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Minima Ethnographica: Intersubjectivity and the Anthropological Project. Chicago University Press: Chicago, 1998. No life is sufficient unto itself. A person is singular only in the sense in which astronomers use the term: a relative point in space and time where invisible forces become fleetingly visible. Minima Ethnographica outlines an existential theory of relationships.

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Minima Ethnographica : Intersubjectivity and the Anthropological Project, Paperback by Jackson, Michael, ISBN 0226389464, ISBN-13 9780226389462, Brand New, Free shipping in the US Poet, novelist, and anthropologist Jackson illustrates the power of existential-phenomenological anthropology with vignettes from his fieldwork in Sierra Leone and Australia.

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Minima Ethnographica: Intersubjectivity and the Anthropological Project which both emphasise that it is morally important for researchers not to privilege their own experiences, education and culture but to be open in discussion to the insights of others.

Minima Moralia Minima Ethnographica: Intersubjectivity and ...

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Minima Ethnographica: Intersubjectivity and the ...

Intersubjectivity and the Anthropological Project MICHAEL JACKSON Minima Ethnographica: Intersubjectivity and the Anthropological Project. Chicago, IL and London: University of Chicago Press, 1998, xi + 242 pp., references, index. ISBN 0-223-38946-4. Michael Jackson's latest book presents a continuation and a self-re?exive

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Buy Minima Ethnographica by Michael Jackson from Waterstones today! Click and Collect from your local Waterstones or get FREE UK delivery on orders over £25.

The postmodern opposition between theory and lived reality has led in part to an anthropological turn to "dialogic" or "reflexive" approaches. Michael Jackson claims these approaches are hardly radical as they still drift into such abstractions as "society" or "culture." His Minima Ethnographica proposes an existential anthropology that recognizes even abstract relationships as modalities of interpersonal life. Written in the style of Theodor Adorno's Minima Moralia, Jackson's work shows how general ideas are always anchored in particular social events and critical concerns. Emphasizing the intersubjective encounter over objective descriptions of the whole historical and contemporary situation of a given people, he illustrates the power and originality of existential anthropology through a series of vignettes from his fieldwork in Sierra Leone and Australia. An award-winning poet, novelist, and anthropologist, Jackson offers a timely critique of conventions that dull our sense of the links between academic study and lived experience.

Being Ethnographic is an essential introductory guidebook to the methods and applications of doing fieldwork in real-world settings. It discusses the future of ethnography, explores how we understand identity, and sets out the role of technology in a global, networked society. Driven by classic and anecdotal case studies, Being Ethnographic highlights the challenges introduced by the ethnographers' own interests, biases and ideologies and demonstrates the importance of methodological reflexivity. Addressing both the why and how questions of doing ethnography well, Madden demonstrates how both theory and practice can work together to produce insights into the human condition. This fully updated second edition includes: New material on intersubjectivity Information on digital inscription tools A practical guide to qualitative analysis software New coverage of cyberethnography and social media Expanded information on ethnographic possibilities with animals Filled with invaluable advice for applying ethnographic principles in the field, it will give researchers across social sciences everything they need to walk a mile in someone else's shoes.

By delving into the history of the fetish-object among both modern and contemporary commentators, this book highlights the fetish-object's role as a philosophical and religious concept of the highest significance. Historically, fetishes are implicated in specific struggles for sovereign (political) and/or religious (hierarchical) power, with their interwoven symbols defined as the primary location for transcendence in our world. This book defines the political consequences of fetish-objects within a western cultural, and primarily theological context through a comparative approach of various literatures on fetish-objects-anthropological to the psychological, Marxist to the theological. It reconceives of fetishes as a form of resistance to oppressive structures, something which motivated Christians themselves historically, and shaped our western understanding of the sacraments far more than has been acknowledged. Taking up this conversation likewise holds forth the possibility of reconceptualizing how fetish-objects and sacramental presences both speak profoundly to our late-modern selves.

Since Japan's economic recession began in the 1990s, the female workforce has experienced revolutionary changes as greater numbers of women have sought to establish careers. Employment trends indicate that increasingly white-collar professional women are succeeding in breaking through the "glass ceiling", as digital technologies blur and redefine work in spatial, gendered, and ideological terms. This book examines what motivates Japanese women to pursue professional careers in the contemporary neoliberal economy, and how they reconfigure notions of selfhood while doing so. It analyses how professional women contest conventional notions of femininity in contemporary Japan and in turn, negotiate new gender roles and cultural assumptions about women, whilst reorganizing the Japanese workplace and wider socio-economic relationships. Further, the book explores how professional women create new social identities through the mutual conditioning of structure and self, and asks how women come to understand their experiences; how their actions change the gendering of the workforce; and how their lives shape the economic, political, social, and cultural landscapes of this post-industrial nation. Based on extensive fieldwork, Career Women in Contemporary Japan will have broad appeal across a range of disciplines including Japanese culture and society, gender and family studies, women's studies, anthropology, ethnology and sociology.

In 2002, as Sierra Leone prepared to announce the end of its brutal civil war, the distinguished anthropologist, poet, and novelist Michael Jackson returned to the country where he had intermittently lived and worked as an ethnographer since 1969. While his initial concern was to help his old friend Sewa Bockarie (S. B.) Marah—a prominent figure in Sierra Leonean politics—write his autobiography, Jackson's experiences during his stay led him to create a more complex work: In Sierra Leone, a beautifully rendered mosaic integrating S. B.'s moving stories with personal reflections, ethnographic digressions, and meditations on history and violence. Though the Revolutionary United Front (R.U.F.) ostensibly fought its war (1991–2002) against corrupt government, the people of Sierra Leone were its victims. By the time the war was over, more than fifty thousand were dead, thousands more had been maimed, and over one million were displaced. Jackson relates the stories of political leaders and ordinary people trying to salvage their lives and livelihoods in the aftermath of cataclysmic violence. Combining these with his own knowledge of African folklore, history, and politics and with S. B.'s bittersweet memories—of his family's rich heritage, his imprisonment as a political detainee, and his position in several of Sierra Leone's post-independence governments—Jackson has created a work of elegiac, literary, and philosophical power.

A compelling study that charts the influence of Indigenous thinkers on Franz Boas, the founder of modern anthropology In 1911, the publication of Franz Boas's The Mind of Primitive Man challenged widely held claims about race and intelligence that justified violence and inequality. Now, a group of leading scholars examines how this groundbreaking work hinged on relationships with a global circle of Indigenous thinkers who used Boasian anthropology as a medium for their ideas. Contributors also examine how Boasian thought intersected with the work of major modernist figures, demonstrating how ideas of diversity and identity sprang from colonization and empire.

Social and cultural anthropology and archaeology are rich subjects with deep connections in the social and physical sciences. Over the past 150 years, the subject matter and different theoretical perspectives have expanded so greatly that no single individual can command all of it. Consequently, both advanced

students and professionals may be confronted with theoretical positions and names of theorists with whom they are only partially familiar, if they have heard of them at all. Students, in particular, are likely to turn to the web to find quick background information on theorists and theories. However, most web-based information is inaccurate and/or lacks depth. Students and professionals need a source to provide a quick overview of a particular theory and theorist with just the basics—the "who, what, where, how, and why," if you will. In response, SAGE Reference plans to publish the two-volume Theory in Social and Cultural Anthropology: An Encyclopedia. Features & Benefits: Two volumes containing approximately 335 signed entries provide users with the most authoritative and thorough reference resource available on anthropology theory, both in terms of breadth and depth of coverage. To ease navigation between and among related entries, a Reader's Guide groups entries thematically and each entry is followed by Cross-References. In the electronic version, the Reader's Guide combines with the Cross-References and a detailed Index to provide robust search-and-browse capabilities. An appendix with a Chronology of Anthropology Theory allows students to easily chart directions and trends in thought and theory from early times to the present. Suggestions for Further Reading at the end of each entry and a Master Bibliography at the end guide readers to sources for more detailed research and discussion.

Researchers of Paganism from a variety of disciplines examine how they have been affected by their contact with this nontraditional religion, how this religion has been affected by academic researchers and what this reveals about participative research methods.

Our lives are filled with objects—ones that we carry with us, that define our homes, that serve practical purposes, and that hold sentimental value. When they are broken, lost, left behind, or removed from their context, they can feel alien, take on a different use, or become trash. The lives of objects change when our relationships to them change. Maia Kotrosits offers a fresh perspective on objects, looking beyond physical material to consider how collective imagination shapes the formation of objects and the experience of reality. Bringing a psychoanalytic approach to the analysis of material culture, she examines objects of attachment—relationships, ideas, and beliefs that live on in the psyche—and illustrates how people across time have anchored value systems to the materiality of life. Engaging with classical studies, history, anthropology, and literary, gender, and queer studies, Kotrosits shows how these disciplines address historical knowledge and how an expanded definition of materiality can help us make connections between antiquity and the contemporary world.

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