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of Not Being  
Governed\" Why  
Coding Skills Alone  
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From Job  
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Soon and Elliott D.

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Friction is an original, nuanced, and elegant work of ethnography and a significant

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contribution to the  
areas of  
globalization;  
environment and  
natural resource  
wars; the politics of  
indigenous peoples,  
NGOs, and  
development; and  
the sociology of  
expert versus local  
knowledge.

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Friction is about  
capitalism,  
destruction, greed,  
identity, the  
adventures of  
youth, forest  
protection and much  
more. The book has  
two dimensions: on  
one hand it's an  
ethnography about

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the people in South  
Kalimantan and on  
the other hand it is  
a teaching tool,  
Tsing wants to  
teach  
anthropologists her  
way of writing a  
global ethnography.

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Friction. : 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

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ethnography of  
stick alone is just a  
stick. In both cases,  
it is friction that  
produces  
movement, action,  
effect.

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Lowenhaupt

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Anna ...

Challenging the  
widespread view  
that globalization

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invariably signifies

a "clash" of

cultures,

anthropologist Ann.

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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

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stick. In both cases,  
it is friction that  
produces  
movement, action,  
effect.

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by Anna ...

Global connections  
are everywhere. So  
how does one study  
the global? This

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book is about

aspirations for

global connection

and how they come

life in “friction,” the

grip of worldly

encounter.

Capitalism, science,

and politics all

depend on global

connections. Each

spreads through

aspirations fulfill

universal dreams

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Ethnography Of  
and schemes. Yet  
this is a particular  
kind of universality:  
It can only be  
charged and  
enacted in the  
sticky materiality of  
practical  
encounters.

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Global Connection  
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difference in the  
global cultural  
economy and his  
theory on scapes to  
inform her own  
work in

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global connection Of

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significant

contribution to the

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globalization;

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wars; the politics of

indigenous peoples,

NGOs, and

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development; and  
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expert versus local  
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knowledge."

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not only an

engrossing display

of ethnographic

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and local attempts  
to resist it the book  
also proposes a  
highly original  
perspective of the  
global

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The main focus of

Anna Tsing ' s

“ Friction: an

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is towards

Indonesian

rainforest, which is

like a space of

awkward

engagement. This

also involves the

collection of

characters, which

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Nature lovers and  
illegal loggers and  
moves towards the  
crony capitalists  
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By Janet Dailey - in  
both cases it is  
friction that  
produces movement  
action effect  
challenging the  
widespread view  
that globalization

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ethnography and a  
significant  
contribution to the



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globalization;  
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expert versus local  
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Friction | Princeton  
University Press

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Friction is an original, highly readable, and

insightful study of out of their

“friction/” to paradoxical “global understandings,” or universalisms. But

in. Friction: An Ethnography of Global Connection.

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encounter with the  
surface of the road;  
spinning in the air it  
goes nowhere.

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together produces  
heat and light; one  
stick alone is just a  
stick. In both cases,

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produces

movement, action,

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invariably signifies

a "clash" of

cultures,

anthropologist Anna

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develops friction in

its place as a



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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

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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

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Ethnography of  
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

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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

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Ethnography Of  
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

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ethnography of  
cultural differences  
are in the grip of  
worldly encounter,  
and how much is  
overlooked in  
contemporary  
theories of the  
global.

Tsing

In this highly  
original and much-  
anticipated  
ethnography, Anna  
Tsing challenges

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not only  
anthropologists and  
Global  
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feminists but all  
those who study  
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culture to  
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reconsider some of  
Lowenhaunt  
their dearest  
Trying  
assumptions. By  
choosing to locate  
her study among  
Meratus Dayaks, a  
marginal and  
marginalized group  
in the deep

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Ethnography 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,



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Ethnography Of  
provide the  
opportunity to  
rethink notions of  
tradition,  
community, culture,  
power, and  
gender--and the  
doing of  
anthropology.

Author Anna  
Lowenhaupt  
Tsing's masterful  
weaving of  
ethnography and  
theory, as well as  
her humor and

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Ethnography Of  
Meratus in wider  
conversations  
involving  
Indonesian  
bureaucrats, family  
planners, experts in

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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

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Ethnography Of  
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

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ethnography of  
writing about  
gender, power, and  
the politics of  
identity.

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"At last world.com  
meets

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. This book shows  
how ethnography  
can have a global  
reach and a global  
relevance, its

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Ethnographic and  
direct methods  
Global  
Connection  
actually made more  
not less relevant by  
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recent  
developments in  
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Lowenhaupt  
global culture and  
economy.

Globalisation is not  
a singular, unilinear  
process,  
fatalistically  
unfolding towards  
inevitable ends: it

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entails gaps,  
contradictions,  
counter-tendencies,  
and marked  
unevenness. And  
just as capital flows  
more freely around  
the globe, so do  
human ideas and  
imaginings,  
glimpses of other  
possible futures.  
These elements all  
interact in really

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existing sites,  
situations and  
localities, not in  
outer space or near-  
earth orbit.

Unprefigurably,  
they are taken up  
into all kinds of  
Local meanings-  
makings by active  
humans struggling  
and creating with  
conditions on the  
ground, so



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Ethnography Of  
producing new  
kinds of meanings  
and identities,  
themselves up for  
export on the world  
market. This book,  
conceptually rich,  
empirically  
concrete, shows  
how global neo-  
liberalism spawns a  
grounded  
globalisation,  
ethnographically

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observable, out of  
which is emerging  
the mosaic of a new  
kind of global civil  
society. As this  
book so richly  
shows, tracing the  
lineaments of these  
possibilities and  
changes is the  
special province of  
ethnography."—Paul  
Willis, author of  
Learning to Labor

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and editor of the  
journal Ethnography

"The authors of  
Global Ethnography

bring globalization

'down to earth' and  
show us how it  
impacts the

everyday lives of

Kerala nurses, U.S.

homeless recyclers,

Irish software

programmers,

Hungarian welfare

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Ethnography of  
recipients, Brazilian  
feminists, and a  
host of other  
protagonists in a  
global postmodern  
world. This is  
superb ethnography  
-- refreshing and  
vivid descriptions  
grounded in  
historical and social  
contexts with  
important  
theoretical implicati

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ons."—Louise  
Lamphere,  
President of the  
American  
Anthropological  
Association "The  
global inhabits and  
constitutes specific  
structuration of the  
political, economic,  
cultural, and  
subjective. How to  
study this is a  
challenge. Global

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Ethnography makes  
an enormous  
contribution to this  
effort."—Saskia

Sassen, author of  
Globalization and Its  
Discontents "This  
fascinating volume  
will quickly find its  
place in fieldwork  
courses, but it  
should also be read  
by transnationalists  
and students of the

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political economy, Of  
economic  
sociologists,  
methodologists of  
all stripes--and  
doubting macrosoci  
ologists."—Herbert  
J. Gans, Robert S.  
Lynd Professor of  
Sociology, Columbia  
University "Not  
only matches the  
originality and  
quality of

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Ethnography Of  
Unbound, but raises  
the ante by literally  
expanding the  
methodological and  
analytical repertory  
of ethnographic  
sociology to  
address the  
theoretical and  
logistical challenges  
of a globalized  
discipline and social  
world."—Judith



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Stacey, author of In

the Name of the

Family: Rethinking

Family Values in

the Postmodern

Age "In the best

traditions of radical

Berkeley

scholarship,

Burawoy's

collective

recaptures the

ground(s) of an

engaged sociology

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ethnography Of  
culturalpolitics of  
the global without  
losing the  
ethnographer's  
magic—the local  
touch."—Nancy  
Scheper-Hughes,  
author of Death  
without Weeping

What a rare  
mushroom can  
teach us about

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sustaining life on a  
fragile planet

Matsutake is the  
most valuable

mushroom in the  
world—and a weed

that grows in human-  
disturbed forests

across the Northern  
Hemisphere. Anna

Lowenhaupt

Tsing ' s account of  
these sought-after  
fungi offers insights

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Ethnography Of  
into areas far  
beyond just  
mushrooms and  
addresses a crucial  
question: What  
manages to live in  
the ruins we have  
made? The  
Mushroom at the  
End of the World  
explores the  
unexpected corners  
of matsutake  
commerce, where

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we encounter

Japanese gourmets,  
capitalist traders,

Hmong jungle

fighters, Finnish

nature guides, and

more. These

companions lead us

into fungal

ecologies and forest

histories to better

understand the

promise of

cohabitation in a

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ethnography of  
time of massive  
human devastation.

The Mushroom at  
the End of the

World delves into

the relationship  
between capitalist  
destruction and

collaborative  
survival within  
multispecies

landscapes, the  
prerequisite for  
continuing life on

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ethnography Of  
Global  
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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

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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



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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

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Ethnography of  
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

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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

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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

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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

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Ethnography 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

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Ethnography Of  
U.S. corporations,  
Liquidated reveals  
the particular  
culture of Wall  
Street often  
obscured by  
triumphalist  
readings of  
capitalist  
globalization.

This is the first  
book to explore the

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Ethnography Of  
relationship  
between Martin  
Heideggers work  
and modern  
anthropology.  
Heidegger attracts  
much scholarly  
interest among  
social scientists,  
but few have  
explored his ideas  
in relation to  
current  
anthropological



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Ethnography Of  
debates. The  
disciplines  
modernist  
foundations, the  
nature of cultural  
constructionism and  
of art even what an  
anthropology of art  
must include are all  
informed and  
illuminated by  
Heideggers work.  
The author argues  
that many

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Ethnography Of  
contemporary  
anthropologists, in  
their concern to  
return subjectivity  
and voice to their  
interlocutors,  
neglect to recognize  
that language and  
other  
representational  
practices conceal  
the world and  
human subjectivity  
as much as reveal

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it. The author also

suggests that

Heideggers critique

of western

technology provides

the basis for a

return to

anthropologys

sociological

foundations.

Emerging from over

ten years of original

research, and

drawing on a rich

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Ethnography Of  
Australian and  
Melanesian  
ethnography, this  
book reassesses  
the underlying  
framework of  
modern and,  
particularly, visual  
anthropology.  
Innovative and  
provocative, it will  
be of interest to all  
anthropologists,

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philosophy and  
students of art and  
culture.

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

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ethnography of

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

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words in specific Of  
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 hijab  
in France changed  
the societies in

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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



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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

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Ethnography Of  
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. ”

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Ethnography Tsing  
Global  
Provides an  
Connection  
exciting approach to  
Paperback 2004  
some of the most  
Author Anna  
contentious issues  
Lowenhaupt  
in discussions  
Tsing  
around globalization  
—bioscientific  
research,  
neoliberalism,  
governance—from  
the perspective of  
the

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"anthropological" Of  
problems they  
pose; in other  
words, in terms of  
their implications  
for how individual  
and collective life is  
subject to  
technological,  
political, and ethical  
reflection and  
intervention. Offers  
a ground-breaking  
approach to central

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Ethnography Of  
debates about  
globalization with  
chapters written by  
leading scholars  
from across the  
social sciences.  
Examines a range  
of phenomena that  
articulate broad  
structural  
transformations:  
technoscience,  
circuits of  
exchange, systems

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of governance, and regimes of ethics or values. Investigates these phenomena from the perspective of the “ anthropological ” problems they pose.

Covers a broad range of geographical areas: Africa, the Middle East, East and South Asia, North

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Ethnography Of  
America, South  
America, and  
Europe. Grapples  
with a number of  
empirical problems  
of popular and  
academic interest —  
from the organ  
trade, to  
accountancy, to  
pharmaceutical  
research, to  
neoliberal reform.



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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

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view of ethnography 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

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Ethnography Of

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

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Ethnography Of

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

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Ethnography of  
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

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Ethnography Of  
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

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ethnography of  
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

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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



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of human geography Of  
worthiness.

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

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transdisciplinary Of  
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

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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

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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

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sociality. Ghosts Of  
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

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wonders and  
terrors of an  
unintended epoch.  
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