

An Ethnography Of Space Identity And Violence

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. Sonic ethnography makes a compelling argument for taking sound seriously as a crucial component of social life and as an ethnographic form of representation. This volume explores the role of sound-making and listening practices in the formation of local identities in the southern Italian region of Basilicata. With an approach that cuts across sensory anthropology, sound studies and ethnomusicology, Sonic ethnography demonstrates how acoustic tradition is made and disrupted and acoustic communities are brought together in shared temporality and space. Based on extensive research, this volume provides an innovative take on soundful cultural performances such as tree rituals, carnivals, pilgrimages and more informal musical performances, with particular attention to the interactions between classic ethnographic scholarship from the past century and the local politics of heritage. Featuring stunning colour photographs and more than an hour of sound recordings, Sonic ethnography uses a unique combination of media to investigate distinctive ways of knowing, beyond more traditional ethnographic forms of representation. Two methodological chapters, respectively on music-making as creative research practice and on photo-ethnography, make the book an essential contribution for those interested in the production of sounds and still images as relational and interactive approaches to fieldwork. The pioneering anthropologist of sound, Steven Feld, collaborated on some of the research and contributed to the book an afterword and a soundscape composition.

Explores 'simultaneity' to show 'unresolved co-presences' of contradictory ways through which people maintain multi-layered identities.

Focusing on the experiences of Russian migrants to the United Kingdom, this book explores the connection between migrations, homes and identities. It evaluates several approaches to studying them, and is structured around a series of case studies on attitudes to homemaking, food and cooking, and clothing.

"This collection sketches the use of the term "rapport" within the fields of Anthropology, Sociology, Sociolinguistics, Applied Linguistics, and Linguistic Anthropology. Rather than leaving the term uncritiqued or simply conceptualised as a type of positive social relationship that needs to be formed between researcher and consultant before research can begin, the book invites us to: 1) think about how rapport has been constructed within a number of these disciplines; 2) see rapport as an

emergent co-constructed social relationship that is built during situated multimodal encounters, and one that; and 3) see the interpretation of such social relationships as requiring a reflexive approach that historicizes semiotic resources and social relations. In reimagining rapport, readers are invited to reflect on the idea of rapport as theory, meta-methodology, and methodology"--

The chapters in this volume examine the racial and ethnic landscape of Britain in a contemporary era of neoliberalism and financial crisis. A key aspect of neoliberal thought is the belief that we live in a 'post-racial' in which the problems of racism and xenophobia have been overcome. However, cultural retrenchment and coded xenophobia have been sweeping the political terrain, accompanied by 'new racisms' and 'new racial subjects' that only close contextual analysis can unpick. The scholarship contained in this collection challenges those who suggest that we live in a post-racial time. By focusing on particular locations in Britain at a particular moment, the volume explores local stories of 'race' and racism across changing sociopolitical ground. This book is essential reading for scholars and students of race, racism, diaspora, multiculturalism, post-colonialism, transnationalism and post-race. This book was originally published as a special issue of *Ethnic and Racial Studies*.

This book reflects on the contemporary use of ethnography across both social and natural sciences, focusing in particular on organizational ethnography, autoethnography, and the role of storytelling. The chapters interrogate and reframe longstanding ethnographic discussions, including those concerning reflexivity and positionality, while exploring evolving themes such as the experiential use of technologies. The open and honest accounts presented in the volume explore the perennial anxieties, doubts and uncertainties of ethnography. Rather than seek ways to mitigate these 'inconvenient' but inevitable aspects of academic research, the book instead finds significant value to these experiences. Taking the position that collections of ethnographic work are better presented as transdisciplinary bricolage rather than as discipline-specific series, each chapter in the collection begins with a reflection on the existing impact and character of ethnographic research within the author's native discipline. The book will appeal to all academic researchers with an interest in qualitative methods, as well as to advanced undergraduate and postgraduate students. Asia is changing. Socio-political shifts in the world economy, technological advances of monumental scales, movements of people and ideas, alongside ongoing post-colonization projects across

the region have created an emerging Asia - one confident and assertive of its place in the contemporary geopolitical sphere. As political and economic powers reassert Asian sovereignty in opposition to perceived Northern dominance, and dramatic and rapid development in the region shift the relationship between the centre and the periphery, new renderings and imaginations of hierarchies of identity and power come to the fore. This changing environment leads to emerging challenges for anthropologists working in the region: both those who have been working there for years, and new scholars entering the field. This volume considers these changes, and the implications of this on our practice. By focusing on Asia as a site of enquiry, the contributors to this book discuss tensions and opportunities arising in their ethnographic fieldwork in light of a changing Asia. Drawing on personal reflections on Asia's global positioning in this contemporary moment, the contributors consider how fieldwork is being negotiated within the changing dynamics of anthropology in the region. This book then, is a discussion on the shifting landscape of field sites and the resultant emerging research methodologies, and is aimed at those who are already deeply immersed in fieldwork as well as those who are seeking ways to undertake it.

Black lesbian sexualities and identity is a multifaceted in-depth ethnographic study of black urban lesbian life in contemporary South Africa. It speaks to current concerns, which raise questions related to the politics of inclusion/exclusion, love, sexuality, identity politics, violence, style and urban space while sensitively giving agency to women's narratives. In many ways, it enriches and challenges conventional gay and lesbian studies and studies on sexuality in Africa by bringing meaning to the complex interplay between space, style, erotic practice and sexuality. It further illustrates the flexible practices and variable notions of sex, sexuality and gender categories. At the same time it tackles the precarious and painful position of black lesbian women whose narratives show that they inhabit the world actively, not only as victims, but also as conscious subjects who make meanings of their lives.

[Women, Work, and Pink-Collar Identities in the Caribbean](#)
[Spatializing Culture](#)

[High Tech and High Heels in the Global Economy](#)

[Rethinking Ethnography in Central Europe](#)

[Cultural Constructions of Identity](#)

[Approaches and Tensions](#)

[Dislocating Anthropology?](#)

[Gender and Culture in Everyday Life](#)

[Methods, Moments, and Ethnographic Spaces in Asia](#)

[Paper Tiger](#)

[Diaspora, Identity and Religion](#)

[At Home in the Okavango](#)

[The Routledge Handbook of Language and Identity](#)

This book studies and disaggregates the "crisis of the suburbs" in Paris through the stories of inhabitants in 4000sud: a French suburban neighborhood. These stories have become pressing in the aftermath of the recent wave of terrorist attacks in France. The French banlieues are some of the most prominent and infamous examples of urban neighborhoods affected by vandalism, rioting, criminality and chronic poverty. Based on extensive ethnographic research, the book explores the making of the French suburban crisis as constituted both externally (by state actors) and internally, by young people at the street corner. It reveals how the French state 's understanding of banlieue violence, and subsequent policy measures, contribute to the creation and hardening of boundaries between "us" and "them". The book takes the reader on a journey from the city center of Paris to the heart of neighborhood 4000sud. It unveils how young suburban residents try to cope simultaneously with the negative images imposed on them from the outside, and the disciplinary expectations of their peers on the street. In search for identity and dignity they navigate life through diverging strategies: they escape the neighborhood, contest stereotypical images through (violent) protest, or confirm and act out the image of "gangster from the ghetto". Drawing on Urban Sociology, Human Geography, and Cultural Anthropology, this book offers new analytical vocabularies to understand the connections between place-making processes, social identity dynamics and violent performances. The book is written for a broad audience of students, scholars and policy makers interested in contemporary (sub)urban violence in Europe.

Paths to Post-Nationalism will appeal to scholars and graduate students interested in multilingualism and nationalism, particularly in the fields of sociolinguistics, linguistic anthropology, applied linguistics, ethnic studies, sociology, and political science. --Book Jacket.

Global Media Studies explores the theoretical and methodological threats that are defining global media studies as a discipline. Emphasizing the connection of globalisation to local culture, this collection considers the diversity of modes of reception, reception contexts, uses of media content, and the performative and creative relationships that audiences develop with and through the media. Through ethnographic case studies from Brazil, Denmark, the UK, Japan, Lebanon, Mexico, South Africa, Turkey and the United States, the contributors address such questions as: what links media consumption to a lived global culture; what role cultural tradition plays globally in confronting transnational power; how global elements of mediated messages acquire class; and regional and local characteristics.

Recognizing and respecting cultural and ethnic differences, while, at the same time, guaranteeing the equality of treatment, seems like a paradox. However, it is among the crucial challenges that plural democracies are faced with today. The challenges include multiple problems, such as the struggle for recognition of cultural minorities or the actualization of universal human rights. The contributions to this anthology discuss these issues, with the goal of combining knowledge and opinions from various disciplines and multiple cultures in order to unfold the complexity and variety of questions that have to be solved, so that public spaces can be seen as environments of intercultural recognition.

(Series: Political Philosophy and Anthropological Studies. Politische Philosophie und Anthropologische Studien - Vol. 2)

DIVThe lives of women workers in Barbados, who perform high tech jobs out-sourced by U.S. corporations./div

With the increase of digital and networked media in everyday life, researchers have

increasingly turned their gaze to the symbolic and cultural elements of technologies. From studying online game communities, locative and social media to YouTube and mobile media, ethnographic approaches to digital and networked media have helped to elucidate the dynamic cultural and social dimensions of media practice. The Routledge Companion to Digital Ethnography provides an authoritative, up-to-date, intellectually broad, and conceptually cutting-edge guide to this emergent and diverse area. Features include: a comprehensive history of computers and digitization in anthropology; exploration of various ethnographic methods in the context of digital tools and network relations; consideration of social networking and communication technologies on a local and global scale; in-depth analyses of different interfaces in ethnography, from mobile technologies to digital archives. Ethnographic fieldwork is traditionally seen as what distinguishes social and cultural anthropology from the other social sciences. This collection responds to the intensifying scrutiny of fieldwork in recent years. It challenges the idea of the necessity for the total immersion of the ethnographer in the field, and for the clear separation of professional and personal areas of activity. The very existence of 'the field' as an entity separate from everyday life is questioned. Fresh perspectives on contemporary fieldwork are provided by diverse case-studies from across North America and Europe. These contributions give a thorough appraisal of what fieldwork is and should be, and an extra dimension is added through fascinating accounts of the personal experiences of anthropologists in the field.

In eleven ethnographic chapters of *Rethinking Ethnography in Central Europe* examines how issues of global economic and cultural dependencies, mobilities, citizens activism, social movements, and socio-political aspects of post-socialist modernities articulate on the level of everyday discourse and practices.

[The Voyage of the SS Walnut, 1948](#)

[A Companion to the Anthropology of the Middle East](#)

[Ethnographic Fieldwork in the Contemporary World](#)

[Black Lesbian Sexualities and Identity in South Africa](#)

[Situated Lives](#)

[A Transnational History of Irrigated Cotton along the Mexico-Texas Border](#)

[The Ethnography of Space and Place](#)

[Photography, Memory, and Refugee Identity](#)

[Space, Relocation, and the Politics of Identity in a Global Cairo](#)

[Material Cultures, Migrations, and Identities](#)

[Ethnography for Designers](#)

[Meta-ethnography and Theory](#)

[New Directions in Theory and Research](#)

For cultural theorists, "the border" has proven a fluid and hybrid space profitably explored for new ideas about identity, gender, and ethnicity. But for those who occupy this region, the border is not merely a metaphor, but a lived experience, yielding immediate, often pressing ambiguities, problems, and perils. Focusing on a particular area of the U.S.-Mexico border, Ciudad Juarez-El Paso, *Ethnography at the Border* brings out the complexity of the border experience through the voices of the diverse people who inhabit the region. In a series of ethnographic essays that investigate specific aspects of border existence, the contributors provide rich and detailed insights into such topics as life in illegal subdivisions, called colonias, in Texas; the experience of actually crossing the bridge between El Paso and Ciudad Juarez; the impact of Operation Blockade on illegal crossings; the controversy surrounding El Paso Border Patrol's proposal for a border wall in Sunland Park; the paradoxes of making "American products" using Mexican workers; and the relevance of grassroots efforts, environmental problems, and the multiple meanings of "Mexican." The final chapter

offers a critique of the all too metaphorical border often depicted by cultural studies. Painstakingly conveying how the border looks and feels to those on both sides, *Ethnography at the Border* transmutes statistics on migration, labor markets, and economic trends--as well as conceptualizations of cross-cultural identities--into the experience, the observations, and the troubling lessons of border life.

Mobile phone technologies are transforming how young people think, work, play and relate to each other. However, a central concern for the thesis is that education policy and practice far too often resembles an industrial model that is standardised, mechanistic and linear and that rarely reflects the informational, dynamic and creative lives of young people. In particular, the educational project fails to connect with the way young people use their mobile phone technologies to multi-task, connect, and create content at a precipitous rate. This thesis focuses on the ways in which mobile phone technology is now a significant influence in the way young people develop a sense of self, and a sense of identity and agency that permeates the way they engage with education. The specific research questions that follow from this are: how are young peoples' identities shaping the meaning and use of mobile phones within (im)material culture? How is the relationship between identity and the creation and use of social space being defined through mobile phone technology? And, taken together how might these processes of identity development influence the way the educational project develops in the future? This thesis addressed these aims by conducting a visual ethnographic study over three years, using participation observation in a sixth-form college in the UK that included video interviews with seven college students. The research has produced a conceptual framework that documents a number of key findings that include: (a) the mobile phone has an immediate symbolic value to young people providing signals about the user's identity, or presentation of the self; (b) the mobile phone also helps facilitate the performance of lived experiences and is actively part of assisting in various forms of agency. (c) The mobile phone enables a constant flow of (re)presentations of young people that reflects a fluidity of identity that characterises key aspects of contemporary social life. Finally, (d) the mobile phone also supports and enhances the maintenance of social space through the maintenance of social groups and also crucially, the feeling of being oneself. The main conclusion drawn from this research is that too often education systems overlook that fact that learning for young people is typically, and inevitably, personal and yet at the same time located in connected, information-driven environments that are predisposed to digital technologies. Therefore, this research argues for educational policy makers and practitioners to think creatively about how to develop education in ways that fundamentally support young people in their (re)construction of a personalised landscape for learning through their mobile phone technologies.

Situated Lives brings together the most important recent feminist and critical research that situates gender in relationship to the historical and material circumstances where gender, race, class and sexual orientation intersect and shape everyday interaction. Contributors include: Barbara Babcock, Jean Comaroff, Sarah Franklin, Faye Ginsburg, Matthew Gutmann, Faye V. Harrison, Louise Lamphere, Ellen Lewin, Jos^e Lim^on, Iris Lopez, Emily Martin, Mary Moran, Kirin Narayan, Aihwa Ong, Devon G. Pe[~]na, Beatriz Pesquera, Helena Ragon^e, Rayna Rapp, Judith Rollins, Leslie Salzinger, Denise Segura, Carol Stack, Ann Stoler, Donald D. Stull, Brett Williams, Patricia Zavella. *Ethnography for Designers* teaches architects and designers how to listen actively to the knowledge people have about their own culture. This approach gives structure to values and qualities. It does this by noting the terms and underlying structure of thought people use to describe aspects of their culture. By responding to underlying

cognitive patterns, the architect can both respond to the user and interpret creatively. Thus, ethno-semantic methods can help designers to enhance their professional responsibility to users and, at the same time, to feel fulfilled creatively. This book is a practical guide for those teaching social factors and social research methods to designers and for those using these methods in practice.

This book demonstrates the value of ethnographic theory and methods in understanding space and place, and considers how ethnographically-based spatial analyses can yield insight into prejudices, inequalities and social exclusion as well as offering people the means for understanding the places where they live, work, shop and socialize. In developing the concept of spatializing culture, Setha Low draws on over twenty years of research to examine social production, social construction, embodied, discursive, emotive and affective, as well as translocal approaches. A global range of fieldwork examples are employed throughout the text to highlight not just the theoretical development of the idea of spatializing culture, but how it can be used in undertaking ethnographies of space and place. The volume will be valuable for students and scholars from a number of disciplines who are interested in the study of culture through the lens of space and place.

Multi-Sited Ethnography has established itself as a fully-fledged research method among anthropologists and sociologists in recent years. It responds to the challenge of combining multi-sited work with the need for in-depth analysis, allowing for a more considered study of social worlds. This volume utilizes cutting-edge research from a number of renowned scholars and empirical experiences, to present theoretical and practical facets charting the development and direction of new research into social phenomena. Owing to its clear contribution to a rapidly emerging field, Multi-Sited Ethnography will appeal to anyone studying social actors, including scholars within human geography, anthropology, sociology and development and migration studies. In the 1980s, George Marcus spearheaded a major critique of cultural anthropology, expressed most clearly in the landmark book *Writing Culture*, which he coedited with James Clifford. Ethnography through Thick and Thin updates and advances that critique for the late 1990s. Marcus presents a series of penetrating and provocative essays on the changes that continue to sweep across anthropology. He examines, in particular, how the discipline's central practice of ethnography has been changed by "multi-sited" approaches to anthropology and how new research patterns are transforming anthropologists' careers. Marcus rejects the view, often expressed, that these changes are undermining anthropology. The combination of traditional ethnography with scholarly experimentation, he argues, will only make the discipline more lively and diverse. The book is divided into three main parts. In the first, Marcus shows how ethnographers' tradition of defining fieldwork in terms of peoples and places is now being challenged by the need to study culture by exploring connections, parallels, and contrasts among a variety of often seemingly incommensurate sites. The second part illustrates this emergent multi-sited condition of research by reflecting it in some of Marcus's own past research on Tongan elites and dynastic American fortunes. In the final section, which includes the previously unpublished essay "Sticking with Ethnography through Thick and Thin," Marcus examines the evolving professional culture of anthropology and the predicaments of its new scholars. He shows how students have increasingly been drawn to the field as much by such powerful interdisciplinary movements as feminism, postcolonial studies, and cultural studies as by anthropology's own traditions. He also considers the impact of demographic changes within the discipline--in particular the fact that anthropologists are no longer almost exclusively Euro-Americans studying non-Euro-Americans. These changes raise

new issues about the identities of anthropologists in relation to those they study, and indeed, about what is to define standards of ethnographic scholarship. Filled with keen and highly illuminating observations, *Ethnography through Thick and Thin* will stimulate fresh debate about the past, present, and future of a discipline undergoing profound transformations.

The so-called spatial turn in the social sciences means that many researchers have become much more interested in what can be called the spatialities of power, or the ways in which power as a medium for achieving goals is related to where it takes place. Most famous authors on the subject, such as Machiavelli and Hobbes, saw power as entirely equivalent to domination exercised by some over others. Though this meaning is hardly redundant, understandings of power have become more multidimensional and nuanced as a result of the spatial turn. Much recent writing in human geography, for example, has rigorously extended use of the term power beyond its typical understanding as a resource that pools up in some hands and some places to a medium of agency that has different effects depending on how it is deployed across space and how actors cooperate, or not, to give it effect. To address this objective, the book is organized thematically into four sections that cover the main areas in which much of the contemporary work on geographies of power is concentrated: bodies, economy, environment and energy, and war.

[Ethnography at the Border](#)

[Building the Borderlands](#)

[Handbook on the Geographies of Power](#)

[Ethnographic Peace Research](#)

[Global Media Studies](#)

[White Batswana Narratives of Emplacement and Belonging](#)

[Theory, Praxis and Locality in Contemporary Research](#)

[The Public Space of Recognition](#)

[Ethnography, Diversity and Urban Space](#)

[Identity & Space : a Visual Ethnography with Young People and Mobile Phone](#)

[Technologies](#)

[Cultural Politics and Identity](#)

[Incivility, Caste, and Contention in Europe](#)

[The Routledge Companion to Digital Ethnography](#)

A big cat overthrows the Indian state and establishes a reign of terror over the residents of a Himalayan town. A developmental legislation aimed at providing employment and commanding a huge budget becomes 'unimplementable' in a region bedeviled by high levels of poverty and unemployment. *Paper Tiger* provides a lively ethnographic account of how such seemingly bizarre scenarios come to be in present-day India. This book presents a unique explanation for why and how progressive laws in India can do what they do and not, ever so often, what they are supposed to do. On the basis of detailing the everyday bureaucratic life on India's Himalayan borderland, it proposes an ethnographically derived concept - paper tiger - as a modality for the study of the state. This accessible monograph shifts the very frames of thought through which we will henceforth understand the implementation of law and the workings of the developmental Indian state.

A Companion to the Anthropology of the Middle East presents a comprehensive

overview of current trends and future directions in anthropological research and activism in the modern Middle East. Featuring contributions from a wide range of distinguished contemporary scholars of Middle East anthropology, chapters encompass the entire breadth of the region's cultural, social, political, and religious diversity. Numerous issues covering various aspects of Middle Eastern anthropological concerns are addressed—topics drawn from religion, the arts, language, and politics to political economy, the law, human rights, multiculturalism, and globalization. Within each topic explored, individual authors focus on the most pressing methodological and theoretical concerns raised by contemporary scholars, along with key conceptual breakthroughs, gaps in the literature, and fruitful areas for further research. Timely and thought-provoking, *A Companion to the Anthropology of the Middle East* is an invaluable resource for anthropologists and other social scientists seeking a better understanding of the complex relationship between the East and West in our new global environments. In 1948, a small ship carrying Estonian refugees arrived at Pier 21 in Halifax. In this absorbing work, anthropologist Lynda Mannik analyzes the refugee experience through the photographic record of those who made that harrowing voyage. Drawing on a collection of photographs taken during the voyage and at Pier 21, Mannik asks surviving passengers to describe their journey, their reception in Canada, and to what extent the photos reflect their experiences as they remember them. The photographs in the SS Walnut collection, she argues, bear witness to the refugee experience even as the meanings attached to them have changed over time and in shifting contexts.

An ethnography of a housing project in Cairo, which demonstrates how the modernizing efforts of the Egyptian government runs headlong into the traditional customs of the area's low-income residents. Brings new meaning to the phrase "global and local."

An ethnographic portrayal of the lives of white citizens of the Okavango Delta, Botswana, this book examines their relationships with the natural and social environments of the region. In response to the insecurity of their position as a European-descended minority in a postcolonial African state, Gressier argues that white Batswana have developed cultural values and practices that have allowed them to attain high levels of belonging. Adventure is common for this frontier community, and the book follows their safari lifestyles as they construct and perform localized identities in their interactions with dangerous wildlife, the broader African community, and the global elite via their work in the nature-tourism industry.

This volume calls for an empirical extension of the "local turn" within peace research. Building on insights from conflict transformation, gender studies, critical International Relations and Anthropology, the contributions critique existing peace research methods as affirming unequal power, marginalizing local communities, and stripping the peace kept of substantive agency and voice. By incorporating scholars from these various fields the volume pushes for more

locally grounded, ethnographic and potentially participatory approaches. While recognizing that any Ethnographic Peace Research (EPR) agenda must incorporate a variety of methodologies, the volume nonetheless paves a clear path for the much needed empirical turn within the local turn literature.

The banlieues of Paris have a notorious reputation. They provoke images of perpetual crisis, informed by vandalism, rioting, criminality, and chronic poverty. Drawing on extensive ethnographic research, this book explores the 'making' of the French suburban crisis as constituted both 'externally' and 'internally'. It reveals how the French state's understanding of banlieue violence, and subsequent policy measures, contribute to the constitution and hardening of social and spatial boundaries between 'us' and 'them', and 'here' and 'there'. But most importantly, this book takes the reader on a journey from the city center of Paris to the heart of the 4000s. It unveils how young suburban residents try to cope simultaneously with the negative images imposed on them from the outside, and the disciplinary expectations of their peers on the street. In search for identity and dignity they navigate life through diverging strategies: they escape the neighborhood, contest stereotypical images through contentious performances, or they confirm and act out the image of 'gangster from the ghetto'. Drawing on Urban Sociology, Human Geography, and Cultural Anthropology this book offers new analytical vocabularies to understand the connections between place-making processes, social identity dynamics and violent performances.

Exploring the dynamic growth, change, and complexity of qualitative research in human geography, *The SAGE Handbook of Qualitative Geography* brings together leading scholars in the field to examine its history, assess the current state of the art, and project future directions. "In its comprehensive coverage, accessible text, and range of illustrative studies, past and present, the Handbook has established an impressive new standard in presenting qualitative methods to geographers." - David Ley, University of British Columbia

Moving beyond textbook rehearsals of standard issues, the Handbook shows how empirical details of qualitative research can be linked to the broader social, theoretical, political, and policy concerns of qualitative geographers and the communities within which they work. The book is organized into three sections: Part I: *Openings* engages the history of qualitative geography, and details the ways that research, and the researcher's place within it, are conceptualized within broader academic, political, and social currents. Part II: *Encounters and Collaborations* describes the different strategies of inquiry that qualitative geographers use, and the tools and techniques that address the challenges that arise in the research process. Part III: *Making Sense* explores the issues and processes of interpretation, and the ways researchers communicate their results.

Retrospective as well as prospective in its approach, this is geography's first peer-to-peer engagement with qualitative research detailing how to conceive, carry out and communicate qualitative research in the twenty-first century. Suitable for postgraduate students, academics, and practitioners alike, this is the methods

resource for researchers in human geography.

[Sonic ethnography](#)

[Reimagining Rapport](#)

[Feminist Postcolonial Theory](#)

[Bases of Longing and Belonging in the Analysis of Contemporary Societies
|Space?](#)

[A Critical Ethnography of Language and Identity](#)

[Language, Education, and Nationalism in Nepal](#)

[The Making of the Banlieue](#)

[Multi-Sited Ethnography](#)

[Identity, heritage and creative research practice in Basilicata, southern Italy](#)

[A Reader](#)

[An Ethnography of Black Lesbian Urban Life](#)

[The SAGE Handbook of Qualitative Geography](#)

The Routledge Handbook of Language and Identity provides a clear and comprehensive survey of the field of language and identity from an applied linguistics perspective. Forty-one chapters are organised into five sections covering: theoretical perspectives informing language and identity studies key issues for researchers doing language and identity studies categories and dimensions of identity identity in language learning contexts and among language learners future directions for language and identity studies in applied linguistics Written by specialists from around the world, each chapter will introduce a topic in language and identity studies, provide a concise and critical survey, in which the importance and relevance to applied linguists is explained and include further reading. The Routledge Handbook of Language and Identity is an essential purchase for advanced undergraduate and postgraduate students of Linguistics, Applied Linguistics and TESOL. Advisory board: David Block (Institució Catalana de Recerca i Estudis Avançats/ Universitat de Lleida, Spain); John Joseph (University of Edinburgh); Bonny Norton (University of British Columbia, Canada).

Feminism and postcolonialism are allies, and the impressive selection of writings brought together in this volume demonstrate how fruitful that alliance can be. Reina Lewis and Sara Mills have assembled a brilliant selection of thinkers, organizing them into six categories: "Gendering Colonialism and Postcolonialism/Radicalizing Feminism," "Rethinking Whiteness," "Redefining the 'Third World' Subject," "Sexuality and Sexual Rights," "Harem and the Veil," and "Gender and Post/colonial Relations." A bibliography complements the wide-ranging essays. This is the ideal volume for any reader interested in the development of postcoloniality and feminist thought.

Over the last decade, concepts of diaspora and locality have gained complex new meanings in political discourse as well as in social and cultural studies. Diaspora, in particular, has acquired new meanings related to notions such as global deterritorialization, transnational migration and cultural hybridity. The authors discuss the key concepts and theory, focus on the meaning of religion both as a factor in forming diasporic social organisations, as well as shaping and maintaining diasporic identities, and the appropriation of space and place in history. It includes up to date research of the Caribbean, Irish, Armenian, African and Greek diasporas. Cotton, crucial to the economy of the American South, has also played a vital role in the making of the Mexican north. The Lower Río Bravo (Rio Grande) Valley irrigation zone on the border with Texas in northern Tamaulipas, Mexico, was the centerpiece of the Cárdenas government's effort to make cotton the basis of the national economy. This irrigation district, built and settled by Mexican Americans repatriated from Texas, was a central feature of Mexico's effort to control and use the waters of the international river for irrigated agriculture. Drawing on previously unexplored archival sources, Casey Walsh discusses the relations among various groups comprising the "social field" of cotton production in the borderlands. By describing the complex relationships among these groups, Walsh contributes to a clearer understanding of capitalism and the state, of transnational economic forces, of agricultural and water issues in the U.S.-Mexican borderlands, and of the environmental impacts of economic development. *Building the Borderlands* crosses a number of disciplinary, thematic, and regional frontiers, integrating perspectives and literature from the United States and Mexico, from anthropology and history, and from political, economic, and cultural studies. Walsh's important transnational study will enjoy a wide audience among scholars of Latin American and Western U.S. history, the borderlands, and environmental and agricultural history, as well as anthropologists and others interested in the environment and water rights.

Anthropology continues to develop both in terms of theory and in relation to the ways in which fieldwork is conducted.

Dislocating Anthropology? seeks to capture and represent these developments through a collection of ethnographic essays that are cutting edge, but which do not represent a complete break with what has gone before. In recent years anthropologists have increasingly come to accept that fieldwork in bounded and discrete places is no longer tenable. People can no longer be represented in these static, parochial terms. At the start of

the 21st century, and with the possibility of internet connections almost anywhere, we have the potential to move even when we are stationary. Each of the contributors to this collection have identified and attempted to understand sets of relationships that are both temporally and spatially dynamic, that appear to flow into and out of 'the field.' Together, the chapters shed light on a number of methodological conundrums, or dislocations, relating, for example, to locality, identity, fieldwork, and reflexivity. The book is concerned with dislocation as both practice and process, and as such extends a theme that has arguably been central to Anthropology since Malinowski's Trobriand ethnography.

Education research has seen a phenomenal growth in studies that explore the multiple, fluid, and changing complexities of culture and identity work. The nuanced, contradictory, and process-oriented nature of identity and identification has meant that the studies in education are largely, and appropriately, qualitative and ethnographic. However, because qualitative studies are marked by their focus on the particular, it has been difficult to discern exactly what these studies contribute to identity theory collectively. In *Cultural Constructions of Identity*, a set of meta-ethnographic syntheses of qualitative studies addressing identity become the vehicle to speak across single studies to address cultural identity theory. Meta-Ethnography, first developed by Noblit and Hare in 1988, incorporates a translation theory of interpretation so that the unique aspects of studies are preserved to the degree possible while also revealing the analogies between these studies. While the studies in this book examine the various intersections of race and ethnicity with respect to gender, age, class, and sexuality, *Cultural Constructions of Identity* turns its primary focus on what these studies reveal about identity and identification theory itself.

"*Mosques in the Metropolis* is a dual-site ethnographic study of two of Europe's largest mosques, one a conservative Islamist community in London and the other a progressive Muslim community in Berlin. The contrasting sites allow sociologist Elisabeth Becker to provide a complex picture of Islam in Europe at a particularly fraught time. She spent over thirty months studying the mosques through immersion and interviews and provides an analysis that goes deep into European Muslim communities. Individual Muslim voices come through loud and clear—for example, the young mother of three in London trying to reconcile her conservative religious views with her desire to leave her husband—as do the historical and structural forces at play. Ultimately Becker insists that caste is a crucial lens through

which to view Islam in Europe, and through this lens she critiques what she perceives as failing European pluralism. To amplify her point, Becker brings Jewish history and twentieth-century Jewish thought into the conversation directly, drawing on the ways in which Bauman and Arendt utilized the concept of caste to describe Jewish life and marginality. What is at stake here is nothing less than the fundamental values of freedom, equality, and individual rights--ostensibly the bedrock of European identity"--

An ever-increasing proportion of our lives is spent in supermarkets, airports and hotels, on motorways or in front of TVs, computers and cash machines. This invasion of the world by what Marc Augé calls "non-space" results in a profound alteration of awareness: something we perceive, but only in a partial and incoherent manner. Augé uses the concept of "supermodernity" to describe a situation of excessive information and excessive space. In this fascinating essay he seeks to establish an intellectual armature for an anthropology of supermodernity.

[Introduction to an Anthropology of Supermodernity](#)

[An Ethnography of Space, Identity and Violence](#)

[Simultaneous Identities: Language, Education, and Nationalism in Nepal](#)

[What the Eye Cannot See](#)

[Remaking the Modern](#)

[Paths to Post-nationalism](#)

[Mosques in the Metropolis](#)

[Ethnographic Research and Analysis](#)

[Non-places](#)

[Ethnography through Thick and Thin](#)

[Anxiety, Identity and Self](#)

[An Ethnographic Perspective](#)

[Constructing the Field](#)