

## James C Scott The Art Of Not Being Governed An

In this sparkling new work, Benedict Anderson provides a radical recasting of themes from *Imagined Communities*, his classic book on nationalism, through an exploration of fin-de-siecle politics and culture that spans the Caribbean, Imperial Europe and the South China Sea. A jewelled pomegranate packed with nitroglycerine is primed to blow away Manila's 19th-century colonial elite at the climax of *El Filibusterismo*, whose author, the great political novelist Jose Rizal, was executed in 1896 by the Spanish authorities in the Philippines at the age of 35. Anderson explores the impact of avant-garde European literature and politics on Rizal and his contemporary, the pioneering folklorist Isabelo de los Reyes, who was imprisoned in Manila after the violent uprisings of 1896 and later incarcerated, together with Catalan anarchists, in the prison fortress of Montjuich in Barcelona. On his return to the Philippines, by now under American occupation, Isabelo formed the first militant trade unions under the influence of Malatesta and Bakunin. Anderson considers the complex intellectual interactions of these young Filipinos with the new "science" of anthropology in Germany and Austro-Hungary, and with post-Communard experimentalists in Paris, against a background of militant anarchism in Spain, France, Italy and the Americas, Jose Marti's armed uprising in Cuba and anti-imperialist protests in China and Japan. In doing so, he depicts the dense intertwining of anarchist internationalism and radical anti-colonialism. *Under Three Flags* is a brilliantly original work on the explosive history of national independence and global politics.

Winner of the 2019 Stone Book Award, Museum of African American History A remarkable intellectual history of the slave revolts that made the modern revolutionary era *The Common Wind* is a gripping and colorful account of the intercontinental networks that tied together the free and enslaved masses of the New World. Having delved deep into the gray obscurity of official eighteenth-century records in Spanish, English, and French, Julius S. Scott has written a powerful "history from below." Scott follows the spread of "rumors of emancipation" and the people behind them, bringing to life the protagonists in the slave revolution. By tracking the colliding worlds of buccaneers, military deserters, and maroon communards from Venezuela to Virginia, Scott records the transmission of contagious mutinies and insurrections in unparalleled detail, providing readers with an intellectual history of the enslaved. Though *The Common Wind* is credited with having "opened up the Black Atlantic with a rigor and a commitment to the power of written words," the manuscript remained unpublished for thirty-two years. Now, after receiving wide acclaim from leading historians of slavery and the New World, it has been published by Verso for the first time, with a foreword by the academic and author Marcus Rediker.

The essays in this volume develop the highly suggestive insights and theory of James C. Scott-especially those related to patterns of domination and subordination, the role of religion in supporting or opposing the powerful, and the "arts of resistance" by the subordinated-to tackle key issues in the interpretation of Jesus and Paul. All the contributors implicitly or explicitly assume a stance sympathetic with subordinated peoples of the past and present. While all pursue primarily critical literary, historical, and social analysis on New Testament texts in historical contexts, some also examine illuminating historical or contemporary comparative materials. In addition, some even find Scott useful in critical self-examination of scholarly motives, stances, and approaches in relation to texts and their uses. The contributors are Allen Dwight Callahan, Warren Carter, Neil Elliott, Susan M. Elliott, Erik Heen, William R. Herzog II, Richard A. Horsley, Cynthia Briggs Kittredge, and Gerald West. Paperback edition is available from the Society of Biblical Literature ([www.sbl-site.org](http://www.sbl-site.org)).

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This collection, by an international array of historians, examines agrarian radicalism in comparative context from 1500 to the present. What unifies the studies is a shared interest in the ways in which agrarian people in the Atlantic world interacted with each other, transmitted and translated ideas, developed new crops or methods, or formulated critiques of the existing social, economic, and political order. All agree, to varying extents, that the Atlantic world is best conceptualized not as a rigid barrier between nations, peoples, and cultures, but rather a frontier, a permeable space with eddies and currents of ideas, cultivars, and human beings. In addition, as these essays indicate, "radicalism" can be found not only in the political realm, but also in the rate and extent of social, economic, and environmental change.

From the school yards of the South Bronx to the tops of the "Billboard" charts, rap has emerged as one of the most influential cultural forces of our time. This pioneering anthology brings together more than 300 lyrics written over 30 years, from the "old school" to the present day.

A study of individual trajectories in an early modern global context

For two thousand years the disparate groups that now reside in Zomia (a mountainous region the size of Europe that consists of portions of seven Asian countries) have fled the projects of the organized state societies that surround them--slavery, conscription, taxes, corvee labor, epidemics, and warfare. This book, essentially an anarchist history, is the first-ever examination of the huge literature on state-making whose author evaluates why people would deliberately and reactively remain stateless. Among the strategies employed by the people of Zomia to remain stateless are physical dispersion in rugged terrain; agricultural practices that enhance mobility; pliable ethnic identities; devotion to prophetic, millenarian leaders; and maintenance of a largely oral culture that allows them to reinvent their histories and genealogies as they move between and around states. In accessible language, James Scott, recognized worldwide as an eminent authority in Southeast Asian, peasant, and agrarian studies, tells the story of the peoples of Zomia and their unlikely odyssey in search of self-determination. He redefines our views on Asian politics, history, demographics, and even our fundamental ideas about what constitutes

civilization, and challenges us with a radically different approach to history that presents events from the perspective of stateless peoples and redefines state-making as a form of internal colonialism. This new perspective requires a radical reevaluation of the civilizational narratives of the lowland states. Scott's work on Zomia represents a new way to think of area studies that will be applicable to other runaway, fugitive, and marooned communities, be they Gypsies, Cossacks, tribes fleeing slave raiders, Marsh Arabs, or San-Bushmen.

James C. Scott places the critical problem of the peasant household—subsistence—at the center of this study. The fear of food shortages, he argues persuasively, explains many otherwise puzzling technical, social, and moral arrangements in peasant society, such as resistance to innovation, the desire to own land even at some cost in terms of income, relationships with other people, and relationships with institutions, including the state. Once the centrality of the subsistence problem is recognized, its effects on notions of economic and political justice can also be seen. Scott draws from the history of agrarian society in lower Burma and Vietnam to show how the transformations of the colonial era systematically violated the peasants' "moral economy" and created a situation of potential rebellion and revolution. Demonstrating keen insights into the behavior of people in other cultures and a rare ability to generalize soundly from case studies, Scott offers a different perspective on peasant behavior that will be of interest particularly to political scientists, anthropologists, sociologists, and Southeast Asianists. "The book is extraordinarily original and valuable and will have a very broad appeal. I think the central thesis is correct and compelling."—Clifford Geertz "In this major work, ... Scott views peasants as political and moral actors defending their values as well as their individual security, making his book vital to an understanding of peasant politics."—Library Journal James C. Scott is professor of political science at Yale University.

The Anarchist Roots of Geography sets the stage for a radical politics of possibility and freedom through a discussion of the insurrectionary geographies that suffuse our daily experiences. By embracing anarchist geographies as kaleidoscopic spatialities that allow for nonhierarchical connections between autonomous entities, Simon Springer configures a new political imagination. Experimentation in and through space is the story of humanity's place on the planet, and the stasis and control that now supersede ongoing organizing experiments are an affront to our survival. Singular ontological modes that favor one particular way of doing things disavow geography by failing to understand the spatial as a mutable assemblage intimately bound to temporality. Even worse, such stagnant ideas often align to the parochial interests of an elite minority and thereby threaten to be our collective undoing. What is needed is the development of new relationships with our world and, crucially, with each other. By infusing our geographies with anarchism we unleash a spirit of rebellion that foregoes a politics of waiting for change to come at the behest of elected leaders and instead engages new possibilities of mutual aid through direct action now. We can no longer accept the decaying, archaic geographies of hierarchy that chain us to statism, capitalism, gender domination, racial oppression, and imperialism. We must reorient geographical thinking towards anarchist horizons of possibility. Geography must become beautiful, wherein the entirety of its embrace is aligned to emancipation.

With this haunting first volume of his *Into Their Labours* trilogy, John Berger begins his chronicle of the eclipse of peasant cultures in the twentieth century. Set in a small village in the French Alps, *Pig Earth* relates the stories of skeptical, hard-working men and fiercely independent women; of calves born and pigs slaughtered; of summer haymaking and long dark winters of rest; of a message of forgiveness from a dead father to his prodigal son; and of the marvelous Lucie Cabrol, exiled to a hut high in the mountains, but an inexorable part of the lives of men who have known her. Above all, this masterpiece of sensuous description and profound moral resonance is an act of reckoning that conveys the precise wealth and weight of a world we are losing.

A theory of human evolution and history based on ever-increasing mutual dependency between humans and things In this engaging exploration, archaeologist Ian Hodder departs from the two prevailing modes of thought about human evolution: the older idea of constant advancement toward a civilized ideal and the newer one of a directionless process of natural selection. Instead, he proposes a theory of human evolution and history based on "entanglement," the ever-increasing mutual dependency between humans and things. Not only do humans become dependent on things, Hodder asserts, but things become dependent on humans, requiring an endless succession of new innovations. It is this mutual dependency that creates the dominant trend in both cultural and genetic evolution. He selects a small number of cases, ranging in significance from the invention of the wheel down to Christmas tree lights, to show how entanglement has created webs of human-thing dependency that encircle the world and limit our responses to global crises. An account of all the new and surprising evidence now available for the beginnings of the earliest civilizations that contradict the standard narrative. Why did humans abandon hunting and gathering for sedentary communities dependent on livestock and cereal grains, and governed by precursors of today's states? Most people believe that plant and animal domestication allowed humans, finally, to settle down and form agricultural villages, towns, and states, which made possible civilization, law, public order, and a presumably secure way of living. But archaeological and historical evidence challenges this narrative. The first agrarian states, says James C. Scott, were born of accumulations of domestications: first fire, then plants, livestock, subjects of the state, captives, and finally women in the patriarchal family—all of which can be viewed as a way of gaining control over reproduction. Scott explores why we avoided sedentism and plow agriculture, the advantages of mobile subsistence, the unforeseeable disease epidemics arising from crowding plants, animals, and grain, and why all early states are based on millets and cereal grains and unfree labor. He also discusses the "barbarians" who long evaded state control, as a way of understanding continuing tension between states and nonsubject peoples.

Shlomo Sand was born in 1946, in a displaced person's camp in Austria, to Jewish parents; the family later migrated to Palestine. As a young man, Sand came to question his

Jewish identity, even that of a “secular Jew.” With this meditative and thoughtful mixture of essay and personal recollection, he articulates the problems at the center of modern Jewish identity. How I Stopped Being a Jew discusses the negative effects of the Israeli exploitation of the “chosen people” myth and its “holocaust industry.” Sand criticizes the fact that, in the current context, what “Jewish” means is, above all, not being Arab and reflects on the possibility of a secular, non-exclusive Israeli identity, beyond the legends of Zionism.

Attracted to the rich ceremonial life and unique architecture of the New Mexico pueblos, many early-twentieth-century artists depicted Pueblo peoples, places, and culture in paintings. These artists’ encounters with Pueblo Indians fostered their awareness of Native political struggles and led them to join with Pueblo communities to champion Indian rights. In this book, art historian Sascha T. Scott examines the ways in which non-Pueblo and Pueblo artists advocated for American Indian cultures by confronting some of the cultural, legal, and political issues of the day. Scott closely examines the work of five diverse artists, exploring how their art was shaped by and helped to shape Indian politics. She places the art within the context of the interwar period, 1915–30, a time when federal Indian policy shifted away from forced assimilation and toward preservation of Native cultures. Through careful analysis of paintings by Ernest L. Blumenschein, John Sloan, Marsden Hartley, and Awa Tsireh (Alfonso Roybal), Scott shows how their depictions of thriving Pueblo life and rituals promoted cultural preservation and challenged the pervasive romanticizing theme of the “vanishing Indian.” Georgia O’Keeffe’s images of Pueblo dances, which connect abstraction with lived experience, testify to the legacy of these political and aesthetic transformations. Scott makes use of anthropology, history, and indigenous studies in her art historical narrative. She is one of the first scholars to address varied responses to issues of cultural preservation by aesthetically and culturally diverse artists, including Pueblo painters. Beautifully designed, this book features nearly sixty artworks reproduced in full color.

"One of the most profound and illuminating studies of this century to have been published in recent decades."--John Gray, New York Times Book Review Hailed as "a magisterial critique of top-down social planning" by the New York Times, this essential work analyzes disasters from Russia to Tanzania to uncover why states so often fail--sometimes catastrophically--in grand efforts to engineer their society or their environment, and uncovers the conditions common to all such planning disasters. "Beautifully written, this book calls into sharp relief the nature of the world we now inhabit."--New Yorker "A tour de force."-- Charles Tilly, Columbia University

One of Robin Klein's most important novels the moving, powerful, multi-award-winning story of eleven-year-old Seymour, his friendship with the beautiful Angie, and the terrible secret that Angie hides. 180 pages Paperback

Recent government publications like "Benchmarks for Scientific Literacy" and "Science for all Americans" have given teachers a mandate for improving science education in America. What we know about how learners construct meaning--particularly in the natural sciences--has undergone a virtual revolution in the past 25 years. Teachers, as well as researchers, are now grappling with how to better teach science, as well as how to assess whether students are learning. Assessing Science Understanding is a companion volume to Teaching Science for Understanding, and explores how to assess whether learning has taken place. The book discusses a range of promising new and practical tools for assessment including concept maps, vee diagrams, clinical interviews, problem sets, performance-based assessments, computer-based methods, visual and observational testing, portfolios, explanatory models, and national examinations.

A spirited defense of the anarchist approach to life James Scott taught us what's wrong with seeing like a state. Now, in his most accessible and personal book to date, the acclaimed social scientist makes the case for seeing like an anarchist. Inspired by the core anarchist faith in the possibilities of voluntary cooperation without hierarchy, Two Cheers for Anarchism is an engaging, high-spirited, and often very funny defense of an anarchist way of seeing—one that provides a unique and powerful perspective on everything from everyday social and political interactions to mass protests and revolutions. Through a wide-ranging series of memorable anecdotes and examples, the book describes an anarchist sensibility that celebrates the local knowledge, common sense, and creativity of ordinary people. The result is a kind of handbook on constructive anarchism that challenges us to radically reconsider the value of hierarchy in public and private life, from schools and workplaces to retirement homes and government itself. Beginning with what Scott calls "the law of anarchist calisthenics," an argument for law-breaking inspired by an East German pedestrian crossing, each chapter opens with a story that captures an essential anarchist truth. In the course of telling these stories, Scott touches on a wide variety of subjects: public disorder and riots, desertion, poaching, vernacular knowledge, assembly-line production, globalization, the petty bourgeoisie, school testing, playgrounds, and the practice of historical explanation. Far from a dogmatic manifesto, Two Cheers for Anarchism celebrates the anarchist confidence in the inventiveness and judgment of people who are free to exercise their creative and moral capacities.

Presents paintings of flying aces and squadrons from World War II along with a history of each subject.

For two thousand years the disparate groups that now reside in Zomia, a mountainous region the size of Europe that consists of portions of seven Asian countries, have fled the projects of the organized state societies that surround them - slavery, conscription taxes, corvee labor, epidemics, and warfare. Significantly, writes James C. Scott in this iconoclastic study, these people are not innocents who have yet to benefit from all that civilization has to offer; they have assessed state-based "civilizations" and have made a conscious choice to avoid them. The book is essentially an "anarchist history," the first-ever examination of the huge literature on state-making that evaluates why people would deliberately and reactively remain stateless. Among the strategies employed by the people of Zomia to remain stateless are physical dispersion in rugged terrain; cropping practices that enhance mobility; pliable ethnic identities; devotion to prophetic, millenarian leaders; and maintenance of a largely oral culture that allows them to reinvent their histories and genealogies as they move between and around states. The Art of Not Being Governed challenges us with a radically different approach to history that views from the perspective of stateless peoples and redefines state-making as a form of "internal colonialism." In contrast to the Western ideal of the "social contract" as fundamental to state-making, Scott finds the disturbing mechanism of subjugation to be more in line with the historical facts in mainland Southeast Asia. The author's work on Zomia represents a new way to think of area studies that will be applicable to other runaway and fugitive communities, be they Gypsies, Cossacks, tribes fleeing slave-raiders, Marsh Arabs, and San-Bushmen. In accessible language, Scott, recognized worldwide as an eminent authority in Southeast Asian, peasant, and agrarian studies, tells the story of the peoples of Zomia and their unlikely odyssey in search of self-determination. Along the way he redefines our views on Asian politics, history, and demographics, and even our fundamental ideas about what constitutes civilization.

Where do strong women those women who are forbidden to display their tears and their weaknesses go to find rest? Whose shoulder, besides God's, do we cry on if our shoulder pads are drenched from the

tears of others, and our bodies are limp from carrying the weight and the burdens of another? The Cry of a Woman! is like no other cry on the face of the earth. It's a covenant cry to God when we have reached the end of our rope and have considered suicide when the rainbow was enough. If you're tired of the status quo and tired of livin' in hell waitin' to go to heaven, then learn how to get into the secret place of the Most High and cry out to God. In this life-changing book of poetry and words of wisdom, Dr. Djuna "Stormy" Watkins will lead you to the pathway to find rest and strength for your weary souls. She will help you discover the answers to the hidden issues of the heart, as you unravel the maze to the secret places of your lost miracles, declaring with the force of your faith, "I want...them...back!" You are not weak, frail, and timid. You are a woman of war! Therefore, get into your battle position of prayer and praise, and pull down every satanic stronghold in your life. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (2 Corinthians 10:4). Besides, it ain't over until God says it's over. You're not having a breakdown; you're having a breakthrough! So gird up your loins and come out of the closet of self-pity. God needs you! The world needs you! You are stronger, more capable, and more equipped than you think. You are even "badder" than your enemy thinks. God is getting ready to unveil you before the world as His very own masterpiece.

The New York Times film critic shows why we need criticism now more than ever Few could explain, let alone seek out, a career in criticism. Yet what A.O. Scott shows in *Better Living Through Criticism* is that we are, in fact, all critics: because critical thinking informs almost every aspect of artistic creation, of civil action, of interpersonal life. With penetrating insight and warm humor, Scott shows that while individual critics--himself included--can make mistakes and find flaws where they shouldn't, criticism as a discipline is one of the noblest, most creative, and urgent activities of modern existence. Using his own film criticism as a starting point--everything from his infamous dismissal of the international blockbuster *The Avengers* to his intense affection for Pixar's animated *Ratatouille*--Scott expands outward, easily guiding readers through the complexities of Rilke and Shelley, the origins of Chuck Berry and the Rolling Stones, the power of Marina Abramovich and 'Ode on a Grecian Urn.' Drawing on the long tradition of criticism from Aristotle to Susan Sontag, Scott shows that real criticism was and always will be the breath of fresh air that allows true creativity to thrive. "The time for criticism is always now," Scott explains, "because the imperative to think clearly, to insist on the necessary balance of reason and passion, never goes away."

*Radical Candor* is the sweet spot between managers who are obnoxiously aggressive on the one side and ruinously empathetic on the other. It is about providing guidance, which involves a mix of praise as well as criticism, delivered to produce better results and help employees develop their skills and boundaries of success. Great bosses have a strong relationship with their employees, and Kim Scott Malone has identified three simple principles for building better relationships with your employees: make it personal, get stuff done, and understand why it matters. *Radical Candor* offers a guide to those bewildered or exhausted by management, written for bosses and those who manage bosses. Drawing on years of first-hand experience, and distilled clearly to give actionable lessons to the reader, *Radical Candor* shows how to be successful while retaining your integrity and humanity. *Radical Candor* is the perfect handbook for those who are looking to find meaning in their job and create an environment where people both love their work, their colleagues and are motivated to strive to ever greater success.

Since the successful predecessor of this volume was first published, a new generation of research has become available on addictive behaviors such as drinking, smoking, and other substance use. The articles in this all-new collection, reprinted from American Psychological Association journals, describe a wide range of biological, psychological, and social approaches to researching and treating addictive behaviors. The effects of addictive behaviors range from ill health and social and family problems to economic and legal troubles. Psychologists' roles in mediating the negative effects of addiction include researching the effects of drug action, studying the epidemiology and etiology of drug and alcohol abuse, designing prevention programs, understanding the trajectory of substance abuse and family risk factors, screening and assessment, finding the best models of treatment, and understanding the needs of specific populations. The latest approaches to all of these tasks are showcased in this volume, which will be of interest to clinical health psychologists and other mental health professionals from graduate students to seasoned clinicians and researchers.

*Everyday Resistance* is about the many ways people undermine power and domination through their routine and everyday actions. Unlike open rebellions or demonstrations, it is typically hidden, not politically articulated, and often ingenious. But because of its disguised nature, it is often poorly understood as a form of politics and its potential underestimated. Conceptualizing 'Everyday Resistance' presents an analytical framework and theoretical tools to understand the entanglements of everyday power and resistance. These are applied to diverse empirical cases including queer relationships in the context of heteronormativity, Palestinian daily life under military occupation, workplace behaviors under office surveillance, and the tactics of fat acceptance bloggers facing the war against obesity. Johansson and Vinthagen argue that everyday resistance is best understood by accounting for different repertoires of tactics, relations between actors and struggles around constructions of time and space. Through a critical dialogue with the work of James C. Scott, Michel de Certeau and Asef Bayat, they aim to reconstruct the field of resistance studies, expanding what counts as resistance and building systematic analysis. Conceptualizing 'Everyday Resistance' offers researchers and students from different theoretical and empirical backgrounds an essential overview of the field and a creative framework that illuminates the potential of all people to transform society.

"This book is a tour de force." -- Adam Grant, New York Times bestselling author of *Give and Take* A revolutionary new history of humankind through the prism of work by leading anthropologist James Suzman *Work* defines who we are. It determines our status, and dictates how, where, and with whom we spend most of our time. It mediates our self-worth and molds our values. But are we hard-wired to work as hard as we do? Did our Stone Age ancestors also live to work and work to live? And what might a world where work plays a far less important role look like? To answer these questions, James Suzman charts a grand history of "work" from the origins of life on Earth to our ever more automated present, challenging some of our deepest assumptions about who we are. Drawing insights from anthropology, archaeology, evolutionary biology, zoology, physics, and economics, he shows that while we have evolved to find joy meaning and purpose in work, for most of human history our ancestors worked far less and thought very differently about work than we do now. He demonstrates how our contemporary culture of work has its roots in the agricultural revolution ten thousand years ago. Our sense of what it is to be human was transformed by the transition from foraging to food production, and, later, our migration to cities. Since then, our relationships with one another and with our environments, and even our sense of the passage of time, have not been the same. Arguing that we are in the midst of a similarly transformative point in history, Suzman shows

how automation might revolutionize our relationship with work and in doing so usher in a more sustainable and equitable future for our world and ourselves.

Domination and the Arts of ResistanceHidden TranscriptsYale University Press

James C. Scott has researched and written on subaltern groups, and, in particular, peasants, rebellion, resistance, and agriculture, for over 35 years. Yet much of Scott's most interesting work on the peasantry and the state, both conceptually and empirically, has never been published in book form. For the first time *Decoding Subaltern Politics: Ideology, Disguise, and Resistance in Agrarian Politics*, brings together some of his most important work in one volume. The book covers three distinct yet interlinked bodies of work. The first lays out a framework for understanding peasant politics and rebellion, much of which is applicable to rural areas of the contemporary global south. Scott then goes on to develop his arguments regarding everyday forms of peasant resistance using the comparative example of the religious tithe in France and Malaysia, and tracing the forms of resistance that cover their own tracks and avoid direct clashes with authorities. For much of the world's population, and for most of its history, this sort of politics was far more common than the violent clashes that dominate the history books, and in this book one can examine the anatomy of such resistance in rich comparative detail. Finally, Scott explores how the state's increasing grip on its population: its identity, land-holding, income, and movements, is a precondition for political hegemony. Crucially, in examining the invention of state-mandated legal identities, especially, the permanent patronym and the vagaries of its imposition on vernacular life, Scott lays bare the micro-processes of state-formation and resistance. Written by one of the leading social theorists of our age, *Decoding Subaltern Politics: Ideology, Disguise, and Resistance in Agrarian Politics* is an indispensable guide to the study of subaltern culture and politics and is essential reading for political scientists, anthropologists, sociologists and historians alike.

James Scott taught us what's wrong with seeing like a state. Now, in his most accessible and personal book to date, the acclaimed social scientist makes the case for seeing like an anarchist. Inspired by the core anarchist faith in the possibilities of voluntary cooperation without hierarchy, *Two Cheers for Anarchism* is an engaging, high-spirited, and often very funny defense of an anarchist way of seeing--one that provides a unique and powerful perspective on everything from everyday social and political interactions to mass protests and revolutions. Through a wide-ranging series of memorable anecdotes and examples, the book describes an anarchist sensibility that celebrates the local knowledge, common sense, and creativity of ordinary people. The result is a kind of handbook on constructive anarchism that challenges us to radically reconsider the value of hierarchy in public and private life, from schools and workplaces to retirement homes and government itself. Beginning with what Scott calls "the law of anarchist calisthenics," an argument for law-breaking inspired by an East German pedestrian crossing, each chapter opens with a story that captures an essential anarchist truth. In the course of telling these stories, Scott touches on a wide variety of subjects: public disorder and riots, desertion, poaching, vernacular knowledge, assembly-line production, globalization, the petty bourgeoisie, school testing, playgrounds, and the practice of historical explanation. Far from a dogmatic manifesto, *Two Cheers for Anarchism* celebrates the anarchist confidence in the inventiveness and judgment of people who are free to exercise their creative and moral capacities.

This collection of essays pursues two new approaches to Q, the speeches of Jesus paralleled in the Gospels of Matthew and Luke. The essays in Part One suggest that recent work in ethnopoetics, the ethnography of performance, and theory of verbal art (especially that of John Miles Foley) both complements and challenges standard approaches to the teaching of Jesus. They explore how Q speeches might be appreciated as oral performance that resonates with listeners in a community context by referencing Israelite popular tradition. The essays in Part Two examine how the work of anthropologist and political scientist James C. Scott on popular tradition, "the moral economy of the peasant," and "hidden transcripts" may illuminate the social context and political implications of Q speeches. --From publisher's description.

First Published in 1998. Routledge is an imprint of Taylor & Francis, an informa company.

One of Choice Reviews' Outstanding Academic Titles of 2018--an innovative look at how families in Ming dynasty China negotiated military and political obligations to the state.tate.

*Weather, Macroweather, and the Climate* is an insider's attempt to explain as simply as possible how to understand the atmospheric variability that occurs over an astonishing range of scales: from millimeters to the size of the planet, from milliseconds to billions of years. The variability is so large that standard ways of dealing with it are utterly inadequate: in 2015, it was found that classical approaches had underestimated the variability by the astronomical factor of a quadrillion (a million billion). Author Shaun Lovejoy asks - and answers - many fundamental questions such as: Is the atmosphere random or deterministic? What is turbulence? How big is a cloud (what is the appropriate notion of size itself)? What is its dimension? How can we conceptualize the structures within structures within structures spanning millimeters to thousands of kilometers and milliseconds to the age of the planet? What is weather? What is climate? Lovejoy shows in simple terms why the industrial epoch warming can't be natural - much simpler than trying to show that it's anthropogenic. We will discuss in simple terms how to make the best seasonal and annual forecasts - without giant numerical models. Above all, the book offers readers a new understanding of the atmosphere.

Using philosophical and scientific work to engage the perennial question of human nature This book takes a look at the formation, and edges, of states: their breakdowns and attempts to repair them, and their encounters with non-state peoples. It draws upon anthropology, political philosophy, neuroscience, evolutionary biology, child developmental psychology, and other fields to look at states as projects of constructing "bodies politic," where the civic and the somatic intersect. John Protevi asserts that humans are predisposed to "prosociality," or being emotionally invested in social partners and patterns. With readings from Jean-Jacques Rousseau and James C. Scott; a critique of the assumption of widespread pre-state warfare as a selection pressure for the evolution of human prosociality and altruism; and an examination of the different "economies of violence" of state and non-state societies, *Edges of the State* sketches a notion of prosocial human nature and its attendant normative maxims. *Forerunners: Ideas First* Short books of thought-in-process scholarship, where intense analysis, questioning, and speculation take the lead

This book presents an account of an intellectual breakthrough in the study of rural society and agriculture. Its ten chapters, selected for their originality and synthesis from the colloquia of the Program in Agrarian Studies at Yale University, encompass various disciplines, diverse historical periods, and several regions of the world. The contributors' fresh analyses will broaden the perspectives of readers with

interests as wide-ranging as rural sociology, environmentalism, political science, history, anthropology, economics, and art history. The ten studies recast and expand what is known about rural society and agrarian issues, examining such topics as poverty, subsistence, cultivation, ecology, justice, art, custom, law, ritual life, cooperation, and state action. Each contribution provides a point of departure for new study, encouraging deeper thinking across disciplinary boundaries and frontiers.

"Play fool, to catch wise."--proverb of Jamaican slaves Confrontations between the powerless and powerful are laden with deception--the powerless feign deference and the powerful subtly assert their mastery. Peasants, serfs, untouchables, slaves, laborers, and prisoners are not free to speak their minds in the presence of power. These subordinate groups instead create a secret discourse that represents a critique of power spoken behind the backs of the dominant. At the same time, the powerful also develop a private dialogue about practices and goals of their rule that cannot be openly avowed. In this book, renowned social scientist James C. Scott offers a penetrating discussion both of the public roles played by the powerful and powerless and the mocking, vengeful tone they display off stage--what he terms their public and hidden transcripts. Using examples from the literature, history, and politics of cultures around the world, Scott examines the many guises this interaction has taken throughout history and the tensions and contradictions it reflects. Scott describes the ideological resistance of subordinate groups--their gossip, folktales, songs, jokes, and theater--their use of anonymity and ambiguity. He also analyzes how ruling elites attempt to convey an impression of hegemony through such devices as parades, state ceremony, and rituals of subordination and apology. Finally, he identifies--with quotations that range from the recollections of American slaves to those of Russian citizens during the beginnings of Gorbachev's glasnost campaign--the political electricity generated among oppressed groups when, for the first time, the hidden transcript is spoken directly and publicly in the face of power. His landmark work will revise our understanding of subordination, resistance, hegemony, folk culture, and the ideas behind revolt.

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