of collective human life? These are urgent questions, and no discipline is better placed to address them than anthropology. It does so by bringing to bear the wisdom and experience of people everywhere, whatever their backgrounds and walks of life. In this passionately argued book, Tim Ingold relates how a field of study once committed to ideals of progress collapsed amidst the ruins of war and colonialism, only to be reborn as a discipline of hope, destined to take centre stage in debating the most pressing intellectual, ethical and political issues of our time. He shows why anthropology matters to us all. Introducing Polity's Why It Matters series: In these short and lively books, world-leading thinkers make the case for the importance of their subjects and aim to inspire a new generation of students.

On the basis of empirical studies, this book explores nature as an integral part of the social worlds conventionally studied by anthropologists. The book may be read as a form of scholarly "edgework," resisting institutional divisions and conceptual routines in the interest of exploring new modalities of anthropological knowledge making. The present interest in the natural world is partly a response to large-scale natural disasters and global climate change, and to a keen sense that nature matters matters to society at many levels, ranging from the microbiological and genetic framing of reproduction, over co-species development, to macro-ecological changes of weather and climate. Given that the human footprint is now conspicuous across the entire globe, in the oceans as well as in the atmosphere, it is difficult to claim that nature is what is given and permanent, while people and societies are ephemeral and simply derivative features. This implies that society matters to nature, and some natural scientists look towards the social sciences for an understanding of how people think and how societies work. The book thus opens up a space for new forms of reflection on how natures and societies are generated.

In this illuminating tour of humanity, Joy Hendry and Simon Underdown reveal the origins of our species, and the fabric of human society, through the discipline of anthropology. Via fascinating case studies and discoveries, they unravel our understanding of human behaviours and beliefs, including how witchcraft has been used to justify misfortune, and debunk old-fashioned ideas about "race" based upon the latest genetic research. They even share what our bathroom tells us about our concept of the body – and ourselves. From our evolutionary ancestors, through our rites of passage, to

our responses to globalization, Hendry and Underdown provide the essential first step to understanding the world as an anthropologist would – in all its diversity and commonality.

Reconfigures the anthropology of time by viewing human social life as part of the long-term rhythms of geological formation.

'An inexhaustible tourist at the farther reaches of the mind, Sacks presents, in sparse, unsentimental prose, the stories of seven of his patients. The result is as rich, vivid and compelling as any collection of short fictional stories' Independent on Sunday As with his previous bestseller, *The Man Who Mistook His Wife for a Hat*, in *An Anthropologist on Mars* Oliver Sacks uses case studies to illustrate the myriad ways in which neurological conditions can affect our sense of self, our experience of the world, and how we relate to those around us. Writing with his trademark blend of scientific rigour and human compassion, he describes patients such as the colour-blind painter or the surgeon with compulsive tics that disappear in the operating theatre; patients for whom disorientation and alienation - but also adaptation - are inescapable facts of life.

Anthropology today seems to shy away from the big, comparative questions that ordinary people in many societies find compelling. Questions of Anthropology brings these issues back to the centre of anthropological concerns. Individual essays explore birth, death and sexuality, puzzles about the relationship between science and religion, questions about the nature of ritual, work, political leadership and genocide, and our personal fears and desires, from the quest to control the future and to find one's 'true' identity to the fear of being alone. Each essay starts with a question posed by individual ethnographic experience and then goes on to frame this question in a broader, comparative context. Written in an engaging and accessible style, *Questions of Anthropology* presents an exciting introduction to the purpose and value of Anthropology today.

An Introduction to Social Anthropology opens up the field of social and cultural anthropology, demonstrating its value for building an understanding of the vast diversity of human societies and cultures that make up the world today. Without assuming any prior knowledge, the book gradually leads the reader from some of the discipline's earliest foundational approaches and theories, through the fundamental areas that make up contemporary anthropology. Taking a truly global and holistic view, it includes case studies from far away as well as closer to home, wherever you might be reading it, touching on a range of topics that both divide and connect us, such as family, marriage and religion. This third edition closes with a new chapter discussing the role of social and cultural anthropologists and the specific methods they use in a fast-changing world. This is an inviting, engaging and enjoyable text that aims to smooth the journey for new or prospective anthropology students seeking to better understand the discipline and its roots. Offering illustrations, plentiful further readings and films, first-hand accounts of people across the world, and a number of thorny topics for reflection, the book makes an ideal text for sharing and discussing in the classroom too.

Shortlisted for the Fage and Oliver Prize 2018 From December 2013, the largest Ebola outbreak in history swept across West Africa, claiming thousands of lives in Liberia, Sierra Leone and Guinea. By the middle of 2014, the international community was gripped by hysteria. Experts grimly predicted that millions would be infected within months, and a huge international control effort was mounted to contain the virus. Yet paradoxically, by this point the disease was already going into decline in Africa itself. So why did outside observers get it so wrong? Paul Richards draws on his extensive first-hand experience in Sierra Leone to argue that the international community's panicky response failed to take account of local expertise and common sense. Crucially, Richards shows that the humanitarian response to the disease was most effective in those areas where it supported these initiatives and that it hampered recovery when it ignored or disregarded local knowledge. Making creates knowledge, builds environments and transforms lives. Anthropology, archaeology, art and architecture are all ways of making, and all are dedicated to exploring the conditions and potentials of human life. In this exciting book, Tim Ingold ties the four disciplines together in a way that has never been attempted before. In a radical departure from conventional studies that treat art and architecture as compendia of objects for analysis, Ingold proposes an anthropology and archaeology not of but with art and architecture. He advocates a way of thinking through making in which sentient practitioners and active materials continually answer to, or 'correspond', with one another in the generation of form. Making offers a series of profound reflections on what it means to create things, on materials and form, the meaning of design, landscape perception, animate life, personal knowledge and the work of the hand. It draws on examples and experiments ranging from prehistoric stone tool-making to the building of medieval cathedrals, from round mounds to monuments, from flying kites to winding string, from drawing to writing. The book will appeal to students and practitioners alike, with interests in social and cultural anthropology, archaeology, architecture, art and design, visual studies and material culture.

This exciting new text teases out the common core of the cultural anthropological way of thinking, makes it explicit in a set of eleven questions, and uses those questions to enhance learning. Each question receives treatment in a brief chapter, accompanied by several exercises and classroom demonstrations. The textbook is intended to be accompanied by—and applied to—a reader, a few ethnographies, or a monograph with topical focus such as language, globalization, technology, art, or gender. The eleven questions that organize the text can be applied singly and cumulatively to address the cultures presented in the ethnographies or case studies chosen by each instructor. A comprehensive guide written by John Omohundro assists instructors who adopt this novel approach and suggests numerous examples of ethnographies and readers that would be effective companions for the text.

Can forests think? Do dogs dream? In this astonishing book, Eduardo Kohn challenges the very foundations of anthropology, calling into question our central assumptions about what it means to be human—and thus distinct from all other life forms. Based on four years of fieldwork among the Runa of Ecuador's Upper Amazon, Eduardo Kohn draws on his rich ethnography to explore how Amazonians interact with the many creatures that inhabit one of the world's most complex ecosystems. Whether or not we recognize it, our anthropological tools hinge on those capacities that make us distinctly human. However, when we turn our ethnographic attention to how we relate to other kinds of beings, these tools (which have the effect of divorcing us from the rest of the world) break down. *How Forests Think* seizes on this breakdown as an opportunity. Avoiding reductionistic solutions, and without losing sight of how our lives and those of others are caught up in the moral webs we humans spin, this book skillfully fashions new kinds of conceptual tools from the strange and unexpected properties of the living world itself. In this groundbreaking work, Kohn takes anthropology in a new and exciting direction—one that offers a more capacious way to think about the world we share with other kinds of beings.

Have you ever relied on your hand to remember your pin rather than your memory? Or acted out a golf stroke before going for it? Or listened to your gut on a big decision? In this insightful new book, leading business anthropologist Simon Roberts breaks down the revolutionary idea of embodied knowledge: the information that is unconsciously picked up by our body for use in every area of our lives. Drawing on his own experience working with some of the world's leading industry experts and looking at a range of real-life examples and cutting-edge science, Roberts explains the various ways in which our body acquires, retains and employs information and why we should learn to trust the instincts that inform the most crucial decisions and actions in our lives. *The Power of Not Thinking* shows why humans are capable of far more than we are currently led to believe. We just have to stop thinking and start trusting our bodies.

Anthropological field studies of nongovernmental organizations (NGOs) in their unique cultural and political contexts. *Cultures of Doing Good: Anthropologists and NGOs* serves as a foundational text to advance a growing subfield of social

science inquiry: the anthropology of nongovernmental organizations (NGOs). Thorough introductory chapters provide a short history of NGO anthropology, address how the study of NGOs contributes to anthropology more broadly, and examine ways that anthropological studies of NGOs expand research agendas spawned by other disciplines. In addition, the theoretical concepts and debates that have anchored the analysis of NGOs since they entered scholarly discourse after World War II are explained. The wide-ranging volume is organized into thematic parts: "Changing Landscapes of Power," "Doing Good Work," and "Methodological Challenges of NGO Anthropology." Each part is introduced by an original, reflective essay that contextualizes and links the themes of each chapter to broader bodies of research and to theoretical and methodological debates. A concluding chapter synthesizes how current lines of inquiry consolidate and advance the first generation of anthropological NGO studies, highlighting new and promising directions in this field. In contrast to studies about surveys of NGOs that cover a single issue or region, this book offers a survey of NGO dynamics in varied cultural and political settings. The chapters herein cover NGO life in Tanzania, Serbia, the Czech Republic, Egypt, Peru, the United States, and India. The diverse institutional worlds and networks include feminist activism, international aid donors, USAID democracy experts, Romani housing activism, academic gender studies, volunteer tourism, Jewish philanthropy, Islamic faith-based development, child welfare, women's legal arbitration, and environmental conservation. The collection explores issues such as normative democratic civic engagement, elitism and professionalization, the governance of feminist advocacy, disciplining religion, the politics of philanthropic neutrality, NGO tourism and consumption, blurred boundaries between anthropologists as researchers and activists, and barriers to producing critical NGO ethnographies.

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 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.

On its first publication in 1973 Adam Kuper's entertaining history of half a century of British social anthropology provoked strong reactions. But his often irreverent account soon established itself as one of the introductions to anthropology. Since the second revised edition was published in 1983, important developments have occurred within British and European anthropology. This third, enlarged and updated edition responds to these fresh currents. Adam Kuper takes the story up to the present day, and a new final chapter traces the emergence of a modern European social anthropology in contrast with developments in American cultural anthropology over the last two decades. Anthropology and Anthropologists provides a critical historical account of modern British social anthropology: it describes the careers of the major theorists, their ideas and their contributions in the context of the intellectual and institutional environments in which they worked.

In an age when technology, big data, and financial analysis defines business decision-making, award-winning financial journalist and anthropology PhD, Gillian Tett presents a different idea: businesses can revolutionize their understanding of human behaviour by studying consumers and organizations through an anthropological lens.

Edwin Hutchins combines his background as an anthropologist and an open ocean racing sailor and navigator in this account of how anthropological methods can be combined with cognitive theory to produce a new reading of cognitive science. His theoretical insights are grounded in an extended analysis of ship navigation—its computational basis, its historical roots, its social organization, and the details of its implementation in actual practice aboard large ships. The result is an unusual interdisciplinary approach to cognition in culturally constituted activities outside the laboratory—"in the wild." Hutchins examines a set of phenomena that have fallen in the cracks between the established disciplines of psychology and anthropology, bringing to light a new set of relationships between culture and cognition. The standard view is that culture affects the cognition of individuals. Hutchins argues instead that cultural activity systems have cognitive properties of their own that are different from the cognitive properties of the individuals who participate in them. Each action for bringing a large naval vessel into port, for example, is informed by culture: the navigation team can be seen as a cognitive and computational system. Introducing Navy life and work on the bridge, Hutchins makes a clear distinction between the cognitive properties of an individual and the cognitive properties of a system. In striking contrast to the usual laboratory tasks of research in cognitive science, he applies the principal metaphor of cognitive science—cognition as computation (adopting David Marr's paradigm)—to the navigation task. After comparing modern Western navigation with the method practiced in Micronesia, Hutchins explores the computational and cognitive properties of systems that are larger than an individual. He then turns to an analysis of learning or change in the organization of cognitive systems at several scales. Hutchins's conclusion illustrates the costs of ignoring the cultural nature of cognition, pointing to the ways in which contemporary cognitive science can be transformed by new meanings and interpretations. A Bradford Book

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.

It is well-understood that the consumption of goods plays an important, symbolic role in the way human beings communicate, create identity, and establish relationships. What is less well-known is that the pattern of their flow shapes society in fundamental ways. In this book the renowned anthropologist Mary Douglas and economist Baron Isherwood overturn arguments about consumption that rely on received economic and psychological explanations. They ask new questions about why people save, why they spend, what they buy, and why they sometimes-but not always-make fine distinctions about quality. Instead of regarding consumption as a private means of satisfying one's preferences, they show how goods are a vital information system, used by human beings to fulfill their intentions towards one another. They also consider the implications of the social role of goods for a new vision for social policy, arguing that poverty is caused as much by the erosion of local communities and networks as it is by lack of possessions, and contrast small-scale with large-scale consumption in the household. A radical rethinking of consumerism, inequality and social capital, *The World of Goods* is a classic of economic anthropology whose insights remain compelling and urgent. This Routledge Classics edition includes a new foreword by Richard Wilk. "Forget that commodities are good for eating, clothing, and shelter; forget their usefulness and try instead the idea that commodities are good for thinking." – Mary Douglas and Baron Isherwood

The New York Times Top Ten Bestseller. Winner of the 2014 Kirkus Prize for Fiction. Inspired by the true story of a woman who changed the way we understand our world. In 1933 three young, gifted anthropologists are thrown together in the jungle of New Guinea. They are Nell Stone, fascinating, magnetic and famous for her controversial work studying South Pacific tribes, her intelligent and aggressive husband Fen, and Andrew Bankson, who stumbles into the lives of this strange couple and becomes totally enthralled. Within months the trio are producing their best ever work, but soon a firestorm of fierce love and jealousy begins to burn out of control, threatening their bonds, their careers, and, ultimately, their lives . . . 'Dazzling' – Emma Donoghue, author of *Room*.

In *Writing Anthropology*, fifty-two anthropologists reflect on scholarly writing as both craft and commitment. These short essays cover a wide range of territory, from ethnography, genre, and the politics of writing to affect, storytelling, authorship, and scholarly responsibility. Anthropological writing is more than just communicating findings: anthropologists write to tell stories that matter, to be accountable to the communities in which they do their research, and to share new insights about the world in ways that might change it for the better. The contributors offer insights into the beauty and the function of language and the joys and pains of writing while giving encouragement to stay at it—to keep writing as the most important way to not only improve one's writing but to also honor the stories and lessons learned through research. Throughout, they share new thoughts, prompts, and agitations for writing that will stimulate conversations that cut across the humanities. Contributors: Whitney Battle-Baptiste, Jane Eva Baxter, Ruth Behar, Adia Benton, Lauren Berlant, Robin M. Bernstein, Sarah Besky, Catherine Besteman, Yarimar Bonilla, Kevin Carrico, C. Anne Claus, Sienna R. Craig, Zoë Crossland, Lara Deeb, K. Drybread, Jessica Marie Falcone, Kim Fortun, Kristen R. Ghodsee, Daniel M. Goldstein, Donna M. Goldstein, Sara L. Gonzalez, Ghassan Hage, Carla Jones, Ieva Jusionyte, Alan Kaiser, Barak Kalir, Michael Lambek, Carole McGranahan, Stuart McLean, Lisa Sang Mi Min, Mary Murrell, Kirin Narayan, Chelsi West Ohueri, Anand Pandian, Uzma Z. Rizvi, Noel B. Salazar, Bhri Gupta Singh, Matt Sponheimer, Kathleen Stewart, Ann Laura Stoler, Paul Stoller, Nomi Stone, Paul Tapsell, Katerina Teaiwa, Marnie Jane Thomson, Gina Athena Ulysse, Roxanne Varzi, Sita Venkateswar, Maria D. Vesperi, Sasha Su-Ling Welland, Bianca C. Williams, Jessica Winegar

The Second Edition of Ken Guest's *Cultural Anthropology: A Toolkit for a Global Age* covers the concepts that drive cultural anthropology by showing that now, more than ever, global forces affect local culture and the tools of cultural anthropology are relevant to living in a globalizing world.

Study the diverse cultures of the world and the common threads of humanity in this wonderfully visual guide to anthropology, covering everything you would find on a degree course. *A Degree in a Book: Anthropology* dives deep into the study of human culture and societies. Discover the impact of language on understanding, how different societies approach family and kinship and how different cultures are studied, as well as how anthropology is used in our everyday lives - applied anthropology. This accessible landscape-format guide is perfect for students and laypeople alike, featuring full-color infographics, flow charts, diagrams summary sections and ideas for further reading. Including theories from Herodotus to Malinowski and Durkheim to de Waal, it covers all the major strands of anthropology that are studied today. Subjects covered include: • Fieldwork and Ethnography • Biological Anthropology • Language and Cognition • Gifting and Economic Systems • Exchange and Consumption • Globalization and Transnationalism ABOUT THE SERIES: Get the knowledge of a degree for the price of a book in Arcturus Publishing's *A Degree in a Book* series. Featuring handy timelines, information boxes, feature spreads and margin annotations, these landscape-format books are perfect for anyone wishing to master seemingly complex subject with ease and enjoyment. *Resonance* gathers together forty years of anthropological study by a researcher and writer with one of the broadest fieldwork résumés in anthropology: Unni Wikan. In its twelve essays—four of which are brand new—*Resonance* covers encounters with transvestites in Oman, childbirth in Bhutan, poverty in Cairo, and honor killings in Scandinavia, with visits to several other locales and subjects in between. Including a comprehensive preface and introduction that brings the whole work into focus, *Resonance* surveys an astonishing career of anthropological inquiry that demonstrates the possibility for a common humanity, a way of knowing others on their own terms. Deploying Clifford Geertz's concept of "experience-near" observations—and driven by an ambition to work beyond Geertz's own limitations—Wikan strives for an anthropology that sees, describes, and understands the human condition in the models and concepts of the people being observed. She highlights the fundamentals of an explicitly comparative, person-centered, and empathic approach to fieldwork, pushing anthropology to shift

from the specialist discourses of academic experts to a grasp of what the Balinese call *keneh*— the heart, thought, and feeling of the real people of the world. By deploying this strategy across such a range of sites and communities, she provides a powerful argument that ever-deeper insight can be attained despite our differences.

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. Increasingly students from the affluent countries are going abroad as part of their "educational experience." Although students see these experiences as invaluable and believe that they have learned a lot, the anthropological literature suggests the opposite; that travel abroad has a greater impact on the hosts than on the visitors and that indeed travel abroad, far from leading to students becoming more open-minded or learning about the other, can reinforce their stereotypes. The standards in anthropology teach humility and the ability to learn from those in the host country. This short book can be read pre-departure and while abroad to provide the reader the practical and philosophical tools needed to create an enriched and mind-broadening experience.

Anthropology is the study of all humans in all times in all places. But it is so much more than that. "Anthropology requires strength, valor, and courage," Nancy Scheper-Hughes noted. "Pierre Bourdieu called anthropology a combat sport, an extreme sport as well as a tough and rigorous discipline. ... It teaches students not to be afraid of getting one's hands dirty, to get down in the dirt, and to commit yourself, body and mind. Susan Sontag called anthropology a "heroic" profession." What is the payoff for this heroic journey? You will find ideas that can carry you across rivers of doubt and over mountains of fear to find the light and life of places forgotten. Real anthropology cannot be contained in a book. You have to go out and feel the world's jagged edges, wipe its dust from your brow, and at times, leave your blood in its soil. In this unique book, Dr. Michael Wesch shares many of his own adventures of being an anthropologist and what the science of human beings can tell us about the art of being human. This special first draft edition is a loose framework for more and more complete future chapters and writings. It serves as a companion to anth101.com, a free and open resource for instructors of cultural anthropology. This 2018 text is a revision of the "first draft edition" from 2017 and includes 7 new chapters.

What is Anthropology? Why should you study it? What will you learn? And what can you do with it? What Anthropologists Do answers all these questions. And more. Anthropology is an astonishingly diverse and engaged subject that seeks to understand human social behaviour. What Anthropologists Do presents a lively introduction to the ways in which anthropology's unique research methods and cutting-edge thinking contribute to a very wide range of fields:

environmental issues, aid and development, advocacy, human rights, social policy, the creative arts, museums, health, education, crime, communications technology, design, marketing, and business. In short, a training in Anthropology provides highly transferable skills of investigation and analysis. The book will be ideal for any readers who want to know what Anthropology is all about and especially for students coming to the study of Anthropology for the first time.

How does anthropology help us understand who we are? What can it tell us about culture, from Melanesia to the City of London? Why does it matter? For well over one hundred years, social and cultural anthropologists have traversed the world from urban Zimbabwe to suburban England, Beijing to Barcelona, uncovering surprising facts, patterns, predilections and, sometimes, the inexplicable, in terms of how humans organize their lives and articulate their values. By weaving together theories and examples from around the world, Matthew Engelke brilliantly shows why anthropology matters: not only because it allows us to understand other points of view, but also because in the process, it reveals something about ourselves too.

An MIT researcher and leading business consultant demonstrates how to increase a company's awareness of pop culture in order to gain competitive market advantages, citing the importance of gaining a real-world understanding of fast-moving trends and not outsourcing culture-related agendas.

Drawing from ethnographic examples found throughout the world, this revised and updated text, hailed as the "best general text on religion in anthropology available," offers an introduction to what anthropologists know or think about religion, how they have studied it, and how they interpret or explain it since the late 19th century.

There is more to education than teaching and learning, and more to anthropology than making studies of other people's lives. Here Tim Ingold argues that both anthropology and education are ways of studying, and of leading life, with others. In this provocative book, he goes beyond an exploration of the interface between the disciplines of anthropology and education to claim their fundamental equivalence. Taking inspiration from the writings of John Dewey, Ingold presents his argument in four close-knit chapters. Education, he contends, is not the transmission of authorised knowledge from one generation to the next but a way of attending to things, opening up paths of growth and discovery. What does this mean for the ways we think about study and the school, teaching and learning, and the freedoms they exemplify? And how does it bear on the practices of participation and observation, on ways of study in the field and in the school, on art and science, research and teaching, and the university? Written in an engaging and accessible style, this book is intended as much for educationalists as for anthropologists. It will appeal to all who are seeking alternatives to mainstream agendas in social and educational policy, including educators and students in philosophy, the social sciences, educational psychology, environmentalism and arts practice.

If you want to know what anthropology is, look at what anthropologists do. This Very Short Introduction to Social and Cultural Anthropology combines an accessible account of some of the disciplines guiding principles and methodology with abundant examples and illustrations of anthropologists at work. Peter Just and John Monaghan begin by discussing anthropologys most important contributions to modern thought: its investigation of culture as a distinctively human characteristic, its doctrine of cultural relativism, and its methodology of fieldwork and ethnography. They then examine specific ways in which social and cultural anthropology have advanced our understanding of human society and culture, drawing on examples from their own fieldwork. The book ends with an assessment of anthropologys present position,

and a look forward to its likely future. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

In *Cold War Anthropology*, David H. Price offers a provocative account of the profound influence that the American security state has had on the field of anthropology since the Second World War. Using a wealth of information unearthed in CIA, FBI, and military records, he maps out the intricate connections between academia and the intelligence community and the strategic use of anthropological research to further the goals of the American military complex. The rise of area studies programs, funded both openly and covertly by government agencies, encouraged anthropologists to produce work that had intellectual value within the field while also shaping global counterinsurgency and development programs that furthered America's Cold War objectives. Ultimately, the moral issues raised by these activities prompted the American Anthropological Association to establish its first ethics code. Price concludes by comparing Cold War-era anthropology to the anthropological expertise deployed by the military in the post-9/11 era.

[Copyright: 0809d22f796ff343a0a1d9c2bb3ca88e](#)