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Cambridge Anthropology Cambridge Anthropology Postsocialist Europe Methods in Social Anthropology. Reprinted from the Journal of the Royal Anthropological Institute, Vol. LXVI, July-December, 1936 ICSSR Journal of Abstracts and Reviews Social Anthropology British Social Anthropologists and Language Social Anthropology and Language Difficult Folk? Methods in Social Anthropology. Huxley Memorial Lecture, 1936 ... Reprinted from the Journal of the Royal Anthropological Institute, etc Anthropological Abstracts 9/2010 The SAGE Handbook of Social Anthropology Journal of Social Anthropology Survey of Research in Sociology and Social Anthropology, 1969-1979 The People of Puerto Rico Ethnographic Practice in the Present Social Anthropology in India Journal of the Anthropological Society of Oxford The Relevance of Models for Social Anthropology Being Young, Male and Muslim in Luton Anthropos and the Material Social Anthropology Third Survey of Research in Sociology and Social Anthropology Anthropological Abstracts 10/2011 Remains of the Soviet Past in Estonia Creating a Nation with Cloth Social Media in Southeast Turkey Human Origins A Survey of Research in Sociology and Social Anthropology Policy Worlds The Social Anthropology of Africa Biosocial Worlds How the World Changed Social Media Neo-nationalism in Europe and Beyond JASO Educational Histories of European Social Anthropology Social Anthropology and Health Education International Studies in Sociology and Social Anthropology Social Media in an English Village The Problem of Context

The destructive effects of modern industrial societies have shaped the planet in such profound ways that many argue for the existence of a new geological epoch called the Anthropocene. This claim brings into relief a set of challenges that have deep implications for how relations between the human, the material, and the political affect contemporary social worlds. The contributors to *Anthropos and the Material* examine these challenges by questioning and complicating long-held understandings of the divide between humans and things. They present ethnographic case studies from across the globe, addressing myriad topics that range from labor, economics, and colonialism to technology, culture, the environment, agency, and diversity. In foregrounding the importance of connecting natural and social histories, the instability and intangibility of the material, and the ways in which the lively encounters between the human and the nonhuman challenge conceptions of liberal humanism, the contributors point to new understandings of the capacities of people and things to act, transform, and adapt to a changing world. Tongan women living outside of their island homeland create and use hand-made, sometimes hybridized, textiles to maintain and rework their cultural traditions in diaspora. Central to these traditions is an ancient concept of homeland or nation- fonua-which Tongans retain as an anchor for modern nation-building. Utilizing the concept of the "multi-territorial nation," the author questions the notion that living in diaspora is mutually exclusive with authentic cultural production and identity. The globalized nation the women build through gifting their barkcloth and fine mats, challenges the normative idea that nations are always geographically bounded or spatially contiguous. The work suggests that, contrary to prevalent understandings of globalization, global resource flows do not always primarily involve commodities. Focusing on first-generation Tongans in New Zealand and the relationships they forge across generations and throughout the diaspora, the book examines how these communities centralize the diaspora by innovating and adapting traditional cultural forms in unprecedented ways. Anthropological Abstracts (AA) is a reference journal published once a year in print, but also under www.anthropology-online.de and announces - in English language - most publications in the field of cultural/social anthropology published in the German language area (Austria, Germany, Switzerland). Since many of these publications have been written in German, and most German publications are not included in the major English language abstracting services, Anthropological Abstracts offers a convenient source of information for anthropologists and social scientists in general who do not read German, to become aware of anthropological research and publications in German-speaking countries. Included are journal articles, monographs, anthologies, exhibition catalogs, yearbooks, etc. Most abstracts are authored by the editor, others are specified accordingly. This journal is edited by Ulrich Oberdiek since 1993 (formerly: Abstracts in German Anthropology; since 2002: Anthropological Abstracts). What happens to legacies that do not find any continuation? In Estonia, a new generation that does not remember the socialist era and is open to global influences has grown up. As a result, the impact of the Soviet memory in people's conventional values is losing its effective power, opening new opportunities for repair and revaluation of the past. Francisco Martinez brings together a number of sites of interest to explore the vanquishing of the Soviet legacy in Estonia: the railway bazaar in Tallinn where concepts such as 'market' and 'employment' take on distinctly different meanings from their Western use; Linnahall, a grandiose venue, whose Soviet heritage now poses difficult cultural questions of how to present the building's history; Tallinn's cityscape, where the social, spatial and temporal co-evolution of the city can be viewed and debated; Narva, a city that marks the border between the Russian Federation, NATO and the European Union, and represents a place of continual negotiation of belonging; and the new Estonian National Museum in Raadi, an area on the outskirts of Tartu, that has been turned into a memory field. The anthropological study of all these places shows that national identity and historical representations can be constructed in relation to waste and disrepair too, also demonstrating how we can understand generational

change in a material sense. Praise for *Remains of the Soviet Past in Estonia* 'By adopting the tropes of 'repair' and 'waste', this book innovatively manages to link various material registers from architecture, intergenerational relations, affect and museums with ways of making the past present. Through a rigorous yet transdisciplinary method, Martínez brings together different scales and contexts that would often be segregated out. In this respect, the ethnography unfolds a deep and nuanced analysis, providing a useful comparative and insightful account of the processes of repair and waste making in all their material, social and ontological dimensions.' Victor Buchli, Professor of Material Culture at UCL 'This book comprises an endearingly transdisciplinary ethnography of postsocialist material culture and social change in Estonia. Martínez creatively draws on a number of critical and cultural theorists, together with additional research on memory and political studies scholarship and the classics of anthropology. Grappling concurrently with time and space, the book offers a delightfully thick description of the material effects generated by the accelerated post-Soviet transformation in Estonia, inquiring into the generational specificities in experiencing and relating to the postsocialist condition through the conceptual anchors of wasted legacies and repair. This book defies disciplinary boundaries and shows how an attention to material relations and affective infrastructures might reinvigorate political theory.' Maria Mälksoo, Senior Lecturer, Brussels School of International Studies at the University of Kent

The apparently simple notion that it is contextualization and invocation of context that give form to our interpretations raises important questions about context definition. Moreover, different disciplines involved in the elucidation and interpretation of meanings construe context in different ways. How do these ways differ? And what analytical strategies are adopted in order to suggest that the relevant context is "self-evident"? The notion of context has received less attention than is due such a central, key concept in social anthropology, as well as in other related disciplines. This collection of contributions from a group of leading social anthropologists and anthropological linguists addresses the question of how the idea of context is constructed, invoked, and deployed in the interpretations put forward by social anthropologists. The ethnographic focus embraces peoples from regions such as Bali, Europe, Malawi, and Zaire. Primarily theoretical in its aims, the work also draws on expertise from anthropological linguistics and philosophy in order to set the issue as much in a comparative disciplinary perspective as in a comparative cross-cultural one. In its assessment of the current "state of play" of ethnographic practice in social anthropology, this volume explores the challenges that changing social forms and changing understandings of "the field" pose to contemporary ethnographic methods. These challenges include the implications of the remarkable impact social anthropology is having on neighboring disciplines such as history, sociology, cultural studies, human geography and linguistics, as well as the potential 'costs' of this success for the discipline. Contributors also discuss how the ethnographic method is influenced by current institutional contexts and historical "traditions" across a range of settings. Here ethnography is featured less as a methodological "tool-box" or technique but rather as a subject on which to reflect. This is the first introductory text that focuses on social anthropological research using Canadian examples and perspectives. In this groundbreaking new book, Edward Hecican provides undergraduate students with a solid background on the theoretical and applied aspects of anthropology, while exploring the rich history of the discipline in a Canadian context. In ten concise chapters, readers are introduced to the basic conceptual building blocks of introductory anthropology in a refreshingly succinct and engaging way. With a strong focus on Canadian theory, this book includes discussion of evolutionism, feminist anthropology, marriage and the family, and political economy. Aimed at professional anthropologists, their students and academic policy-makers, the contributions to this volume provide an unprecedented array of insights into the current teaching and learning of social anthropology across Europe. With case-studies from eighteen different countries this volume presents a rich panorama of local histories, contexts and experiences, which are essential contributions to current debates on the role and significance of anthropology in an era of converging Higher Education policies. More practically, the volume offers teachers and students the possibility of developing international exchanges supported by a previously unobtainable knowledge of institutional histories and differing local contexts. "A Social Science Research Center study, College of Social Sciences, University of Puerto Rico." Bibliography: p. 516-526. This book presents an ethnographic study of social media in Mardin, a medium-sized town located in the Kurdish region of Turkey. The town is inhabited mainly by Sunni Muslim Arabs and Kurds, and has been transformed in recent years by urbanisation, Elisabetta Costa uses her 15 months of ethnographic research to explain why public-facing social media is more conservative than offline life. Yet, at the same time, social media has opened up unprecedented possibilities for private communications between genders and in relationships among young people – Costa reveals new worlds of intimacy, love and romance. She also discovers that, when viewed from the perspective of people's everyday lives, political participation on social media looks very different to how it is portrayed in studies of political postings separated from their original complex, and highly socialised, context. neoliberalism and political events. *Human Origins* brings together new thinking by social anthropologists and other scholars on the evolution of human culture and society. No other discipline has more relevant expertise to consider the emergence of humans as the symbolic species. Yet, social anthropologists have been conspicuously absent from debates about the origins of modern humans. These contributions explore why that is, and how social anthropology can shed light on early kinship and economic relations, gender politics, ritual, cosmology, ethnobiology, medicine, and the evolution of language. *How the World Changed Social Media* is the first book in *Why We Post*, a book series that investigates the findings of anthropologists who each spent 15 months living in communities across the world. This book offers a comparative analysis summarising the results of the research and explores the impact of social media on politics and gender, education and commerce. What is the result of the increased emphasis on visual communication? Are we becoming more individual or more social? Why is public social media so conservative? Why does equality online fail to shift inequality offline? How did memes become the moral police of the internet? Supported by an introduction to the project's academic framework and theoretical terms that help to account for the findings, the book argues that the only way to appreciate and understand something as intimate and ubiquitous as social media is to be immersed in the lives of the people who post. Only then can we discover how people all around the world have already transformed social media

in such unexpected ways and assess the consequences Anthropological Abstracts (AA) is a reference journal published once a year in print, but also under www.anthropology-online.de and announces - in English language - most publications in the field of cultural/social anthropology published in the German language area (Austria, Germany, Switzerland). Since many of these publications have been written in German, and most German publications are not included in the major English language abstracting services, Anthropological Abstracts offers a convenient source of information for anthropologists and social scientists in general who do not read German, to become aware of anthropological research and publications in German-speaking countries. Included are journal articles, monographs, anthologies, exhibition catalogs, yearbooks, etc. Most abstracts are authored by the editor, others are specified accordingly. This journal is edited by Ulrich Oberdiek since 1993 (formerly: Abstracts in German Anthropology; since 2002: Anthropological Abstracts). Coverage for years 1980-1987. Prompted by the near-simultaneous rise to political influence of more than a dozen apparently similar parties across Western Europe, this collection offers a range of European case studies with selected global examples, such as the Front National, the late Pim Fortuyn, and India and the BJP. What is it like to be a young Muslim man in the wake of the 2005 London bombings? What impact do political factors have on the multifaceted identities of young Muslim men? Drawn from the author's ethnographic research of British-born Muslim men in the English town of Luton, *Being Young, Muslim and Male in Luton* explores the everyday lives of young men and, focusing on how their identity as Muslims has shaped the way they interact with each other, the local community, and the wider world. Through a study of religious values, the pressures of masculinity, the complexities of family and social life, and attitudes towards work and leisure, Ashraf Hoque argues that young Muslims in Luton are subverting what it means to be "British" by consciously prioritizing and rearticulating their "Muslim identities" in novel and dynamic ways that suit their experiences. Employing rich interviews and extensive participant observation, Hoque paints a detailed picture of young Muslims living in a town consistently associated in the popular media with terrorist activity and as a hotbed for radicalization. He challenges widely held assumptions and gives voice to an emerging generation of Muslims who view Britain as their home and are very much invested in the long-term future of the country and their permanent place within it. There are few areas of society today that remain outside the ambit of policy processes, and likewise policy making has progressively reached into the structure and fabric of everyday life. An instrument of modern government, policy and its processes provide an analytical window into systems of governance themselves, opening up ways to study power and the construction of regimes of truth. This volume argues that policies are not simply coercive, constraining or confined to static texts; rather, they are productive, continually contested and able to create new social and semantic spaces and new sets of relations. Anthropologists do not stand outside or above systems of governance but are themselves subject to the rhetoric and rationalities of policy. The analyses of policy worlds presented by the contributors to this volume open up new possibilities for understanding systems of knowledge and power and the positioning of academics within them. Daniel Miller spent 18 months undertaking an ethnographic study with the residents of an English village, tracking their use of the different social media platforms. Following his study, he argues that a focus on platforms such as Facebook, Twitter and Instagram does little to explain what we post on social media. Instead, the key to understanding how people in an English village use social media is to appreciate just how 'English' their usage has become. He introduces the 'Goldilocks Strategy': how villagers use social media to calibrate precise levels of interaction ensuring that each relationship is neither too cold nor too hot, but 'just right'. This volume derives mainly from papers presented at a conference on linguistics and social anthropology sponsored by The Association of Social Anthropologists of the Commonwealth and held 9-12 April 1969 at The University of Sussex *Biosocial Worlds* presents state-of-the-art contributions to anthropological reflections on the porous boundaries between human and non-human life – biosocial worlds. Based on changing understandings of biology and the social, it explores what it means to be human in these worlds. Growing separation of scientific disciplines for more than a century has maintained a separation of the 'natural' and the 'social' that has created a space for projections between the two. Such projections carry a directional causality and so constitute powerful means to establish discursive authority. While arguing against the separation of the biological and the social in the study of human and non-human life, it remains important to unfold the consequences of their discursive separation. Based on examples from Botswana, Denmark, Mexico, the Netherlands, Uganda, the UK and USA, the volume explores what has been created in the space between 'the social' and 'the natural', with a view to rethink 'the biosocial'. Health topics in the book include diabetes, trauma, cancer, HIV, tuberculosis, prevention of neonatal disease and wider issues of epigenetics. Many of the chapters engage with constructions of health and disease in a wide range of environments, and engage with analysis of the concept of 'environment'. Anthropological reflection and ethnographic case studies explore how 'health' and 'environment' are entangled in ways that move their relation beyond interdependence to one of inseparability. The subtitle of this volume captures these insights through the concept of 'health environment', seeking to move the engagement of anthropology and biology beyond deterministic projections. Robert Redfield is remembered today primarily as an anthropologist, but during his lifetime Redfield's cross-disciplinary activity reflected a strong interest in infusing anthropological practice with sociological theory. Like a handful of other anthropologists, including A.R. Radcliffe-Brown and Bronislaw Malinowski, who shared his interests during the 1920s through 1930s, his works came to define a new subfield known as social anthropology. Redfield was distinct in being one of the first Americans to devote himself seriously to social anthropology, a field dominated initially by British scholars. He spent his career at the University of Chicago, and his anthropology bore the distinct mark of sociology as developed and practiced at that institution. Indeed, Redfield played a major role in defining what has been called the "second Chicago school of sociology." This volume brings together Redfield's most important contributions to social anthropology. During the 1920s, sociology and anthropology constituted a single department at the University of Chicago. Although most students concentrated on sociology or anthropology, Redfield chose to pursue both fields with equal intensity. He adopted as his central interest the leading problematic of the 1920s: the study of social change.

"Chicago School" sociologists approached social change by examining zones of rapid transition within the city, for example, areas populated by recently-arrived immigrants, with the goal of elucidating general principles or dynamics of social transition. Redfield's work can be seen as falling into three distinct theoretical categories: (1) the study of social change or modernization; (2) peasant studies; and (3), the comparative study of civilizations. Drawing from articles, book excerpts, and unpublished papers and letters, this work presents Redfield's central contributions in each of these areas. Seen as a whole, this volume traces Redfield's seminal contributions to the early development of modernization theory and the interdisciplinary fields of peasant and comparative civilizations studies. This is a monumental book on a highly influential figure. How should we tell the histories of academic disciplines? All too often, the political and institutional dimensions of knowledge production are lost beneath the intellectual debates. This book redresses the balance. Written in a narrative style and drawing on archival sources and oral histories, it depicts the complex pattern of personal and administrative relationships that shape scholarly worlds. Focusing on the field of social anthropology in twentieth-century Britain, this book describes individual, departmental and institutional rivalries over funding and influence. It examines the efforts of scholars such as Bronislaw Malinowski, Edward Evans-Pritchard and Max Gluckman to further their own visions for social anthropology. Did the future lie with the humanities or the social sciences, with addressing social problems or developing scholarly autonomy? This new history situates the discipline's rise within the post-war expansion of British universities and the challenges created by the end of Empire. There has been much discussion in recent years about the construction of theoretical models useful in the explanation of particular areas of social organization. This volume charts that discussion and its results and covers a wide ethnographic range from the Pacific Island of Truk through African pastoral societies, south-east Asia and Hong Kong, back to Polynesia. First published in 1965. In two volumes, the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline. It explains the what, where, and how of current and anticipated work in Social Anthropology. With 80 authors, contributing more than 60 chapters, this is the most comprehensive and up-to-date statement of research in Social Anthropology available and the essential point of departure for future projects. The Handbook is divided into four sections: -Part I: Interfaces examines Social Anthropology's disciplinary connections, from Art and Literature to Politics and Economics, from Linguistics to Biomedicine, from History to Media Studies. -Part II: Places examines place, region, culture, and history, from regional, area studies to a globalized world -Part III: Methods examines issues of method; from archives to war zones, from development projects to art objects, and from ethics to comparison -Part IV: Futures anticipates anthropologies to come: in the Brain Sciences; in post-Development; in the Body and Health; and in new Technologies and Materialities Edited by the leading figures in social anthropology, the Handbook includes a substantive introduction by Richard Fardon, a think piece by Jean and John Comaroff, and a concluding last word on futures by Marilyn Strathern. The authors - each at the leading edge of the discipline - contribute in-depth chapters on both the foundational ideas and the latest research. Comprehensive and detailed, this magisterial Handbook overviews the last 25 years of the social anthropological imagination. It will speak to scholars in Social Anthropology and its many related disciplines. Now that nearly twenty years have passed since the collapse of the Soviet bloc there is a need to understand what has taken place since that historic date and where we are at the moment. Bringing together authors with different historical, cultural, regional and theoretical backgrounds, this volume engages in debates that address new questions arising from recent developments, such as whether there is a need to reject or uphold the notion of post-socialism as both a necessary and valid concept ignoring changes and differences across both time and space. The authors' firsthand ethnographies from their own countries belie such a simplistic notion, revealing, as they do, the cultural, social, and historical diversity of countries of Central and Southeastern Europe.

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