

(<https://anthrodendum.org/2018/06/14/drones-and-witnessing-the-anthropocene/>)

Drones and Witnessing the Anthropocene **(<https://anthrodendum.org/2018/06/14/drones-and-witnessing-the-anthropocene/>)**

By Adam Fish (<https://anthrodendum.org/author/adam/>) | June 14, 2018

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Drones sense from afar and see from a distance. They go where people can go but won't because of cost to life or capital. Piloting precariously above coral reefs, palm oil plantations, and primary forests is not safe with a helicopter nor cost-effective. So we use drones; risk is transferred from human bodies to technology and capital costs. In these efforts, we are able to witness-from afar, with capital but little bodily risk—earth and human entanglements. In many instances this witnessing { + }

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HAU is dead, long live OA initiatives **(<https://anthrodendum.org/2018/06/13/hau-is-dead-long-live-oa-initiatives/>)**

By caogris (<https://anthrodendum.org/author/caogris/>) | June 13, 2018 (<https://anthrodendum.org/2018/06/13/hau-is-dead-long-live-oa-initiatives/>)

This is going to be a brief note. But I have to clarify that these are my own opinions. Anthropological twitter exploded today after David Graeber issued an apology for his endorsement of HAU journal in its conception. There are some hard accusations that you can follow here, here and here, but the main thing is that HAU was a horrid work environment. I was involved with the project as a volunteer of the social media team, and even though { + }

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Review of The Pursuit of Happiness: Black Women, Diasporic Dreams, and the Politics of Emotional Transnationalism. Bianca C. Williams. Duke University Press, 2018. (<https://anthrodendum.org/2018/06/11/review-of-the-pursuit-of-happiness-black-women-diasporic-dreams-and-the-politics-of-emotional-transnationalism-bianca-c-williams-duke-university-press-2018/>)

By Guest Contributor (<https://anthrodendum.org/author/guest/>) | June 11, 2018

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By Erica Lorraine Williams I recently spent two weeks in Lisbon, Portugal. It was the end of an incredibly busy semester, and I had recently finished reading Bianca Williams' breathtaking ethnography, *The Pursuit of Happiness: Black Women, Diasporic Dreams, and the Politics of Emotional Transnationalism*. I was reminded of how international travel offers an opportunity to fully immerse oneself in another environment. Despite being in Lisbon for work, I felt free and unencumbered. I was able to enjoy a temporary {+}

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Hooligans, Aggression, and the FIFA World Cup: How Football Reflects upon Race/Class/Gender/Power

(<https://anthrodendum.org/2018/06/08/hooligans-aggression-and-the-fifa-world-cup-how-football-reflects-upon-race-class-gender-power/>)

By Uzma (<https://anthrodendum.org/author/urizvi/>) | June 8, 2018 (<https://anthrodendum.org/2018/06/08/hooligans-aggression-and-the-fifa-world-cup-how-football-reflects-upon-race-class-gender-power/>)

The 2018 FIFA World Cup starts on June 14, 2018. This year it is being hosted by Russia. And in case you haven't heard: we have a Russian 'hooligan' problem on our hands. The organized form of this practice falls along the lines of a *Fight Club* (1999) situation in which young (and not so young men) get together and fight. For those of us unused to the viscosity of such consensual violence, it remains jarring, disconcerting and sometimes upsetting. But for those {+}

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Drone Justice (<https://anthrodendum.org/2018/06/07/drone-justice-witnessing-the-anthropocene/>)

By Adam Fish (<https://anthrodendum.org/author/adam/>) | June 7, 2018 (<https://anthrodendum.org/2018/06/07/drone-justice-witnessing-the-anthropocene/>)

There is a lot of propaganda around drones being “disruptive” technologies. I have been empirically testing the disruptive potentials of drone practices through many diverse contexts throughout the world. Between 2015 to just a few days ago I’ve been conducting participatory and ethnographic fieldwork with drone operators, inventors, entrepreneurs, fanatics, artists, and activists in Indonesia, Sri Lanka, Australia, the US—including Los Angeles and Native America—and the North Atlantic—Iceland, Scotland, Denmark, and the UK trying to see how this flying Turing { + }

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(<https://anthrodendum.org/2018/06/05/anthropology-as-strategy-review-of-jay-hasbroucks-ethnographic-thinking/>)

Anthropology as Strategy: A Review of Jay Hasbrouck’s “Ethnographic Thinking” (<https://anthrodendum.org/2018/06/05/anthropology-as-strategy-review-of-jay-hasbroucks-ethnographic-thinking/>)

By Maia (<https://anthrodendum.org/author/maia/>) | June 5, 2018 (<https://anthrodendum.org/2018/06/05/anthropology-as-strategy-review-of-jay-hasbroucks-ethnographic-thinking/>)

Anthropology is flourishing outside universities. More anthropologists than ever before work in the commercial sector- as researchers, consultants, user experience and design specialists. Techniques informed by anthropological practice comprise an expanding portfolio of approaches widely used in commercial qualitative research. The practice of anthropology within commercial contexts has implications for the ways that research is conducted and fosters new professional identities. Many anthropologists at home in the commercial world are actively engaged in EPIC whose successful annual conferences attract a { + }

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Anthropology Bite Club (<https://anthrodendum.org/2018/05/29/anthropology-bite-club/>)

By Matt Thompson (<https://anthrodendum.org/author/matt/>) | May 29, 2018

(<https://anthrodendum.org/2018/05/29/anthropology-bite-club/>)

The first rule of Bite Club is that we're going to talk about cookbooks. The second rule of Bite Club is I need some of ya'll to help me out talking about cookbooks. ... Do you read cookbooks and think they are, in fact, practical ethnography?? When you look at a recipe do see history and memory? Evolution and ecology? Technology? Gift exchange? Social roles? Current events? Is there a favorite cookbook that would be of interest to your {+}

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Open Access, Apathy & Cowardice in academic publishing: An interview w/ Taylor R. Genovese (<https://anthrodendum.org/2018/05/28/open-access-apathy-cowardice-publishing-taylor-genovese/>)

By Ryan (<https://anthrodendum.org/author/anders75/>) | May 28, 2018 (<https://anthrodendum.org/2018/05/28/open-access-apathy-cowardice-publishing-taylor-genovese/>)

In the previous iteration of this site, I talked a lot about Open Access. The trend continues. For some background, check out this 2009 interview with Colleen Morgan, this 2011 interview with Jason Baird Jackson, this 2012 interview with Tom Boellstorff, and this 2012 interview with Keith Hart. And here's a paper about "Publishing without Perishing" that was presented (thanks Colleen Morgan for reading it!) at the annual AAA meetings in 2012. Also check out this post about not signing {+}

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About those Ancestry dot com commercials (<https://anthrodendum.org/2018/05/25/about-those-ancestry-dot-com-commercials/>)

By Ryan (<https://anthrodendum.org/author/anders75/>) | May 25, 2018 (<https://anthrodendum.org/2018/05/25/about-those-ancestry-dot-com-commercials/>)

In the fall 2017 quarter I kicked off my intro to cultural anthropology course with one of those Ancestry dot com videos. These are all over the place, and many of them carry the same basic theme. They all purport to tell people about their 'family' or 'roots' or 'heritage.' That's fine, except for some of the troubling, misguided messages they send to the public. The video I showed in class is really short (see above). It's about a guy {+}

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Public Anthropology and negotiating what that means on TV. (<https://anthrodendum.org/2018/05/24/public-anthropology-and-negotiating-what-that-means-on-tv/>)

By Uzma (<https://anthrodendum.org/author/urizvi/>) | May 24, 2018 (<https://anthrodendum.org/2018/05/24/public-anthropology-and-negotiating-what-that-means-on-tv/>)

A few years ago, I wrote a piece on making archaeology popular in which I recounted the ways in which archaeology became part of public discourse through television media, and its impact on peoples lives. In that post I also write about how through archaeology game shows, Sir Mortimer Wheeler's personality becomes associated with a certain kind of archaeological knowledge, and how he is voted TV personality of the year in 1954. His face, his demeanor, his person becoming a household name { + }

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