

# Friction An Ethnography Of Global Connection Anna Lowenhaupt Tsing

The two volumes of The Oxford Handbook of Mobile Music Studies consolidate an area of scholarly inquiry that addresses how mechanical, electrical, and digital technologies and their corresponding economies of scale have rendered music and sound increasingly mobile-portable, fungible, and ubiquitous. At once a marketing term, a common mode of everyday-life performance, and an instigator of experimental aesthetics, "mobile music" opens up a space for studying the momentous transformations in the production, distribution, consumption, and experience of music and sound that took place between the late nineteenth and the early twenty-first centuries. Taken together, the two volumes cover a large swath of the world-the US, the UK, Japan, Brazil, Germany, Turkey, Mexico, France, China, Jamaica, Iraq, the Philippines, India, Sweden-and a similarly broad array of the musical and nonmusical sounds suffusing the soundscapes of mobility. Volume 1 provides an introduction to the study of mobile music through the examination of its devices, markets, and theories. Conceptualizing a long history of mobile music extending from the late nineteenth century to the present, the volume focuses on the conjunction of human mobility and forms of sound production and reproduction. The volume's chapters investigate the MP3, copyright law and digital downloading, music and cloud computing, the iPod, the transistor radio, the automated call center, sound and text messaging, the mobile phone, the militarization of iPod usage, the cochlear implant, the portable sound recorder, listening practices of schoolchildren and

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teenagers, the ringtone, mobile music in the urban soundscape, the boombox, mobile music marketing in Mexico and Brazil, music piracy in India, and online radio in Japan and the US. How does an ethnographer write about violence? How can he make sense of violent acts, for himself and for his readers, without compromising its sheer excess and its meaning-defying core? How can he remain a scholarly observer when the country of his birth is engulfed by terror? These are some of the questions that engage Valentine Daniel in this exploration of life and death in contemporary Sri Lanka. In 1983 Daniel "walked into the ashes and mortal residue" of the violence that had occurred in his homeland. His planned project--the study of women's folk songs as ethnohistory--was immediately displaced by the responsibility that he felt had been given to him, by surviving family members and friends of victims, to recount beyond Sri Lanka what he had seen and heard there. Trained to do fieldwork by staying in one place and educated to look for coherence and meaning in human behavior, what does an anthropologist do when he is forced by circumstances to keep moving, searching for reasons he never finds? How does he write an ethnography (or an anthropography, to use the author's term) without transforming it into a pornography of violence? In avoiding fattening the anthropography into prurience, how does he avoid flattening it with theory? The ways in which Daniel grapples with these questions, and their answers, instill this groundbreaking book with a rare sense of passion, purpose, and intellect.

Provides an exciting approach to some of the most contentious issues in discussions around globalization—bioscientific research, neoliberalism, governance—from the perspective of the "anthropological" 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

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intervention. Offers a ground-breaking approach to central 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 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 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.

The ability to deploy interdisciplinary theoretical perspectives that speak to interconnected global dimensions is critical if one’s work is to be relevant and applicable to the emerging global-scale issues of our time. *The Global Turn* is a guide for students and scholars across all areas of the social sciences and humanities who wish to embark on global-studies research projects. The authors demonstrate how the global can be studied from a local perspective and vice versa. They show how global processes manifest at multiple levels—transnational, regional, national, and local—all of which are interconnected and mutually constitutive. This book takes readers through the steps of thinking like a global scholar in theoretical, methodological, and practical terms, and it explains the implications of global perspectives for research design.

Making local energy futures, from marine energy to hydrogen fuel, at the edge of the world. The islands of Orkney, off the northern coast of Scotland, are closer to the Arctic Circle than to London. Surrounded by fierce seas and shrouded by clouds and mist, the islands seem to

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mark the edge of the known world. And yet they are a center for energy technology innovation, from marine energy to hydrogen fuel networks, attracting the interest of venture capitalists and local communities. In this book, Laura Watts tells a story of making energy futures at the edge of the world. Orkney, Watts tells us, has been making technology for six thousand years, from arrowheads and stone circles to wave and tide energy prototypes. Artifacts and traces of all the ages—Stone, Bronze, Iron, Viking, Silicon—are visible everywhere. The islanders turned to energy innovation when forced to contend with an energy infrastructure they had outgrown. Today, Orkney is home to the European Marine Energy Centre, established in 2003. There are about forty open-sea marine energy test facilities in the world, many of which draw on Orkney expertise. The islands generate more renewable energy than they use, are growing hydrogen fuel and electric car networks, and have hundreds of locally owned micro wind turbines and a decade-old smart grid. Mixing storytelling and ethnography, empiricism and lyricism, Watts tells an Orkney energy saga—an account of how the islands are creating their own low-carbon future in the face of the seemingly impossible. The Orkney Islands, Watts shows, are playing a long game, making energy futures for another six thousand years.

This is the first book to explore the relationship between Martin Heidegger's work and modern anthropology. Heidegger attracts much scholarly interest among social scientists, but few have explored his ideas in relation to current anthropological 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 Heidegger's work. The author argues that many contemporary anthropologists, in their concern to return subjectivity and voice to their interlocutors, neglect to recognize that language and other representational practices conceal

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the world and human subjectivity as much as reveal it. The author also suggests that Heidegger's critique of western technology provides the basis for a return to anthropology's sociological foundations. Emerging from over ten years of original research, and drawing on a rich knowledge 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, philosophers and students of art and culture.

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

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visions of Kushinagar's potential futures. Battling the Buddha of Love traces power, faith, and hope through the axes of globalization, transnational religion, and rural grassroots activism in South Asia, showing the unintended local consequences of an international spiritual development project.

Widespread human alteration of the planet has led many scholars to claim that we have entered a new epoch in geological time: the Anthropocene, an age dominated by humanity. This ethnography is the first to directly engage the Anthropocene, tackling its problems and paradoxes from the vantage point of the world's largest tropical rainforest. Drawing from extensive ethnographic research, Nicholas Kawa examines how pre-Columbian Amerindians and contemporary rural Amazonians have shaped their environment, describing in vivid detail their use and management of the region's soils, plants, and forests. At the same time, he highlights the ways in which the Amazonian environment resists human manipulation and control—a vital reminder in this time of perceived human dominance. Written in engaging, accessible prose, Amazonia in the Anthropocene offers an innovative contribution to debates about humanity's place on the planet, encouraging deeper ecocentric thinking and a more inclusive vision of ecology for the future.

Living on a damaged planet challenges who we are and where we live. This timely anthology calls on twenty eminent humanists and scientists to revitalize curiosity, observation, and transdisciplinary conversation about life on earth. As human-induced environmental change threatens multispecies livability, *Arts of Living on a Damaged Planet* puts forward a bold proposal: entangled histories, situated narratives, and thick descriptions offer urgent “arts of living.” Included are essays by scholars in anthropology, ecology, science studies, art,

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literature, and bioinformatics who posit critical and creative tools for collaborative survival in a more-than-human Anthropocene. The essays are organized around two key figures that also serve as the publication's two openings: Ghosts, or landscapes haunted by the violences of modernity; and Monsters, or interspecies and intraspecies sociality. Ghosts and Monsters are tentacular, windy, and arboreal arts that invite readers to encounter ants, lichen, rocks, electrons, flying foxes, salmon, chestnut trees, mud volcanoes, border zones, graves, radioactive waste—in short, the wonders and terrors of an unintended epoch. Contributors: Karen Barad, U of California, Santa Cruz; Kate Brown, U of Maryland, Baltimore; Carla Freccero, U of California, Santa Cruz; Peter Funch, Aarhus U; Scott F. Gilbert, Swarthmore College; Deborah M. Gordon, Stanford U; Donna J. Haraway, U of California, Santa Cruz; Andreas Hejnal, U of Bergen, Norway; Ursula K. Le Guin; Marianne Elisabeth Lien, U of Oslo; Andrew Mathews, U of California, Santa Cruz; Margaret McFall-Ngai, U of Hawaii, Manoa; Ingrid M. Parker, U of California, Santa Cruz; Mary Louise Pratt, NYU; Anne Pringle, U of Wisconsin, Madison; Deborah Bird Rose, U of New South Wales, Sydney; Dorion Sagan; Lesley Stern, U of California, San Diego; Jens-Christian Svenning, Aarhus U.

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

Friction An Ethnography of Global Connection Princeton University Press

Financial collapses—whether of the junk bond market, the Internet bubble, or the highly leveraged housing market—are often explained as the inevitable result of market cycles: What goes up must come down. In *Liquidated*, Karen Ho punctures the aura of the abstract, all-powerful market to show how financial markets, and particularly booms and busts, are

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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.

What is the role of quality in contemporary capitalism? How is a product as ordinary as a bag of tea judged for its quality? In her innovative study, Sarah Besky addresses these questions by going inside an Indian auction house where experts taste and appraise mass-market black

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tea, one of the world's most recognized commodities. Pairing rich historical data with ethnographic research among agronomists, professional tea tasters and traders, and tea plantation workers, Besky shows how the meaning of quality has been subjected to nearly constant experimentation and debate throughout the history of the tea industry. Working across fields of political economy, science and technology studies, and sensory ethnography, Tasting Qualities argues for an approach to quality that sees it not as a final destination for economic, imperial, or post-imperial projects but as an opening for those projects.

DIVAn anthropological study of the surge of environmentalist activity in the years surrounding Hong Kong's transfer from British to Chinese sovereignty./div

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.

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

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hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

In this highly original and much-anticipated ethnography, Anna Tsing challenges not only anthropologists and feminists but all those who study culture to reconsider some of their dearest assumptions. By choosing to locate her study among Meratus Dayaks, a marginal and marginalized group in the deep rainforest of South Kalimantan, Indonesia, Tsing deliberately sets into motion the familiar and stubborn urban fantasies of self and other. Unusual encounters with her remarkably creative and unconventional Meratus friends and teachers, however, provide the opportunity to rethink notions of tradition, community, culture, power, and gender--and the doing of anthropology. Tsing's masterful weaving of ethnography and theory, as well as her humor and lucidity, allow for an extraordinary reading experience for students, scholars, and anyone interested in the complexities of culture. Engaging Meratus in wider conversations involving Indonesian bureaucrats, family planners, experts in international development, Javanese soldiers, American and French feminists, Asian-Americans, right-to-life advocates, and Western intellectuals, Tsing looks not for consensus and coherence in Meratus culture but rather allows individual Meratus men and women to return our gaze. Bearing the fruit from the lively contemporary conversations between anthropology and cultural studies, *In the Realm of the Diamond Queen* will prove to be a model for thinking and writing about gender, power, and the politics of identity.

Surging middle-class aspirations and anxieties throughout the world have recently compelled anthropologists to pay serious attention to middle classes and middle-class spaces,

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sentiments, lifestyles, labors, and civic engagements. Middle classness has become a powerful category for self-identifications, as political and corporate leaders increasingly hail "the middle-classes" as the ideal subject-citizenry. Ethnographically rich and culturally particular, in this volume elucidate middle-class experience and discourse and in so doing add critical nuance to theories of class itself

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

A fascinating study of institutional knowledge practices

Thailand's hill tribes have been the object of anthropological research, cultural tourism, and government intervention for a century, in large part because these groups are held to have preserved distinctive ethnic traditions despite their contacts with "modern" culture. Hjørleifur Jonsson rejects the conventional notion that the worlds of traditional peoples are being transformed or undone by the forces of modernity. Among the Mien people of northern Thailand he finds a complex highlander identity that has been shaped by a thousand years of interaction in a multiethnic contact zone. In *Mien Relations*, Jonsson suggests

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that as early as the thirteenth century, the growing influence of Chinese and Thai state authority had led to a peculiarly urban understanding of the hinterlands—the forests and the mountains—as an area beyond state control and the rhetoric of civilization. Mountain peoples became understood as a distinct social type, an idea elaborated by government classification systems in the late nineteenth and early twentieth centuries. Their "discovery" by Western anthropologists is, he suggests, merely one more episode influencing Mien identity. Jonsson questions traditional ethnography's focus on fieldwork and personal observation—and its concomitant blindness to political manipulation and to historical formation. Throughout *Mien Relations*, he revisits long-neglected connections between China and Southeast Asia, combines ancient history and contemporary ethnography, engages with the serious politics of representation without abandoning the quest to write ethnographically about particular communities, and keeps state control in view without assuming its success or coherence. A wheel turns because of its encounter with the surface of the road; spinning in the air it goes nowhere. Rubbing two sticks together produces heat and light; one stick alone is just a stick. In both cases, it is friction that produces movement, action, effect. Challenging the widespread view that globalization invariably signifies a "clash" of cultures, anthropologist Anna Tsing here develops friction in

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its place as a metaphor for the diverse and conflicting social interactions that make up our contemporary world. She focuses on one particular "zone of awkward engagement"--the rainforests of Indonesia--where in the 1980s and the 1990s capitalist interests increasingly reshaped the landscape not so much through corporate design as through awkward chains of legal and illegal entrepreneurs that wrested the land from previous claimants, creating resources for distant markets. In response, environmental movements arose to defend the rainforests and the communities of people who live in them. Not confined to a village, a province, or a nation, the social drama of the Indonesian rainforest includes local and national environmentalists, international science, North American investors, advocates for Brazilian rubber tappers, UN funding agencies, mountaineers, village elders, and urban students, among others--all combining in unpredictable, messy misunderstandings, but misunderstandings that sometimes work out. Providing a portfolio of methods to study global interconnections, Tsing shows how curious and creative cultural differences are in the grip of worldly encounter, and how much is overlooked in contemporary theories of the global.

A pithy work of philosophical anthropology that explores why humans find moral orders in natural orders. Why have human beings, in many different cultures and

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epochs, looked to nature as a source of norms for human behavior? From ancient India and ancient Greece, medieval France and Enlightenment America, up to the latest controversies over gay marriage and cloning, natural orders have been enlisted to illustrate and buttress moral orders. Revolutionaries and reactionaries alike have appealed to nature to shore up their causes. No amount of philosophical argument or political critique deters the persistent and pervasive temptation to conflate the “is” of natural orders with the “ought” of moral orders. In this short, pithy work of philosophical anthropology, Lorraine Daston asks why we continually seek moral orders in natural orders, despite so much good counsel to the contrary. She outlines three specific forms of natural order in the Western philosophical tradition—specific natures, local natures, and universal natural laws—and describes how each of these three natural orders has been used to define and oppose a distinctive form of the unnatural. She argues that each of these forms of the unnatural triggers equally distinctive emotions: horror, terror, and wonder. Daston proposes that human reason practiced in human bodies should command the attention of philosophers, who have traditionally yearned for a transcendent reason, valid for all species, all epochs, even all planets.

An ethnographic account, examining specific situations of friction, conflict and co-

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operation between Palestinians and Israelis.

Improvisational Islam is about novel and unexpected ways of being Muslim, where religious dispositions are achieved through techniques that have little or no precedent in classical Islamic texts or concepts. Nur Amali Ibrahim foregrounds two distinct autodidactic university student organizations, each trying to envision alternative ways of being Muslim independent from established religious and political authorities. One group draws from methods originating from the business world, like accounting, auditing, and self-help, to promote a puritanical understanding of the religion and spearhead Indonesia's spiritual rebirth. A second group reads Islamic scriptures alongside the western human sciences. Both groups, he argues, show a great degree of improvisation and creativity in their interpretations of Islam. These experimental forms of religious improvisations and practices have developed in a specific Indonesian political context that has evolved after the deposal of President Suharto's authoritarian New Order regime in 1998. At the same time, Improvisational Islam suggests that the Indonesian case study brings into sharper relief processes that are happening in ordinary Muslim life everywhere. To be a practitioner of their religion, Muslims draw on and are inspired by not only their holy scriptures, but also the non-traditional ideas and practices that circulate in their society, which

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importantly include those originating in the West. In the contemporary political discourse where Muslims are often portrayed as uncompromising and adversarial to the West and where bans and walls are deemed necessary to keep them out, this story about flexible and creative Muslims is an important one to tell.

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

This volume offers fresh, cutting-edge perspectives on issues of language and citizenship by casting a critical light on a broad spectrum of geo-political contexts – Flanders, Luxembourg, Singapore, South Africa, the UK - and discourse data – policy documents, newspaper articles, ethnographic notes and interviews, skits,

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bodies in protests. The main aims of the book are to investigate institutional discourses about the relationship between nationality and citizenship, and relate such discourses to more ethnographically grounded interactions; tease out the multiple and often conflicting meanings of citizenship; and explore the different linguistic/semiotic guises that citizenship might take on in different contexts. The book argues that the linguistic/discursive study of citizenship should not only include critical investigations of political proposals about language testing, but should also encompass the diverse, more or less mundane, ways in which various social actors enact citizenship with the help of an array of multivocal, material, and affective semiotic resources. Originally published as a special issue of *Journal of Language and Politics* 14:3 (2015).

### Publisher Description

On the premise that words have the power to make worlds, each essay in this book follows a word as it travels around the globe and across time. Scholars from five disciplines address thirteen societies to highlight the social and political life of words in Asia, Europe, and the Middle East, from the mid-nineteenth century to the present. The approach is consciously experimental, in that rigorously tracking specific words in specific settings frequently leads in unexpected directions and alters conventional depictions of global modernity. Such words as security in

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Brazil, responsibility in Japan, community in Thailand, and hijab in France changed the societies in which they moved even as the words were changed by them. Some words threatened to launch wars, as injury did in imperial Britain's relations with China in the nineteenth century. Others, such as secularism, worked in silence to agitate for political change in twentieth-century Morocco. Words imposed or imported from abroad could be transformed by those who wielded them to oppose the very powers that first introduced them, as happened in Turkey, Indonesia, and the Philippines. Taken together, this selection of fourteen essays reveals commonality as well as distinctiveness across modern societies, making the world look different from the interdisciplinary and transnational perspective of "words in motion." Contributors. Mona Abaza, Itty Abraham, Partha Chatterjee, Carol Gluck, Huri Islamoglu, Claudia Koonz, Lydia H. Liu, Driss Maghraoui, Vicente L. Rafael, Craig J. Reynolds, Seteney Shami, Alan Tansman, Kasian Tejapira, Anna Lowenhaupt Tsing

Working at the intersections of cultural anthropology, human geography, and material culture, Tina Harris explores the social and economic transformations taking place along one trade route that winds its way across China, Nepal, Tibet, and India. How might we make connections between seemingly mundane daily life and more abstract levels of global change? Geographical Diversions focuses

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on two generations of traders who exchange goods such as sheep wool, pang dan aprons, and more recently, household appliances. Exploring how traders "make places," Harris examines the creation of geographies of trade that work against state ideas of what trade routes should look like. She argues that the tensions between the apparent fixity of national boundaries and the mobility of local individuals around such restrictions are precisely how routes and histories of trade are produced. The economic rise of China and India has received attention from the international media, but the effects of major new infrastructure at the intersecting borderlands of these nationstates--in places like Tibet, northern India, and Nepal--have rarely been covered. *Geographical Diversions* challenges globalization theories based on bounded conceptions of nation-states and offers a smaller-scale perspective that differs from many theories of macroscale economic change.

The forms of contemporary society and politics are often understood to be diametrically opposed to any expression of the supernatural; what happens when those forms are themselves regarded as manifestations of spirits and other occult phenomena? In *Not Quite Shamans*, Morten Axel Pedersen explores how the Darhad people of Northern Mongolia's remote Shishged Valley have understood and responded to the disruptive transition to postsocialism by engaging with

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shamanic beliefs and practices associated with the past. For much of the twentieth century, Mongolia's communist rulers attempted to eradicate shamanism and the shamans who once served as spiritual guides and community leaders. With the transition from a collectivized economy and a one-party state to a global capitalist market and liberal democracy in the 1990s, the people of the Shishged were plunged into a new and harsh world that seemed beyond their control. "Not-quite-shamans"—young, unemployed men whose undirected energies erupted in unpredictable, frightening bouts of violence and drunkenness that seemed occult in their excess— became a serious threat to the fabric of community life. Drawing on long-term fieldwork in Northern Mongolia, Pedersen details how, for many Darhads, the postsocialist state itself has become shamanic in nature. In the ideal version of traditional Darhad shamanism, shamans can control when and for what purpose their souls travel, whether to other bodies, landscapes, or worlds. Conversely, caught between uncontrollable spiritual powers and an excessive display of physical force, the "not-quite-shamans" embody the chaotic forms—the free market, neoliberal reform, and government corruption—that have created such upheaval in peoples' lives. As an experimental ethnography of recent political and economic transformations in Mongolia through the defamiliarizing prism of shamans and

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their lack, *Not Quite Shamans* is an attempt to write about as well as theorize postsocialism, and shamanism, in a new way.

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

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

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world order./div

"This innovative collection examines the transnational movements, effects, and transformations of religion in the contemporary world, offering a fresh perspective on the interrelation between globalization and religion. Taken as a whole, Transnational Transcendence challenges some widely accepted ideas about this relationship, in particular, that international contemporary religious manifestations are secondary to the primary economic phenomenon of globalization."--P. [4] of cover.

This groundbreaking volume showcases the exciting work emerging from the ethnography of media, a burgeoning new area in anthropology that expands both social theory and ethnographic fieldwork to examine the way media—film, television, video—are used in societies around the globe, often in places that have been off the map of conventional media studies. The contributors, key figures in this new field, cover topics ranging from indigenous media projects around the world to the unexpected effects of state control of media to the local impact of film and television as they travel transnationally. Their essays, mostly new work produced for this volume, bring provocative new theoretical perspectives grounded in cross-cultural ethnographic realities to the study of media.

Neoliberalism is commonly viewed as an economic doctrine that seeks to limit

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the scope of government. Some consider it a form of predatory capitalism with adverse effects on the Global South. In this groundbreaking work, Aihwa Ong offers an alternative view of neoliberalism as an extraordinarily malleable technology of governing that is taken up in different ways by different regimes, be they authoritarian, democratic, or communist. Ong shows how East and Southeast Asian states are making exceptions to their usual practices of governing in order to position themselves to compete in the global economy. As she demonstrates, a variety of neoliberal strategies of governing are re-engineering political spaces and populations. Ong's ethnographic case studies illuminate experiments and developments such as China's creation of special market zones within its socialist economy; pro-capitalist Islam and women's rights in Malaysia; Singapore's repositioning as a hub of scientific expertise; and flexible labor and knowledge regimes that span the Pacific. Ong traces how these and other neoliberal exceptions to business as usual are reconfiguring relationships between governing and the governed, power and knowledge, and sovereignty and territoriality. She argues that an interactive mode of citizenship is emerging, one that organizes people—and distributes rights and benefits to them—according to their marketable skills rather than according to their membership within nation-states. Those whose knowledge and skills are not

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assigned significant market value—such as migrant women working as domestic maids in many Asian cities—are denied citizenship. Nevertheless, Ong suggests that as the seam between sovereignty and citizenship is pried apart, a new space is emerging for NGOs to advocate for the human rights of those excluded by neoliberal measures of human worthiness.

We live in a world saturated by futures. Our lives are constructed around ideas and images about the future that are as full and as flawed as our understandings of the past. This book is a conceptual toolkit for thinking about the forms and functions that the future takes. Exploring links between panic and nostalgia, waiting and utopia, technology and messianism, prophecy and trauma, it brings together critical meditations on the social, cultural, and intellectual forces that create narratives and practices of the future. The prognosticators, speculators, prophets, and visionaries have their say here, but the emphasis is on small narratives and forgotten conjunctures, on the connections between expectation and experience in everyday life. In tightly linked studies, the contributors excavate forgotten and emergent futures of art, religion, technology, economics, and politics. They trace hidden histories of science fiction, futurism, and millennialism and break down barriers between far-flung cultural spheres. From the boardrooms of Silicon Valley to the forests of Java and from the literary salons of Tokyo to the roadside cafés of the Nevada desert, the authors stitch together the disparate images and stories of futures past and present. *Histories of the Future* is

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further punctuated by three interludes: a thought-provoking game that invites players to fashion future narratives of their own, a metafiction by renowned novelist Jonathan Lethem, and a remarkable graphic research tool: a timeline of timelines. Contributors. Sasha Archibald, Susan Harding, Jamer Hunt, Pamela Jackson, Susan Lepselter, Jonathan Lethem, Joseph Masco, Christopher Newfield, Elizabeth Pollman, Vicente Rafael, Daniel Rosenberg, Miryam Sas, Kathleen Stewart, Anna Tsing

What a rare mushroom can teach us about 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 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 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 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 earth.

"At last world.com meets ethnography.eudora. This book shows how ethnography can have a global reach and a global relevance, its humanistic and direct methods actually

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made more not less relevant by recent developments in global culture and economy. Globalisation is not a singular, unilinear process, fatalistically unfolding towards inevitable ends: it 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 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 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 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* 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 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 implications."—Louise Lamphere, President of the

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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 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 political economy, economic sociologists, methodologists of all stripes--and doubting macrosociologists."—Herbert J. Gans, Robert S. Lynd Professor of Sociology, Columbia University "Not only matches the originality and quality of *Ethnography 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 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 embedded in the cultural politics of the global without losing the ethnographer's magic—the local touch."—Nancy Scheper-Hughes, author of *Death without Weeping*

Why is the World Bank so successful? How has it gained power even at moments in history when it seemed likely to fall? This pathbreaking book is the first close examination of the inner workings of the Bank, the foundations of its achievements, its propensity for intensifying the problems it intends to cure, and its remarkable ability to

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tame criticism and extend its own reach. Michael Goldman takes us inside World Bank headquarters in Washington, D.C., and then to Bank project sites around the globe. He explains how projects funded by the Bank really work and why community activists struggle against the World Bank and its brand of development. Goldman looks at recent ventures in areas such as the environment, human rights, and good governance and reveals how—despite its poor track record—the World Bank has acquired greater authority and global power than ever before. The book sheds new light on the World Bank's role in increasing global inequalities and considers why it has become the central target for anti-globalization movements worldwide. For anyone concerned about globalization and social justice, *Imperial Nature* is essential reading.

*High Tech and High Heels in the Global Economy* is an ethnography of globalization positioned at the intersection between political economy and cultural studies. Carla Freeman's fieldwork in Barbados grounds the processes of transnational capitalism—production, consumption, and the crafting of modern identities—in the lives of Afro-Caribbean women working in a new high-tech industry called “informatics.” It places gender at the center of transnational analysis, and local Caribbean culture and history at the center of global studies. Freeman examines the expansion of the global assembly line into the realm of computer-based work, and focuses specifically on the incorporation of young Barbadian women into these high-tech informatics jobs. As such, Caribbean women are seen as integral not simply to the workings of globalization

