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The Handbook of Contemporary Animism brings together an international team of scholars to examine the full range of animist worldviews and practices. The volume opens with an examination of recent approaches to animism. This is followed by evaluations of ethnographic, cognitive, literary, performative, and material culture approaches, as well as advances in activist and indigenous thinking about animism. This handbook will be invaluable to students and scholars

of Religion, Sociology and Anthropology. Despite its importance to how humans inhabit their environments, walking has rarely received the attention of ethnographers. Ways of Walking combines discussions of embodiment, place and materiality to address this significant and largely ignored 'technique of the body'. This book presents studies of walking in a range of regional and cultural contexts, exploring the diversity of walking behaviours and the variety of meanings these can embody. As an original collection of ethnographic work that is both coherent in design and imaginative in scope, this primarily anthropological book includes contributions from geographers, sociologists and specialists in education and architecture, offering insights into human movement, landscape and social life. With its interdisciplinary nature and truly international appeal, Ways of Walking will be of interest to scholars across a range of social sciences, as well as to policy makers on both local and national levels. Evolution is among the most central and most contested of ideas in the history of anthropology. This book charts the fortunes of the idea from the mid-nineteenth century to recent times. By comparing biological, historical, and anthropological approaches to the study of human culture and social life, it lays the foundation for their effective synthesis. Far ahead of its time when first published, the book anticipates debates at the forefront of contemporary thinking. Revisiting the work after almost thirty years, Tim Ingold offers a substantial new preface that describes how the book came to be written, how it was received and its bearing on later developments. Unique in scope and breadth of theoretical vision, Evolution and Social Life cuts across the boundaries of natural

science and the humanities to provide a major contribution both to the history of anthropological and social thought, and to contemporary debate on the relationship between human nature, culture, and social life. What does imagination do for our perception of the world? Why should reality be broken off from our imagining of it? It was not always thus, and in these essays, Tim Ingold sets out to heal the break between reality and imagination at the heart of modern thought and science. Imagining for Real joins with a lifeworld ever in creation, attending to its formative processes, corresponding with the lives of its human and nonhuman inhabitants. Building on his two previous essay collections, The Perception of the Environment and Being Alive , this book rounds off the extraordinary intellectual project of one of the world's most renowned anthropologists. Offering hope in troubled times, these essays speak to coming generations in a language that surpasses disciplinary divisions. They will be essential reading not only for anthropologists but also for students in fields ranging from art, aesthetics, architecture and archaeology to philosophy, psychology, human geography, comparative literature and theology. Pastoralism is a diffused and ancient form of human subsistence and probably one of the most studied by anthropologists at the crossroads between continuities and transformations. The present critical discourse on sustainable and responsible development implies a change of practices, a huge socio-economic transformation, and the return of new shepherds and herders in different European regions. Transhumance and extensive breeding are revitalized as a potential resource for inner and rural areas of Europe against

depopulation and as an efficient form of farming deeply influencing landscape and functioning as a perfect eco-system service. This book is an occasion to reconsider grazing communities' frictions in the new global heritage scenario. On the conclusion of the Second World War, Finland was obliged to cede its northeasternmost territory of Petsamo to the Soviet Union. Amongst those who lost their homes were around four hundred representatives of the original native population of the territory, the Skolt Lapps. The Skolts were subsequently resettled in two 'reservations' marked out in the wilderness of Finland's present northeastern borderlands. The contemporary organization of the Skolt community in the larger of these reservations, the Sevettijärvi area, is the subject of this 1976 study. The first part of the book the ecological imbalance created by technological innovation and commercial penetration; the second analyses the the activities and relationships built up on the fixes template of the resettlement plan; and the third explores the business of 'leap-frog' politics, which links the community into the machinery of modern government and the forum of debate on the future of native minorities. Anthropology, it is often argued, is an art of translation. Recently, however, social theorists have raised serious doubts about the translator's enterprise. Over the last few years the human social and ecological habitat has seen spectacular developments. Modern humans inhabit a 'global village' in a very genuine sense. What lessons may be learned from these developments for anthropology? In Beyond Boundaries, ten anthropologists from different countries address the problem of social understanding and cultural

translation from different theoretical as well as ethnographic perspectives. Quite appropriately, given the general theme of the volume, the contributors represent several different academic traditions and communities - Britain, Finland, France, Iceland, Israel, Japan, Norway, the former Soviet Union, and Sweden. This book offers a unique interdisciplinary challenge to assumptions about animals and animality deeply embedded in our own ways of thought, and at the same time exposes highly sensitive and largely unexplored aspects of the understanding of our common humanity. There is more to education than teaching and learning, and more to anthropology than making studies of other people's lives. Here Tim Ingold argues that both anthropology and education are ways of studying, and of leading life, with others. In this provocative book, he goes beyond an exploration of the interface between the disciplines of anthropology and education to claim their fundamental equivalence. Taking inspiration from the writings of John Dewey, Ingold presents his argument in four close-knit chapters. Education, he contends, is not the transmission of authorised knowledge from one generation to the next but a way of attending to things, opening up paths of growth and discovery. What does this mean for the ways we think about study and the school, teaching and learning, and the freedoms they exemplify? And how does it bear on the practices of participation and observation, on ways of study in the field and in the school, on art and science, research and teaching, and the university? Written in an engaging and accessible style, this book is intended as much for educationalists as for anthropologists. It will appeal to all who are seeking alternatives to

mainstream agendas in social and educational policy, including educators and students in philosophy, the social sciences, educational psychology, environmentalism and arts practice. There is no prepared script for social and cultural life. People work it out as they go along. Creativity and Cultural Improvisation casts fresh, anthropological eyes on the cultural sites of creativity that form part of our social matrix. The book explores the ways creative agency is attributed in the graphic and performing arts and in intellectual property law. It shows how the sources of creativity are embedded in social, political and religious institutions, examines the relationship between creativity and the perception and passage of time, and reviews the creativity and improvisational quality of anthropological scholarship itself. Individual essays examine how the concept of creativity has changed in the history of modern social theory, and question its applicability as a term of cross-cultural analysis. The contributors highlight the collaborative and political dimensions of creativity and thus challenge the idea that creativity arises only from individual talent and expression. Though archaeologists have long acknowledged the work of social anthropologists, anthropologists have been much less eager to repay the compliment. This volume argues that the time has come to recognise the insights archaeological approaches can bring to anthropology. Archaeology's rigorous approach to evidence and material culture; its ability to develop flexible research methodologies; its readiness to work with large-scale models of comparative social change, and to embrace the latest technology all means that it can offer valuable methods that can enrich and

enhance current anthropological thinking. Cross-disciplinary and international in scope, this exciting volume draws together cutting-edge essays on the relationship between the two disciplines, arguing for greater collaboration and pointing to new concepts and approaches for anthropology. With contributions from leading scholars, this book will be essential reading for students and scholars of archaeology, anthropology and related disciplines. Knowledge comes from thinking with, from and through things, not just about them. We get to know the world around us from the inside of our being in it. Drawing on the fields of anthropology, art, architecture and education, this book addresses what knowing from the inside means for practices of teaching and learning. If knowledge is not transmitted ready-made, independently of its application in the world, but grows from the crucible of our engagements with people, places and materials, then how can there be such a thing as a curriculum? What forms could it take? And what could it mean to place such disciplines as anthropology, art and architecture at the heart of the curriculum rather than - as at present - on the margins? In addressing these questions, the fifteen distinguished contributors to this volume challenge mainstream thinking about education and the curriculum, and suggest experimental ways to overcome the stultifying effects of current pedagogic practice. Experiments in Holism: Theory and Practice in Contemporary Anthropology presents a series of essays from leading anthropologists that critically reexamine the relevance of holism as a foundational tenet of anthropology, and its theoretical and methodological potential in today's world. Represents the first volume to consider the

modern role of holism as a central anthropological concern across a wide range of anthropological traditions Critically examines the past and present predicament of holism and its potential for the renewal of future practice Features contributions from leading anthropologists which discuss how anthropology should be re-designed in the context of a changing world Challenges many of contemporary anthropology's central methods, theory, and functions Anthropology is a disciplined inquiry into the conditions and potentials of human life. Generations of theorists, however, have expunged life from their accounts, treating it as the mere output of patterns, codes, structures or systems variously defined as genetic or cultural, natural or social. Building on his classic work *The Perception of the Environment*, Tim Ingold sets out to restore life to where it should belong, at the heart of anthropological concern. *Being Alive* ranges over such themes as the vitality of materials; what it means to make things; the perception and formation of the ground; the mingling of earth and sky in the weather-world; the experiences of light, sound and feeling; the role of storytelling in the integration of knowledge; and the potential of drawing to unite observation and description. Our humanity, Ingold argues, does not come ready-made but is continually fashioned in our movements along ways of life. Starting from the idea of life as a process of wayfaring, Ingold presents a radically new understanding of movement, knowledge and description as dimensions not just of being in the world, but of being alive to what is going on there. This edition includes a new preface by the author. We inhabit a world of more than humans. For life to

flourish, we must listen to the calls this world makes on us, and respond with care, sensitivity and judgement. That is what it means to correspond, to join our lives with those of the beings, matters and elements with whom, and with which, we dwell upon the earth. In this book, anthropologist Tim Ingold corresponds with landscapes and forests, oceans and skies, monuments and artworks. To each he brings the same spontaneity of thought and observation, the same intimacy and lightness of touch, but also the same affection, longing and care that, in the days when we used to write letters by hand, we would bring to our correspondences with one another. The result is a profound yet accessible inquiry into ways of attending to the world around us, into the relation between art and life, and into the craft of writing itself. At a time of environmental crisis, when words so often seem to fail us, Ingold points to how the practice of correspondence can help restore our kinship with a stricken earth. To live, every being must put out a line, and in life these lines tangle with one another. This book is a study of the life of lines. Following on from Tim Ingold's groundbreaking work *Lines: A Brief History*, it offers a wholly original series of meditations on life, ground, weather, walking, imagination and what it means to be human. In the first part, Ingold argues that a world of life is woven from knots, and not built from blocks as commonly thought. He shows how the principle of knotting underwrites both the way things join with one another, in walls, buildings and bodies, and the composition of the ground and the knowledge we find there. In the second part, Ingold argues that to study living lines, we must also study the weather. To complement a linealogy that asks what

is common to walking, weaving, observing, singing, storytelling and writing, he develops a meteorology that seeks the common denominator of breath, time, mood, sound, memory, colour and the sky. This denominator is the atmosphere. In the third part, Ingold carries the line into the domain of human life. He shows that for life to continue, the things we do must be framed within the lives we undergo. In continually answering to one another, these lives enact a principle of correspondence that is fundamentally social. This compelling volume brings our thinking about the material world refreshingly back to life. While anchored in anthropology, the book ranges widely over an interdisciplinary terrain that includes philosophy, geography, sociology, art and architecture. Questions of dreaming, death, and shared consciousness are central to our collective imagination as these matters persist as popular topics for debate and as part of our desire for self-understanding. This groundbreaking study of entrancement manifest in dreams, music, the sacred, and shared feeling brings together a staggering number of fields to explore multiple forms of consciousness. Ruth Finnegan engages with her peers working in anthropology, ethnomusicology, sociology, psychology, parapsychology, cognitive science, and more, to build a strikingly diverse base of evidence and analysis to consider a subject that is all too often overlooked. Entrancement provides a comprehensive and original look at altered states of consciousness and their impacts on our minds, bodies, cultures, and selves. What do walking, weaving, observing, storytelling, singing, drawing and writing have in common? The answer is that they all proceed along lines. In this

extraordinary book Tim Ingold imagines a world in which everyone and everything consists of interwoven or interconnected lines and lays the foundations for a completely new discipline: the anthropological archaeology of the line. Ingold's argument leads us through the music of Ancient Greece and contemporary Japan, Siberian labyrinths and Roman roads, Chinese calligraphy and the printed alphabet, weaving a path between antiquity and the present. Drawing on a multitude of disciplines including archaeology, classical studies, art history, linguistics, psychology, musicology, philosophy and many others, and including more than seventy illustrations, this book takes us on an exhilarating intellectual journey that will change the way we look at the world and how we go about in it. This Routledge Classics edition includes a new preface by the author. Cover -- Title -- Copyright -- Contents -- LIST OF FIGURES -- ACKNOWLEDGEMENTS -- PREFACE TO THE ROUTLEDGE CLASSICS EDITION -- Introduction -- 1 Language, music and notation -- 2 Traces, threads and surfaces -- 3 Up, across and along -- 4 The genealogical line -- 5 Drawing, writing and calligraphy -- 6 How the line became straight -- NOTES -- REFERENCES -- INDEX

With-In : Towards an Aesth/Ethics of Prepositions / Sigurd Bergmann -- Wonder and Ernst Haeckel's Aesthetics of Nature / Whitney Bauman -- The Black Wood : Relations, Empathy and a Feeling of Oneness in Caledonian Pine Forests / Reiko Goto and Tim Collins Provides recognition that anthropology and archaeology offer diverse perspectives for studying technology in virtually all human societies-from prehistoric painting to the industrial age. Being Alive ranges over such themes as the vitality of materials, what it means to

make things, the perception and formation of the ground, and the experiences of light, sound and feeling. This edition includes a new preface by the author. Evolution is among the most central and most contested of ideas in the history of anthropology. This book charts the fortunes of the idea from the mid-nineteenth century to recent times. By comparing biological, historical, and anthropological approaches to the study of human culture and social life, it lays the foundation for their effective synthesis. Far ahead of its time when first published, the book anticipates debates at the forefront of contemporary thinking. Revisiting the work after almost thirty years, Tim Ingold offers a substantial new preface that describes how the book came to be written, how it was received and its bearing on later developments. Unique in scope and breadth of theoretical vision, Evolution and Social Life cuts across the boundaries of natural science and the humanities to provide a major contribution both to the history of anthropological and social thought, and to contemporary debate on the relationship between human nature, culture, and social life. The landscapes of human habitation are not just perceived; they are also imagined. What part, then, does imagining landscapes play in their perception? The contributors to this volume, drawn from a range of disciplines, argue that landscapes are 'imagined' in a sense more fundamental than their symbolic representation in words, images and other media. Less a means of conjuring up images of what is 'out there' than a way of living creatively in the world, imagination is immanent in perception itself, revealing the generative potential of a world that is not so much ready-made as continually on the brink of formation. Describing the

ways landscapes are perpetually shaped by the engagements and practices of their inhabitants, this innovative volume develops a processual approach to both perception and imagination. But it also brings out the ways in which these processes, animated by the hopes and dreams of inhabitants, increasingly come into conflict with the strategies of external actors empowered to impose their own, ready-made designs upon the world. With a focus on the temporal and kinaesthetic dynamics of imagining, Imagining Landscapes foregrounds both time and movement in understanding how past, present and future are brought together in the creative, world-shaping endeavours of both inhabitants and scholars. The book will appeal to anthropologists, sociologists and archaeologists, as well as to geographers, historians and philosophers with interests in landscape and environment, heritage and culture, creativity, perception and imagination. This exciting new volume focuses on how humans inhabit their environment, considering 'techniques of the body' and walking behaviours to better understand the variety of embodied meanings. Its original collection of work has contributions from anthropologists, sociologists, geographers and specialists in education and architecture offering a broad readership of new, innovative and previously overlooked ideas. This book examines one of the most pressing cultural concerns that surfaced in the last decade - the question of the place and significance of the animal. This collection of essays represents the outcome of various conversations regarding the animal studies and shows multidisciplinary at its very best, namely, a rigorous approach within one discipline in conversation with

others around a common theme. The contributors discuss the most relevant disciplines regarding this conversation, namely: philosophy, anthropology, religious studies, theology, history of religions, archaeology and cultural studies. The first section, Thinking about Animals, explores philosophical, anthropological and religious perspectives, raising general questions about the human perception of animals and its crucial cultural significance. The second section explores the intriguing topic of the way animals have been used historically as religious symbols and in religious rituals. The third section re-examines some Christian theological and biblical approaches to animals in the light of current concerns. The final section extends the implications of traditional views about other animals to more specific ethical theories and practices. An integrated approach to understanding how people live, learn, work in and perceive their environments. Why should anthropologists draw? The answer proposed in this groundbreaking volume is that drawing uniquely brings together ways of making, observing and describing. In twelve chapters, a team of authors from the UK, Europe, North America and Australia explore the potential of a graphic anthropology to change the way we think about creativity and perception, to grasp the dynamics of improvisatory practice, and to refocus the study of material culture from ready-made objects onto the flows of materials involved in the generation of things. Drawing on expertise in fields ranging from craftwork, martial arts, and dance to observational cinema and experimental film, they ask what it means to follow materials, to learn movements and to draw lines. Along the way, they contribute to key debates on

what happens in making, the relation between design and performance, how people acquire bodily skills, the place of movement in human self-awareness, the relation between walking and imagination, and the perception of time. This book will appeal not just to social, cultural and visual anthropologists but to archaeologists and students of material culture, as well as to scholars across the arts, humanities and social sciences with interests in perception, creativity and material culture. Going beyond the division of nature and society, this unique book explores human life as a process of biosocial becoming. Throughout the northern circumpolar tundras and forests, and over many millennia, human populations have based their livelihood wholly or in part upon the exploitation of a single animal species-the reindeer. Yet some are hunters, others pastoralists, while today traditional pastoral economies are being replaced by a commercially oriented ranch industry. In this book, drawing on ethnographic material from North America and Eurasia, Tim Ingold explains the causes and mechanisms of transformations between hunting, pastoralism and ranching, each based on the same animal in the same environment, and each viewed in terms of a particular conjunction of social and ecological relations of production. In developing a workable synthesis between ecological and economic approaches in anthropology, Ingold introduces theoretically rigorous concepts for the analysis of specialized animal-based economies, which cast the problem of 'domestication' in an entirely new light. Every year, leading social anthropologists meet to debate a motion at the heart of current theoretical developments in their subject and this book includes

the first six of these debates, spanning the period from 1988 to 1993. Each debate has four principal speakers: one to propose the motion, another to oppose it, and two seconders. The first debate addresses the disciplinary character of social anthropology: can it be regarded as a science, and if so, is it able to establish general propositions about human culture and social life? The second examines the concept of society, and in the third debate the spotlight is turned on the role of culture in people's perception of their environments. The fourth debate focuses on the place of language in the formation of culture. The fifth takes up the question of how we view the past in relation to the present. Finally, in the sixth debate, the concern is with the cross-cultural applicability of the concept of aesthetics. With its unique debate format, Key Debates in Anthropology addresses issues that are currently at the top of the theoretical agenda, which register the pulse of contemporary thinking in social anthropology. It will be of value to students who are not only introduced to the different sides of every argument, but are challenged to join in and to develop informed positions of their own. * Provides a comprehensive survey of contemporary thinking in biological, social and cultural anthropology and establishes the interconnections between these three fields. * Useful cross-references within the text, with full biographical references and suggestions for further reading. * Carefully illustrated with line drawings and photographs. 'The Companion Encyclopedia of Anthropology is a welcome addition to the reference literature. Bringing together authoritative, incisive and scrupulously edited contributions from some three dozen authors. The book achieves an impressive

***breadth of coverage of specialist areas.'* - Times Higher Educational Supplement 'Recommended for all anthropology collections, especially those in academic libraries.' - Library Journal 'This is a marvellous book and I am very happy to recommend it.' - Reference Reviews**

To live, every being must put out a line, and in life these lines tangle with one another. This book is a study of the life of lines. Following on from Tim Ingold's groundbreaking work Lines: A Brief History, it offers a wholly original series of meditations on life, ground, weather, walking, imagination and what it means to be human. In the first part, Ingold argues that a world of life is woven from knots, and not built from blocks as commonly thought. He shows how the principle of knotting underwrites both the way things join with one another, in walls, buildings and bodies, and the composition of the ground and the knowledge we find there. In the second part, Ingold argues that to study living lines, we must also study the weather. To complement a linealogy that asks what is common to walking, weaving, observing, singing, storytelling and writing, he develops a meteorology that seeks the common denominator of breath, time, mood, sound, memory, colour and the sky. This denominator is the atmosphere. In the third part, Ingold carries the line into the domain of human life. He shows that for life to continue, the things we do must be framed within the lives we undergo. In continually answering to one another, these lives enact a principle of correspondence that is fundamentally social. This compelling volume brings our thinking about the material world refreshingly back to life. While anchored in anthropology, the book ranges widely over an interdisciplinary terrain that includes philosophy,

geography, sociology, art and architecture. Making creates knowledge, builds environments and transforms lives. Anthropology, archaeology, art and architecture are all ways of making, and all are dedicated to exploring the conditions and potentials of human life. In this exciting book, Tim Ingold ties the four disciplines together in a way that has never been attempted before. In a radical departure from conventional studies that treat art and architecture as compendia of objects for analysis, Ingold proposes an anthropology and archaeology not of but with art and architecture. He advocates a way of thinking through making in which sentient practitioners and active materials continually answer to, or 'correspond', with one another in the generation of form. Making offers a series of profound reflections on what it means to create things, on materials and form, the meaning of design, landscape perception, animate life, personal knowledge and the work of the hand. It draws on examples and experiments ranging from prehistoric stone tool-making to the building of medieval cathedrals, from round mounds to monuments, from flying kites to winding string, from drawing to writing. The book will appeal to students and practitioners alike, with interests in social and cultural anthropology, archaeology, architecture, art and design, visual studies and material culture. Humanity is at a crossroads. We face mounting inequality, escalating political violence, warring fundamentalisms and an environmental crisis of planetary proportions. How can we fashion a world that has room for everyone, for generations to come? What are the possibilities, in such a world, of collective human life? These are urgent questions, and no discipline is better

placed to address them than anthropology. It does so by bringing to bear the wisdom and experience of people everywhere, whatever their backgrounds and walks of life. In this passionately argued book, Tim Ingold relates how a field of study once committed to ideals of progress collapsed amidst the ruins of war and colonialism, only to be reborn as a discipline of hope, destined to take centre stage in debating the most pressing intellectual, ethical and political issues of our time. He shows why anthropology matters to us all. Introducing Polity's Why It Matters series: In these short and lively books, world-leading thinkers make the case for the importance of their subjects and aim to inspire a new generation of students. In attending to surfaces, as they wrap, layer and grow within sentient bodies, material formations and cosmological states, this volume presents a series of ten anthropological studies stretching across five continents and in observation of earthly practices of making, knowing, living and dying. Through theoretically reflecting on time spent with Aymara and Mapuche Andean cultures; the Malagasy people of Madagascar; craftspeople and designers across Europe and Oceania; amongst the architectures of Australia and South Korea and within the folds of books, screens, landscape and the sea, the anthropologists in this volume communicate diverse ways of considering, working with and knowing surfaces. Together, these writings advance a knowledge of the world which resists any definitive settlement of existential categories and rather seeks to know the world in its emergence and transformation, as entities grow, cohere, shift, dissolve, decay and are reborn through the contact and exchange of surfaces, persisting with

varying time, power and effect. The book principally invites readers from anthropology, the creative arts and environmental studies, but also across the wider humanities and social sciences as well as those in neighbouring scientific fields of archaeology, biology, geography, geoscience, material science, neurology and psychology interested in the intersections of mind, body, materials and world. Focusing on the Sápmi region of Northern Europe as a point of departure, this book enriches and sharpens the concept of 'the North.' It combines detailed empirical research on the Sámi people and their life-worlds with theoretical contributions from leading scholars. The authors consider the European North not only as a geographical site or an object of academic research, but as a particular way of knowing and being, with its own needs, practices, concepts, and imaginings. The North, as an epistemic position, offers its own conceptions of politics, human agency, history, and social relations, which this book studies and describes. The volume challenges us to consider social scientific knowledge, its significance, and the practices of producing it in a new way. Making and Growing brings together the latest work in the fields of anthropology and material culture studies to explore the differences - and the relation - between making things and growing things, and between things that are made and things that grow. Though the former are often regarded as artefacts and the latter as organisms, the book calls this distinction into question, examining the implications for our understanding of materials, design and creativity. Grounding their arguments in case studies from different regions and historical periods, the contributors to this volume show how making and

growing give rise to co-produced and mutually modifying organisms and artefacts, including human persons. They attend to the properties of materials and to the forms of knowledge and sensory experience involved in these processes, and explore the dynamics of making and undoing, growing and decomposition. The book will be of broad interest to scholars in the fields of anthropology, archaeology, material culture studies, history and sociology.

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