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Reflections on Fieldwork in Morocco. by. Paul Rabinow, Robert N. Bellah (Foreword), Pierre Bourdieu (Afterword) 3.68 · Rating details · 454 ratings · 22 reviews. In this landmark study, now celebrating thirty years in print, Paul Rabinow takes as his focus the fieldwork that anthropologists do.

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But at the time when Paul Rabinow wrote his Reflections, there were surprisingly little books attempting to define what fieldwork is and giving aspiring anthropologists some tools and lessons on how to pursue their field research successfully. Reflections on Fieldwork in Morocco thus soon became required reading in anthropology classes, and many graduate students were encouraged to hold a

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research diary in which they would record similar introspective thoughts in parallel to their scholarly ...

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Reflections on Fieldwork in Morocco. Berkeley: University of California Press, 1977. Reflexivist account of ethnographic fieldwork in Morocco, in which Rabinow challenges the authority of the ethnographer. Varisco, Daniel Martin. Author: Oxford University Press. Publisher: Oxford University Press, USA. ISBN:

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Reflections on Fieldwork in Morocco Thirtieth Anniversary Edition, with a New Preface by the Author. by Paul Rabinow (Author), Robert N. Bellah (Foreword), Pierre Bourdieu (Afterword by) May 2007; Second Edition; Paperback \$29.95, £25.00 eBook \$29.95; Courses People & Cultures of Africa Ethnographic Methods; Title Details. Rights: Available worldwide Pages: 208

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Reflections on Fieldwork in Morocco

@inproceedings{Rabinow1977ReflectionsOF, title={Reflections on Fieldwork in Morocco}, author={P. Rabinow and R. Bellah and P.

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Bourdieu}, year={1977} } P. Rabinow , R. Bellah , P. Bourdieu

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Notes on Rabinow "Reflections on Fieldwork in Morocco"

-----Hermeneutical=based on Semiology (theory of Signs, i.e.,
Pierce), "Explication, not "Explanation" or "Prediction" (That is,
Rabinow as a good "Interpretative" Anthropologist, believes that
anthropology is a Humanities discipline, not a social science)
Phenomenology="It is not what precedes, but what follows a social
event, or phenomenon that is important, watch for consequences in
order, not to "explain" it with reference to some ...

~~Reflections On Fieldwork In Morocco (notes) [klzz650ymglg]~~

Reflections on Fieldwork in Morocco would be Rabinow's first

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experience doing fieldwork, qualifying him as an "experienced anthropologist" among his graduate school friends. Rabinow's monograph is a deeply personal account about the excitement and frustrations embodied in the process of translating academic knowledge into the real world, the art of interpretation, and the simultaneous observation and experience of "otherness" using a modified phenomenological method.

~~A Review of Paul Rabinow's "Reflections on Fieldwork in ...~~
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Reflections on Fieldwork in Morocco By Paul Rabinow In 1968, a young graduate student set out from the University of Chicago under the direction of Clifford Geertz to do ethnographic fieldwork in Morocco. He saw fieldwork as an extremely important transformational event; certainly that's what his professors had indicated.

~~Spinuzzi: Reading :: Reflections on Fieldwork in Morocco~~

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His major works include Reflections on Fieldwork in Morocco (1977 and 2007), Michel Foucault: Beyond Structuralism and Hermeneutics (1983) (with Hubert Dreyfus), The Foucault Reader (1984), French Modern: Norms and Forms of the Social Environment (1989), Making PCR: A Story of Biotechnology (1993), Essays on the Anthropology of Reason (1996), Anthropos Today: Reflections on Modern Equipment (2003), and Marking Time: On the Anthropology of the Contemporary (2007).

~~Paul Rabinow - Wikipedia~~

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Rabinow takes the view that fieldwork is an independent cultural activity, valuable in its own right and worthy of narrative report. Reflections on Fieldwork in Morocco 2016-08-05 In a new preface

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Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

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~~Reflections on Fieldwork in Morocco: Rabinow, Paul, Bellah ...~~

by Travis Cooper Paul Rabinow's Reflections on Fieldwork in Morocco (1977) was a game changer. As a novice anthropologist of religion, picking my way slowly through the history of American anthropology—and conducting fieldwork at the same

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time—encountering Rabinow was nothing less than an emancipating experience.

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