

URBAN ANTHROPOLOGY

Giuliana B. Prato and **Italo Pardo**

University of Kent, U.K.

Keywords: cities' diversity, ethnographic methodology, human mobility, regional diversity, space and place, urban research, urbanism, urbanization.

Contents

1. Introduction: Urban anthropology in the disciplinary tradition
 2. Cross-disciplinary influences
 3. Early anthropological studies in urban areas
 4. The development of urban anthropology
 5. Methodology and methods: The development of classic anthropological research in the western city.
 6. New developments in anthropological urban research: Cities in the global context
 7. Conclusions: Human mobility, diversity and the contemporary relevance of urban research
- Glossary
Bibliography
Bibliographical Sketches

Summary

Established academic disciplinary distinctions led early anthropologists to study tribal societies, or village communities, while ignoring the city as a field of research. Thus, urban research became established in some academic disciplines, particularly sociology, but struggled to achieve such a status in anthropology. Over the years, historical events and geo-political changes have stimulated anthropologists to address processes of urbanization in developing countries; yet, urban research in western industrial societies continued to be left out of the mainstream disciplinary agenda. In this chapter we examine major debates in the development of this sub-discipline and discuss the complex methodological and theoretical challenges posed by field-research in urban settings, clearly identifying the significance of the anthropological paradigm in urban research and its centrality both to mainstream academic debates and to the broader society.

Today an increasing number of anthropologists carry out research in cities. With half of humanity already living in towns and cities, growing to two-thirds in the next 50 years, there is no denying that research in urban settings is topical and needed as western and non-western society is fast becoming urban or mega-urban. Having outlined the background to current trends in this field of research, the discussion builds towards an assessment of the contribution that empirically-based anthropological analysis can make to our understanding of our increasingly urban world.

1. Introduction: Urban Anthropology in the Disciplinary Tradition

Since the 1990s an increasing number of academic events have focused on urban issues and publications have flourished in this field, its world-wide critical importance unmistakably testified by the establishment of the permanent UN-World Urban Forum. In part due to the rapid growth of cities in the twentieth century, such interest in urban research has included significant contributions from anthropologists and yet, for a long time, mainstream anthropologists, especially in the British tradition of social anthropology, had been reluctant to recognize urban settings, particularly in industrialized countries, as legitimate fields of enquiry.

Urban anthropology is a relatively recent new field of study within socio-cultural anthropology. While twentieth-century sociologists paid great attention to the study of cities and urban phenomena, social and cultural anthropologists stayed largely away from this important field of research. One reason for such a choice was rooted in late-nineteenth century disciplinary divisions, identifying social and cultural anthropology as principally concerned with the comparative study on non-Western societies and cultures. To simplify, until relatively recently, following academic classification, anthropology focused on so-called ‘primitive’ societies (otherwise described as ‘tribal’, ‘exotic’, or ‘folk’), whereas Western industrial societies were the designated realm of sociological enquiry. Thus, until the 1970s, urban research remained associated mainly with sociology.

Although for many years anthropologists had conducted research in urban areas, especially in African and Latin American countries, only in the late 1960s did the anthropological establishment cautiously begin to acknowledge the relevance of such research. The 1970s saw the publication of several books and articles, as anthropologists became engaged in debating the conceptual and theoretical definition of ‘urban’ and the extent to which ‘urban’ anthropology differed from ‘traditional’ anthropology. Such a debate never ceased. Both the definition of urban and the very definition of urban anthropology are thorny issues that continue to be the objects of academic dispute. For some, urban anthropology is ‘simply’ (more or less classical) anthropological research carried out *in* urban areas; others endeavor to define the city as a specific ‘social institution’ with its dynamics and social, economic and political relations, thus maintaining that urban anthropology is anthropology *of* the city.

However defined, the emergence of urban anthropology, and its growing strength, can reasonably be seen as a consequence of historical events, for its development has been intrinsically linked to worldwide geo-political changes and to their impact on the discipline as a whole. Today more than ever, this is unmistakably the case. Over several decades, varying, though more often than not fast processes of urbanization in so-called tribal societies and the crisis of European colonialism have posed new challenges to anthropologists who began to turn their attention to Western industrial societies, the (improperly) so-called ‘complex societies’. In brief, for us to understand what it exactly is and what it studies, this sub-field must be contextualized within the tradition of socio-cultural anthropology, taking appropriately into account the disciplinary and paradigmatic changes that have occurred at key historical junctures.

In order to clarify such a context and the attendant changes, the following sections offer brief examinations of significant cross-disciplinary theoretical influences; of the early anthropological interest in processes of urbanization and of the consequent development of ‘urban anthropology’, including influences from cognate disciplines. Then, the discussion moves on to outlining key methodological issues and new developments in the field of anthropological urban research.

2. Cross-disciplinary Influences

Before looking at the development of urban anthropology, we need to address the underlying theoretical, mainly sociological, influences. Early anthropological theorizations on the specificity of urban life, institutions and social relations reflected the classical sociological framework developed in the industrial society of the nineteenth century. Most of such analyses were based on the assumption that there was a sociologically significant distinction between urban and rural (and, more generally, non-urban) life. Notable among the sociological classics is Ferdinand Tönnies’s work on Community (*Gemeinschaft*) and Society (*Gesellschaft*), published in 1887 (Tönnies 2002 [1887]), which established a distinction between the feudal community, characterized by intimate relations and collective activities, and the capitalist society, characterized by impersonal relations and contractual bonds. On a similar line, in his work on *Suicide* (1951 [1897]), Emile Durkheim introduced the concept of *anomie* to argue that anomic suicide occurred among those who lived in impersonal settings, such as modern cities. More generally, anthropologists appear to have been influenced by the nineteenth century sociologists’ view of the city as a fragmenting, rather than unifying place; that is, a place of greater freedom and opportunities for the individual but also a place of isolation, conflict and bureaucratization of all aspects of life (see, for example, Simmel 1990 and Weber 1958). Most interestingly, especially in view of North American anthropologists’ interest in urban research, de Tocqueville’s analysis of *Democracy in America* (1945), in which he described the expanding US urban areas as places of identity that transcended social division, was virtually ignored by both urban anthropologists and urban sociologists.

Initially, alongside classical sociological works, anthropologists were strongly influenced by the production of what became known as the Chicago School of Urban Ecology (for short, the ‘Chicago School’), bringing together urban sociologists who worked under the leadership of Robert Ezra Park at the University of Chicago. This group of scholars basically drew on the conceptualization of cities as ecosystems segmented in ‘natural areas’ (Park, Burgess and McKenzie eds 1925), which included ‘ordinary’ neighborhoods and slums and ghettos for immigrants and African Americans. According to the Chicago School’s approach, these areas were subject to laws of residential succession; thus, a major aim was to study changing residential patterns as part of the broader investigation of cities’ ‘social problems’. The research methods adopted by these scholars reflected such a broad interest, focusing on historical evidence, interviews and, especially, quantitative demographic and statistical material. This kind of quantitative empiricism was rejected by a new generation of sociologists who instead favored a more qualitative ‘ethnographic method’; they became the most influential inspiration to anthropologists. Their production is exemplified by Carolyn Ware’s *Greenwich Village, 1920-1930* (1935) – on the incorporation of Greenwich

Village into New York and the process by which it maintained its distinctive character; William Foote Whyte's *Street Corner Society* (1955 [1943]) – a study of an Italian neighborhood, in which he applied the classical anthropological method of participant observation; and W. Lloyd Warner's *Yankee City* (1963) – a study of a New England city, which combined an ethnographic perspective with formal interviews.

While the Chicago School influenced the methodological approach of the early anthropologists who worked in urban settings, theorizations of 'urban life' were influenced above all by the work of the sociologist Louis Wirth. In his essay *Urbanism as a Way of Life* (1938), Wirth described the city as a specific 'social institution' with distinctive attributes, which were reflected in the urban physical structure – that is, the urban plan and the city's size – in the urban social organization and in the attitudes and ideas of city-dwellers. According to Wirth, the city's social heterogeneity and population density promoted differentiation and occupational specialization. Therefore, he argued, social relations tended to be impersonal, transitory, superficial and instrumental. Such a weak social integration would eventually result in anomie. Wirth maintained that, in contrast to rural communities, in a city 'the juxtaposition of divergent personalities and modes of life tends to produce a relativistic perspective and a sense of toleration of differences which may be regarded as prerequisites for rationality and which lead toward the secularization of life' (1938: 15), adding that 'urbanism as a way of life' was not confined to city-dwellers but extended its influence beyond the city's boundaries. His work was later criticized for having focused on a kind of urbanism that was culturally and historically specific to the North American city and to the capitalist economy of his time (see, for example, Fox 1977: 58-9; Hannerz 1980: 68, 74).

3. Early Anthropological Studies in Urban Areas

In contrast with the received, and for a long time unquestioned, academic division between sociology and socio-cultural anthropology, in the late 1930s, the American anthropologist Robert Redfield (1947) began to carry out field research among peasant city-dwellers. Influenced by the work of the sociologist Wirth (1938), he theorized a 'folk-urban continuum' in which 'folk' societies and 'urban' societies were the two opposite ideal types. Quite unmindful of Raymond Firth's conclusion that the difference between types of economic system is one of degree, not one of kind (Firth 1939: 355), Redfield argued that folk societies consisted of small-scale, isolated and homogeneous communities, had a rudimentary division of labor and were economically self-sufficient. On the basis of research carried out in developing countries, such as India, he went on to suggest that, contrary to folk societies, peasant communities were not isolated, for they were linked, for example, to economic forces outside their own communities. They were, thus, part of a larger social set up, specifically the city and its 'great tradition', as opposed to the 'little' tradition of the small village.

Redfield's work stimulated anthropologists' interest in studying society from the perspective of the city. American anthropologists in particular began to address rural-urban migration in peasant societies without, however, paying sufficient attention to the relevant macro-processes beyond the community under study. Thus, from the 1930s to the 1950s, anthropologists mainly focused on rural migrants in slums and shanty towns

in Mexican and other Latin America cities, and on the impact of ‘urbanism’ on their lives. Robin Fox (1977) aptly criticized these studies pointing out that, following the established anthropological tradition, they focused on small-scale units (minorities or small communities within the cities); an approach that was reflected in these anthropologists’ interest in the ‘exotic others’. It is in such a context that, heavily influenced by the dominant functionalist methodological paradigm and by the sociology of the Chicago School, still in the 1960s North American-trained anthropologists engaged in problem-centered studies, focusing on minorities, urban adaptation and poverty.

The development of urban anthropology among British social anthropologists was significantly slower and fraught with serious difficulties, notwithstanding the seminal work of Raymond Firth, who in 1947 stimulated members of the Department of Social Anthropology at the London School of Economics to engage in a study of kinship in a South London borough, which resulted in an important contribution to the intensive study of modern urban society (Firth 1956; see also Firth, Hubert and Forge 1969). Nonetheless, in the late 1930s the process of urbanization in many African countries caught the attention of British anthropologists. Although research carried out in African cities was not really regarded as *urban* research (Grillo, 1985), the Rhodes Livingstone Institute, based in the British territory of what was then called Northern Rhodesia, did give a major contribution to urban African studies. The Institute, established in 1937 and initially directed by the British anthropologist Godfrey Wilson, encouraged a relatively large number of young researchers to investigate the social transformations that were occurring in Central Africa, including the process of urbanization. One of the earliest studies was carried out by Godfrey and Monica Wilson on ‘detribalization’ in Central Africa (see G. Wilson and M. Wilson 1945). In 1941, the appointment of the South-African-born anthropologist Max Gluckman to the directorship of the Institute gave new impetus to research in urban areas. In 1940, Gluckman drafted a ‘Seven Year Research Plan’ aimed at stimulating research in both rural and urban areas with particular reference to the rural areas affected by the migration of the labor force to the new mining towns. Such intense research activity focused on the mining area known as the Copperbelt and, under Gluckman’s leadership, addressed the effects of colonialism on tribal economies and their inclusion in the market, focusing on the different economic structures and the kind of social relations that were emerging in the new urban areas. Significantly, the population of the Copperbelt mining towns was made up mainly by immigrants from the surrounding rural villages, who were employed as cheap labor force. As, according to Gluckman, these urban immigrants had entered a new web of relationships that were believed to be typical of the ‘urban system’ (1961), anthropological research in these towns was to be regarded as the study of processes of social transformation and of the situations in which such processes took place (Mitchell 1966). The works of Epstein on African politics (1958) and of Mitchell on urban social relations (1957) exemplify this approach.

Until the mid-twentieth century, the research produced by British anthropologists under Gluckman’s direction provided the main body of African urban ethnography. Following Gluckman’s appointment in 1949 to a Chair in Social Anthropology at the University of Manchester, this group of anthropologists became known as the ‘Manchester School’. Soon after, in the 1950s, the Manchester group launched a ‘school in urban

anthropology’, which had a limited impact for, by the late 1960s, the leading scholars who had been engaged in this project had moved on to other fields. It is important to bear in mind that, although such urban anthropology was later criticized for its functionalist approach, it did contribute to the development of new research methods – particularly case- and network-analyses – which are widely regarded its major legacy (see, for example, Mitchell 1966 and Mitchel ed. 1969).

While attention to the city as an important field of anthropological enquiry grew, urban research in Western industrial societies continued to be excluded, particularly though not only in the UK, from the anthropological research agenda. When historical events in the aftermath of the Second World War and the process of decolonization forced anthropologists to turn their attention to Western society, they were famously encouraged to carry out research in rural villages, not in cities. As Cole (1977) noted, anthropologists focused on processes of modernization in rural European villages, believing that the analysis of these processes would provide a blueprint for an understanding of the changes that were occurring elsewhere in the world. As we have argued elsewhere (Pardo and Prato 2010), the anthropological study of Western society, especially in Europe, contributed to push the discipline backward rather than encouraging its advancement (see also a later section). It can indeed be reasonably argued that, while holding on to the then still dominant functionalist paradigm, anthropology appeared to be rediscovering its nineteenth century evolutionistic roots.

Moreover, those anthropologists who took an interest in the city appeared to see this kind of setting as a new laboratory in which to carry out traditional studies on kinship, on belief and value systems and on small group dynamics. This trend prompted Ulf Hannerz (1980) to question whether urban anthropology did actually have a specific object of study. The key point is that early anthropological studies in cities focused on traditional anthropological topics, thus leading to the study of urban kinship, of ghettos and slums in shanty town communities, of the perpetuation of folklore and rituals, and so on. Throughout the 1960s, such disciplinary interest focused on new urban residents; urban problems, such as poverty, urban adaptation and ecological factors; the role of dominant social groups; minority communities (the problem-centered approach); and traditional ethnographic studies which looked at the city as a laboratory. The overall, basic focus was rural-urban migration. However, it must be stressed that, notwithstanding their limitations and later criticism, such Anglophone pioneering studies did undoubtedly form the basis for the development of urban anthropology.

4. The Development of Urban Anthropology

In the 1960s, the worldwide increasing demographic movement to cities led to the expansion of urban anthropological research. With continued attention to ‘problem-centered’ studies, research focused on poverty, minorities – including ethnic minorities – and on urban adaptation. Some anthropologists who engaged in these studies developed such concepts as ‘culture of poverty’ (Lewis 1959, 1966), which over the years was fiercely criticized (see, for example, Valentine 1968; Eames and Goode 1996); others focused on ghetto culture and community dynamics (see, for example, Hannerz 1969), on interpersonal networks and collective identities (see, for example, Abu-Lughod 1962) and on the significance of so-called ‘quasi-groups’ in the context of

‘complex societies’ (see, for example, A. Mayer 1966). A more eclectic and regionally diversified urban anthropology emerged during the 1970s, as field research was increasingly carried out in Japan, India, South-East Asia and in various African and South and North American countries. Southall’s edited volume, titled *Urban Anthropology* (1973), offered an initial insight into the variety of research that was being done at the time, bringing together methodological and ethnographic contributions and a seventy-page bibliography on the topic.

This new interest in urban research stimulated a multidisciplinary symposium on ‘Processes of Urbanism’ at the IX International Congress of Anthropological and Ethnological Sciences (ICAES) held in Chicago in 1973. The symposium was poorly attended and no further sessions were organized at the following Congress. In the US, given a strong home-oriented tradition, the American Anthropological Association took an interest in anthropological research in urban areas and, in 1972, initiated the publication of the journal *Urban Anthropology*. This initiative did not, however, lead to the establishment of ‘urban anthropology’ as a sub-disciplinary field. A further attempt was made in 1979 with the foundation of the *Society of Urban Anthropology* (SUA) but endless debate ensued and ostracism continued from ‘traditional’ anthropologists who believed that urban anthropology was not truly anthropology. So, after an initial, rather enthusiastic start, the relevance of the SUA faltered. Later, as part of the steps taken in the late-1980s in an attempt to revitalize this organization, the Society was renamed SUNTA (*Society for Urban, National and Transnational/Global Anthropology*) and the journal *Urban Anthropology* was renamed under the lengthy title, *Urban Anthropology and Studies of Cultural System & World Economic Development*. A new journal called *City and Society* was also launched.

In spite of the reluctance and, in some cases, outright opposition of the wider anthropological community, in the late 1970s Cyril Belshaw, the then president of the IUAES (International Union of Anthropological and Ethnological Sciences), endorsed the establishment of a *Commission on Urban Anthropology* (CUA) within the IUAES. Ghaus Ansari and anthropologists like Fox and Southall – who had published textbooks and readers on urban anthropology (see, for example, Fox 1977, Southall ed. 1973) – were among the Commission’s founding members. As the only international association of anthropology, the IUAES, through the CUA, aimed at promoting the establishment of an international network of scholars engaged in urban research and at stimulating debate on the variety of research identifiable as urban. Ansari was asked to coordinate the preparatory work for the organization of this new Commission and in 1982, following prolonged consultations with specialist anthropologists, the first International Seminar on Urban Anthropology was eventually convened in Vienna. The Seminar was attended by 15 participants from Austria, Canada, Egypt, India, Japan, Kuwait, the Netherlands, Nigeria, the USA and Venezuela. The proceedings were published in 1983 in a volume published by Brill and co-edited by Ansari and Nas. Titled *Town-Talk – The Dynamics of Urban Anthropology*, the volume aimed at providing a blueprint for the scientific program of the Commission, which gained full affiliation to the IUAES in 1983, at the Vancouver International Congress.

The CUA has since grown in strength, its membership including scholars based in universities across the world. It holds regularly its thematic Annual Conference and

promotes seminars and round-tables, bringing together strong fields of senior and younger anthropologists in discussing their work and debating key issues in this subfield. In recent years, the Commission has published its own web-site (<http://urban.anthroweb.net/>). Under the chair of Giuliana B. Prato, has established strong links with Ashgate Publishing through the Series *Urban Anthropology* and, in November 2011, has launched *Urbanities*, its open-access peer-reviewed on-line journal, which endeavors to provide the scientific community and the general public with up-to-date research findings, debates and news in urban anthropology. A key objective of this semestral journal is to bring out the relevance of this disciplinary sub-field in understanding social, cultural, political and economic changes worldwide.

-
-
-

TO ACCESS ALL THE 32 PAGES OF THIS CHAPTER,
Visit: <http://www.eolss.net/Eolss-sampleAllChapter.aspx>

Bibliography

Ardner, E. (1987). "Remote areas": Some theoretical considerations, pp.38-54 in A. Jackson (ed.), *Anthropology at home*. London: Tavistock. [An enlightening critique of the view that only 'distance' anthropology is 'true' anthropology].

Cohen, A.P. (1986). The social anthropology of Britain and the question of otherness. *Anthropology Today*, 2(1), p. 15. [A seminal critique of mainstream anthropology's view of research in one's own society as 'poor man's anthropology'].

Falzon, M.A. (ed.) (2009). *Multi-sited Ethnography: Theory, Praxis and Locality in Contemporary Research*. Farnham: Ashgate. [On the importance of in-depth case studies and of multisited field research to grasp the connections between different places].

Firth, R. (1956). *Two Studies of Kinship in London*. London: Athlone. [An early intensive study of modern urban society].

Fox, R. (1977). *Urban Anthropology: Cities in Their Cultural Settings*. Englewood Cliffs, New Jersey: Prentice-Hall. [An enlightening critique of early anthropological works focusing on small-scale units (minorities or small communities within the cities) and of the attendant biased interest in the 'exotic others'].

Gluckman, M. (1961). Anthropological problems arising from the African industrial revolution, pp. 34-68 in A. Southall (ed.). [A key critique, arguing that African tribesmen in African cities are as urban as any other urban dweller in the world].

Hannerz, U. (1980). *Exploring the City: Inquiries Toward an Urban Anthropology*. New York: Columbia University Press. [A classic, must-read critical assessment of the field. Particularly notable for its articulated critique of problem-centered studies].

Holston, J. (ed.) (1999). *Cities and Citizenship*. Durham and London: Duke University Press. [An informative volume on the urban renegotiations of identity and belonging, and of the democratic process and human and civil rights].

Krase, J. (2012). *Seeing Cities Change: Local Culture and Class*. Farnham: Ashgate. [A modern comparative study of urban change, discussing the manner in which these changes relate to issues of local and national identities and multiculturalism on both sides of the Atlantic].

Leeds, A. (1972). Urban anthropology and Urban Studies. *Urban Anthropology Newsletter*, 1(1) 4-5. [Argues the view that cities cannot be studied as isolated units; an approach graphically illustrated by his statement that ‘no town is an island of itself’].

Mitchell, J.C. (ed.) (1969). *Social Networks in Urban Situation: Analysis of Personal Relationships in Central African Towns*. Manchester: Manchester University Press [Spells out the importance of network analysis in the study of urban relations].

Pardo, I. (1996). *Managing Existence in Naples: Morality, Action and Structure*. Cambridge: Cambridge University Press. [First holistic monograph on a western urban setting by a British trained social anthropologist, demonstrating the analytical and theoretical relevance of classic anthropological fieldwork].

Pardo, I. and Prato, G. B. (eds) (2012). *Anthropology in the City: Methodology and Theory*. Farnham: Ashgate. Forthcoming, August [Demonstrates the continuing vitality of anthropological methods in an urbanized world, and exemplifies the sheer range of novel analytical and theoretical insights that anthropological research in cities can offer].

Parry, J. (2012). Comparative Reflections on Fieldwork in Urban India: A Personal Account, chap.2 in I. Pardo and G.B. Prato (eds). [Discusses different approaches to urban research in India and offers a lucid methodological account of the issues raised by research in this sub-field].

Pocock, D. (1960). Sociologies—Urban and Rural. *Contributions to Indian Sociology*, 4, 63–81. [Needs to be read in order to understand the critical debate on Indian cities as ‘essentially Indian’].

Prato, G.B. (2000). The Cherries of the Mayor: Degrees of Morality and Responsibility in Local Italian Administration, chap. 3 in I. Pardo (ed.). [An early study by a British trained social anthropologist in a western urban setting on the interactions between economic, political and cultural aspects, which contextualizes local dynamics and change in national and global historical processes].

Redfield, R. and Singer, M. (1954). The cultural role of cities. *Economic Development and Cultural Change*, 3 (1), 53-73. [This makes an essential read on the cultural role of cities and on orthogenetic and heterogenetic cities].

Sanjek, R. (1990). Urban Anthropology in the 1980s: A World View. *Annual Review of Anthropology*, 19, 151-85. [A useful review of urban ethnographies spanning over the five continents].

Sassen, S. (1991). *The Global City: New York, London, Tokyo*. Princeton: University Press. [A sociological text much used by anthropologists in theorizing cities’ economic, financial, political role].

Wirth, L. (1938). Urbanism as a way of Life. *American Journal of Sociology*, 44, 1-24. [A classic. Casts the city as a specific ‘social institution’ with distinctive attributes].

Whyte, W. F. (1955 [1943]). *Street Corner Society: The Social Structure of an Italian Slum*. Chicago: University of Chicago Press. [A much read and referred to classic. A sociological study based on classic anthropological methods. A basic text for urban anthropologists].

References

Abu-Lughod, J. (1962). Migrant Adjustments to City Life: The Egyptian Case. *American Journal of Sociology*, 47, 22-32.

Albera, D. (1988). Open systems and closed minds: the limitations of naïvety in social anthropology: A native’s view. *Man* 23, 435-52.

Ansari, A. and Nas, P.J.M. (eds.) (1983). *Town Talk: The Dynamics of Urban Anthropology*. Leiden: Brill.

- Aoyagi, K., Nas, P.J.M. and Traphagan, J.W. (eds.) (1995). *Toward Sustainable Cities: Readings in the Anthropology of Urban Environments*. Leiden Development Studies, No. 15. Leiden: Department CA/SNWS.
- Appadurai, A. (1981). *Worship and conflict under colonial rule: A South Indian case*. Cambridge: Cambridge University Press.
- Appadurai, A. and J. Holston (1999). Introduction: Cities and citizenship, pp. 1-18 in J. Holston (ed.), *Cities and Citizenship*, Durham and London: Duke University Press.
- Arensberg, C. M. (1968). *The Irish Countryman: An Anthropological Study*. New York: The Natural Library Press.
- Arensberg, C.M. and S.T. Kimball (1940). *Family and Community in Ireland*. Cambridge, Mass.: Harvard University Press.
- Armstrong, G. (1998). *Football Hooligans: Knowing the Score*. Oxford: Berg
- Aronoff, M. (ed.) (1986). *The Frailty of Authority*. New Brunswick: Transaction Books.
- Banck, G.A. and Doimo, A.M. (1989). Between utopia and strategy: a case study of a Brazilian urban social movement, pp. 125–50 in F. Schuurman and R.V. Naerssen (eds), *Urban Social Movements in the Third World*. London: Routledge.
- Banton, M. (ed.) (1966). *The Social Anthropology of Complex Societies*. London: Tavistock.
- Bardhoshi, N. (2010). The ‘Citizen’ and the ‘Transformation’ Period in Albania: The Case of Tirana’s Periphery, chap. 7 in I. Pardo and G. B. Prato (eds).
- Bestor, T.C. (1989). *Neighborhood Tokyo*. Stanford, CA: Stanford University Press.
- Bourgois, Ph. (2003 [1995]). *In Search of Respect: Selling Crack in El Barrio*. Cambridge: Cambridge University Press.
- Bourgois, Ph. (2002). Understanding Inner-City Poverty: Resistance and Self-Destruction under U.S. Apartheid, chap. 1 in J. MacClancy (ed.).
- Bray, D. (2005). *Social Space and Governance in Urban China: The Danwei System from Origins to Urban Reform*. Stanford: Stanford University Press.
- Burghart, R. (ed.) (1987). *Hinduism in Britain: The Perpetuation of Religion in an Alien Milieu*. London: Tavistock.
- Caldeira, T. P. R. (2000). *City of walls: crime, segregation, and citizenship in São Paulo*. Berkeley: University of California Press.
- Caplan, P. (1985). *Class and gender in India: Women and their organizations in a South Indian city*. London: Tavistock.
- Castells, M. (1983). *The City and the Grassroots*. Berkeley: University of California Press.
- Chaney, E. and Castro, M. (eds.) (1989) *Muchachas No More: Household Workers in Latin America and the Caribbean*. Philadelphia: Temple University Press.
- Cock, J. (1980). *Maids and Madams: A Study in the Politics of Exploitation*. Johannesburg: Raven Press.
- Cohen, A. (1980). Drama and politics in the development of a London carnival. *Man*, 15, 65-87.
- Cohen, A. (1981). *The Politics of Elite Cultures: Explorations in the Dramaturgy of Power in a Modern African society*. Berkeley: University of California Press.
- Cole, J.W. (1977). Anthropology Comes Part-Way Home: Community Studies in Europe. *Annual Review of Anthropology*, 6, 349-78.
- Colombijn, F. (2006). Planning and social tension in Indonesian cities, chap. 6 in G.B. Prato (ed.).
- Colombijn, F. and Lindblad, Th. (eds.) (2002). *Roots of Violence in Indonesia: Contemporary Violence in Historical Perspective*. Leiden: KITLV Press.
- Dalby, L. (1983). *Geisha*. New York: Vintage.

- Davis, W. (1980). *Dojo: Magic and Exorcism in Modern Japan*. Stanford: Stanford University Press.
- Donner, H. (2008). *Domestic Goddesses: Maternity, Globalization and Middle-class Identity in Contemporary India*. Farnham: Ashgate.
- Dumont, L. (1951). *La Tarasque: Essai de description d'un fait local d'un point de vue ethnographic*. Paris: Gallimard.
- Durkheim, E. (1951 [1897]). *Suicide: A Study in Sociology*. New York: The Free Press.
- Eames, E. and Goode, J. (1996). An Anthropological Critique of the Culture of Poverty, in G. Gmelch and W. P. Zenner (eds), *Readings in Urban Anthropology*. Illinois: Waveland Press.
- El-Kholy, Heba Aziz (2002). *Defiance and Compliance: Negotiating Gender in Low-Income Cairo*. New York: Berghahn Books.
- Engelbrechtsen, E.L. (2012). On Urban Anthropology in Contemporary China, chap. 11 in I. Prado and G.B. Prato (eds).
- Epstein, A. L. (1958). *Politics in an Urban African Community*. Manchester: Manchester University Press for Rhodes-Livingstone Institute.
- Erdentug A. and F. Colombijn (eds.) (2002). *Urban Ethnic Encounters: The Spatial Consequences*. London and New York: Routledge.
- Falzon, M.A. (2009). Multi-sited Ethnography: Theory, Praxis and Locality in Contemporary Research, chap. Introduction in M.A. Falzon (ed.).
- Feldman-Bianco, B. (2001). Brazilians in Portugal, Portuguese in Brazil: Construction of Sameness and Difference. *Identities*, 8 (4), 607-650.
- Finnegan, R. (1989). *The hidden musicians: Music making in an English town*. Cambridge: Cambridge University Press.
- Firth, R. (1939). *Primitive Polynesian Economy*. London: Routledge.
- Firth, R., Hubert, J. and Forge, A. (1969). *Families and Their Relatives: Kinship in a Middle Class Sector of London*. London: Routledge & Kegan Paul.
- Fischer, M. (1980) *Iran: From Religious Dispute to Revolution*. Cambridge: Harvard University Press.
- Foner, N. (1987). *New Immigrants in New York*. New York: Columbia University Press.
- Fuller, C. (1984). *Servants of the Goddess: The Priests of a South Indian Temple*. Cambridge: Cambridge University Press.
- Gans, H.J. (1967). *The Levittowners; Ways of Life and Politics in a New Suburban Community*. New York: Pantheon Books.
- Gates, H. (1987). *Chinese Working-Class Lives: Getting by in Taiwan*. Ithaca: Cornell University Press.
- Gill, T. (2000). Unconventional Moralities: Tolerance and Containment in Urban Japan, chap.10 in I. Pardo (ed.).
- Gill, T. (2001). *Men of Uncertainty: The Social Organization of Day Laborers in Contemporary Japan*. Albany: SUNY Press.
- Giordano, C. (2012). Celebrating Urban Diversity in a Rainbow Nation: Political Management of Ethno-Cultural Differences in a Malaysian City, chap. 5, in I. Pardo and G.B. Prato, eds.
- Gledhill, J. E. and Schell, P. A. (eds.) (2012). *New Approaches to Resistance in Brazil and Mexico*. Durham and London: Duke University Press.
- Glick Schiller, N. and Çağlar, A. (eds) (2011). *Locating Migration: Rescaling Cities and Migrants*. London, Ithaca, N.Y.: Cornell University Press.
- Grillo, R. (1985). *Ideologies and Institutions in Urban France: The Representation of Immigrants*. Cambridge: Cambridge University Press.

- Gugler, J. (ed.) (2004). *World cities beyond the West: Globalization, development and inequality*. Cambridge and New York: Cambridge University Press.
- Gutkind, P.W.C. (1983). New directions in Urban Anthropology, pp. 35-39 in G. Ansari and P.J.M. Nas (eds.).
- Hannerz, U. (1969). *Soulside: Inquiries into Ghetto Culture and Community*. New York: Columbia University Press.
- Hannerz, U. (2009). The Long March of Anthropology, chap.: Afterword, in M.A. Falzon (ed.).
- Harris, R. (1986). *Power and Powerlessness in Industry*. London: Tavistock.
- Harris, R. (1988). Theory and evidence: The 'Irish Stem Family' and field data. *Man*, 23, 417-434.
- Harrison, F.V. (1989). Drug trafficking in world capitalism: a perspective on Jamaican posses in the US. *Social Justice*, 16, 115–31.
- Harrison, F.V. (1991). Women in Jamaica's Urban Informal Economy: Insights from a Kingston Slum, pp. 173–96 in C.T. Mohanty, A. Russo and L. Torres (eds), *Third World Women and the Politics of Feminism*. Bloomington: Indiana Univ. Press.
- Herzfeld, M. (1987). *Anthropology Through the Looking Glass: Critical Ethnography at the Margins of Europe*. Cambridge and New York: Cambridge University Press.
- Hickey, S. and Mitlin, D. (eds) (2009). *Rights-Based Approaches to Development*. Sterling, VA: Kumarian Press.
- Holmstron, M. (1985). *Industry and Inequality: The Social Anthropology of Indian Labour*. Cambridge: Cambridge University Press.
- Holston, J. (1989). *The Modernist City: An Anthropological Critique of Brasilia*. Chicago: Chicago University Press.
- Holston, J. (2008). *Insurgent Citizenship: Disjunctions of Democracy and Modernity in Brazil*. Princeton: Princeton University Press
- Ježernik, B. (ed.) (1999) *Urban symbolism and rituals*. Ljubljana: University of Ljubljana Press.
- Jones, D.J. and Turner, J. T. (1989). Housing and the material basis of social reproduction: political conflict and the quality of life in New York city, pp. 13–42 in S.M. Low and E. Chambers (eds), *Housing, Culture, and Design: A Comparative Perspective*. Philadelphia: University Press.
- Kaplan, T. (1992). *Red City, Blue Period: Social Movements in Picasso's Barcelona*. Berkeley: University of California Press.
- Kertzer, D. (1980). *Comrades and Christians: Religion and Political Struggle in Communist Italy*. Cambridge: Cambridge University Press.
- Krase, J. (2009). A Visual Approach to Multiculturalism, chap. 2 in G.B. Prato (ed).
- Leach, E. (1961). *Rethinking Anthropology*. London: Athlone Press.
- Leeds, A. (1968) 'The anthropology of cities: Some methodological issues.' In E. Eddy (ed.), *Urban anthropology: Research perspectives and strategies*, pp. 31-47. Athens, Georgia: University of Georgia Press.
- Leeds, A. (1973). Locality power in relation to supralocal power institutions, pp. 15-42 in A. Southall (ed.).
- Leeds, A. (1980). Towns and villages in society: hierarchies of order and cause, pp. 13-33 in T. Collins (ed.), *Cities in a larger context*. Athens, Georgia: University of Georgia Press.
- Lewandowski, S. (1980). *Migration and Ethnicity in Urban India: Kerala Migrants in the City of Madras, 1870-1970*. New Delhi: Manohar.

- Lewis, O. (1959). *Five Families: Mexican Case Studies in the Culture of Poverty*. New York: Basic Books.
- Lewis, O. (1966). *La Vida: A Puerto Rican Family in the Culture of Poverty -San Juan and New York*. New York: Random House.
- Lindsay, I. (2011). Olympicisation: Growing for Gold. *Urbanities* [Online] (1) 1, 21-31. Available at: <http://www.anthrojournal-urbanities.com>
- Lobo, S. (1983). *A House of my Own: Social Organization in the Squatter Settlements of Lima, Peru*. Tucson: University of Arizona Press.
- Logan, K. (1984). *Haciendo Pueblo: The Development of a Guadalupe Suburb*. University: University Ala Press.
- Low, S.M. (ed.) (1999). *Theorizing the City: The New Urban Anthropology Reader*. New Brunswick, N.J.: Rutgers University Press.
- MacClancy, J. (ed.) (2002). *Exotic No More*. Chicago: The University of Chicago Press.
- MacGaffey, J. (1987). *Entrepreneurs and Parasites: The Struggle for Indigenous Capitalism in Zaire*. Cambridge: Cambridge University Press.
- MacGaffey, W. (1983). *Modern Congo Prophets: Religion in a Plural Society*. Bloomington: Indiana University Press.
- Makhulu, A-M. (2002). New Housing, New Dreams? Southern Delft Housing Scheme, Cape Town, South Africa. *Public Culture*, 14 (3), 623-43.
- Marcus, G. (1980). Law in the Development of Dynastic Families among American Business Elites: The Domestication of Capital and the Capitalization of Family. *Law and Society Review*, 14, 859-903.
- Marcus, G.E. (1995). Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography. *Annual Review of Anthropology*, 24, 95-117.
- Marcus, G.E. and Fischer, M.M.J. (1986). *Anthropology as cultural critique*. Chicago: The University of Chicago Press.
- Mars, G. (1982). *Cheats at work: An anthropology of workplace crime*. London: Allen & Unwin.
- Mayer, A. (1966). The Significance of quasi-groups in the study of complex societies, pp. 97-122 in M. Banton (ed.).
- McDonogh, G. (1986). *Good Families of Barcelona: A Social History of Power in the Industrial Era*. Princeton: Princeton University Press.
- Mitchell, J.C. (1957). *The Kalela Dance: Aspects of Social Relationships Among Urban Africans in Northern Rhodesia*. Rhodes-Livingstone Paper No. 27. Manchester: Manchester University Press.
- Mitchell, J.C. (1966). Theoretical Orientations in African Urban Studies, pp. 37-68 in M. Banton (ed.).
- Mollica, M. (2010). Erosion of Legitimacy: A Lebanese Case of Collapsed Governance, chap. 11 in I. Pardo and G. B. Prato (eds).
- Mollica, M. (2012). Political Manipulation: Death, Dying and Urban Graveyards in Northern Ireland, chap. 8 in I.Pardo and G. B. Prato (eds) forthcoming.
- Monge, F. (2010). Baltimore, or Boston, in Barcelona: Engaging Mediterranean Port Cities and the New Urban Waterfront, chap. 6 in I. Pardo and G. B. Prato (eds).
- Mullings, L. (1987). *Cities of the United States: Studies in Urban Anthropology*. New York: Columbia University Press.
- Mullings, L. (1997). *On Our Own Terms: Race, Class, and Gender in the Lives of African American Women*. New York: Routledge.
- Murphy, M. (1983). Emotional confrontations between Sevillano fathers and sons: cultural foundations and social consequences. *American Ethnologists*, 10, 650-64.

- Nagata, J. (1982). Islamic Revival and the Problem of Legitimacy among Rural Religious Elites in Malaysia. *Man*, 17, 42-57.
- Nagata, J. (1984). *The Reflowering of Malaysian Islam: Modern Religious Radicals and Their Roots*. Vancouver: University of British Columbia Press.
- Nagle, J. (2009). *Muticulturalism's Double Bind: Creating Inclusivity, Cosmopolitanism and Difference*. Farnham: Ashgate.
- Nakamura, M. (1983). *The Crescent Arises Over the Banyan Tree: A Study of the Muhammadiyah Movement in a Central Javanese Town*. Yogyakarta: Gadjah Mada University Press.
- Nas, P.J.M. (ed.) (1986). *The Indonesian City*. Dordrecht, Cinnaminson: Foris.
- Nas, P.J.M. and Samuels, A. (eds.) (2006). *Hypercity: The symbolic study of urbanism*. London/Bahrain/New York: Kegan Paul
- Obbo, C. (1980). *African Women: Their Struggle for Economic Independence*. London: Zed.
- Ong, A. (1987). *Spirits of Resistance and Capitalist Discipline: Factory Women in Malaysia*. Albany: State University N.Y. Press.
- Ong, A. and Nonini, D.M. (1997). *Ungrounded Empires: The Cultural Politics of Modern Chinese Transnationalism*. New York; London: Routledge.
- Orun, A. M. and Xiangming, Chen (2003). *The World of Cities: Places in Comparative and Historical Perspective*. Oxford: Blackwell.
- Pardo, I. (1989). Life, Death and Ambiguity in the Social Dynamics of Inner Naples. *Man*, 24, 103-123.
- Pardo, I. (2000). When Power Lacks Legitimacy: Relations of Politics and Law in Society in Italy, chap. 4 in I. Pardo (ed.).
- Pardo, I. (2001). *Elite senza Fiducia*. Catanzaro: Rubbettino.
- Pardo, I. (2004). Where it Hurts: An Italian Case of Graded and Stratified Corruption, chap. 3 in I. Pardo (ed.).
- Pardo, I. (2009). Dynamics of Exclusion and Integration: A Sobering View from Naples, chap. 6 in G. B. Prato (ed.).
- Pardo, I. (2010). Italian Rubbish: Elemental Issues of Citizenship and Governance, chap. 2 in I. Pardo and G.B. Prato (eds).
- Pardo, I. (2012). Exercising Power without Authority: Powerful Elite Implode in Urban Italy. Chap. 3, in I. Pardo and G.B. Prato (eds).
- Pardo, I. (ed.) (2000). *Morals of Legitimacy: Between Agency and the System*. Oxford: Berghahn Books.
- Pardo, I. (ed.) (2004). *Between Morality and the Law: Corruption, Anthropology and Comparative Society*. Farnham: Ashgate.
- Pardo, I and Prato, G.B. (2010). Introduction: Citizenship and Governance in the Mediterranean Region, chap. 1 in I. Pardo and G.B. Prato (eds).
- Pardo, I. and Prato G.B. (eds) (2010). *Citizenship and the Legitimacy of Governance: Anthropology in the Mediterranean Region*. Farnham: Ashgate.
- Park, R. E., Burgess, E. W. and McKenzie, R. D. (eds) (1925). *The City*. Chicago: University of Chicago Press.
- Parry, J. (1994). *Death in Banaras*. Cambridge: Cambridge University Press.
- Parry, J. (2008). The Sacrifices of Modernity in a Soviet-built Steel Town in Central India, chap. 13 in F. Pine and J. Pina-Cabral (eds), *Religion on the Margins*. Oxford: Berghahn Books.
- Parry, J. P., Breman, J. and Kapadia, K. (eds) (1999). *The worlds of Indian industrial labour, special issue of Contributions to Indian Sociology*, n.s. 33 (1 and 2).

- Perlman, J. (2011). *Favela: Four Decades of Living on the Edge in Rio de Janeiro*. Oxford and New York: Oxford University Press.
- Phongpaichit, P. (1982). *From Peasant Girls to Bangkok Masseuses*. Geneva: International Labour Office.
- Prato, G.B. (1993). Political Decision-Making: Environmentalism, Ethics and Popular Participation in Italy, chap. 12 in K. Milton (ed.), *Environmentalism: The View from Anthropology*, London/New York: Routledge.
- Prato, G.B. (2004). 'The Devil is not as Wicked as People Believe, neither is the Albanian': Corruption between Moral Discourses and National Identity, chap. 4 in I. Pardo (ed.).
- Prato, G.B. (2006). Citizenship as Geo-Political Project. Chap.: Introduction in G.B. Prato (ed).
- Prato, G.B. (2009). Minorities in Italy: The Cases of Arbëresh and Albanian Migrations, chap. 5 in G.B. Prato (eds.).
- Prato, G.B. (2012). Anthropological Research in Urban Italy and Albania: Methodological Reflections, chap. 4 in I. Pardo and G.B. Prato (eds).
- Prato, G.B. (ed.) (2006). *Political Ideology, Identity, Citizenship: Anthropological Approaches*. Florence: Firenze University Press.
- Prato, G.B. (ed.) (2009). *Beyond Multiculturalism: Views from Anthropology*. Farnham: Ashgate.
- Redfield, R. (1947). The Folk Society. *American Journal of Sociology*, 52, 293-308.
- Robinson, K. (1986). *Stepchildren of Progress: The Political Economy of Development in an Indonesian Mining Town*. Albany: State University New York Press.
- Rosenzweig, R. and Blackmar, E. (1992). *The Park and the People: A History of Central Park*. Ithaca, NY: Cornell University Press.
- Rotenberg, R. and G. McDonogh (eds) (1993). *The Cultural Meanings of Urban Space*. Westport: Bergin and Garvey.
- Rubel, P. and Rossman, A. (2009). The Transnational Family among Urban Diaspora Populations, chap. 4 in G. B. Prato (ed.).
- Safa, H.I. (1986). Urbanization, the informal economy, and state policy in Latin America. *Urban Anthropology*, 15, pp.135–63.
- Sant Cassia, P. (2000). Statist Imperatives and Ethical Dilemmas in the Representation of Missing Persons in Cyprus, chap. 6 in I. Pardo (ed.).
- Sant Cassia, P. (2005). *Bodies of Evidence: Burial, Memory and the Recovery of Missing Persons in Cyprus*. Oxford: Berghahn.
- Schneider, J. (2002). World Markets: Anthropological perspectives, chap. 3 in J. MacClancy (ed.).
- Segalen, M. (1985). *Quinze générations de Bas-Bretons: Parenté et société dans le Pays Bigouden Sud 1720-1980*. Paris: Presses Universitaires de France.
- Seligman, L.J. (2004). *Peruvian Street Lives: Culture, Power and Economy among Market Women of Cuzco*. University of Illinois Press.
- Seligmann, L.J. (2012). Contested Spaces: Street Vendors in the Andean Metropole of Cusco, Peru, chap. 7 in I. Prado and G.B. Prato (eds).
- Sharma, U. (1986). *Women's Work: Class and the Urban Household*. London: Tavistock.
- Shokeid, M. and Dresden, S. (1982). *Distant Relations: Ethnicity and Politics among Arabs and North African Jews in Israel*. New York: Praeger.
- Simmel, G. (1990). Individual Freedom, pp. 283-354 in G. Simmel, *The Philosophy of Money* (edited by D. Frisby). London: Routledge.

- Smart, J. (1989). *The Political Economy of Street Hawkers in Hong Kong*. Hong Kong: Central Asian Studies.
- Southall, A. (ed.) (1961). *Social Change in Modern Africa*. London: Oxford University Press.
- Southall, A. (ed.) (1973). *Urban Anthropology*. New York: Oxford University Press.
- Southall, A. (1983). Toward a Universal Urban Anthropology, chap. 2 in G. Ansari and P.J.M. Nas (eds.).
- Spyridakis, E. (2006). The Political Economy of Labour Relations in the Context of Greek Shipbuilding: An Ethnographic Account. *History and Anthropology*, 17(2), 153-170.
- Spyridakis, M. (2010). Between Structure and Action: Contested Legitimacies and Labour Processes in Piraeus, chap. 9 in I. Pardo and G. B. Prato (eds).
- Srinivas, M.N. (1966). *Social Change in Modern India*. New Delhi: Allied.
- Srinivas, M.N. (1984). *Some Reflections in Dowry*. Delhi: Oxford University Press.
- Susser, I. (1982). *Norman Street: Poverty and Politics in an Urban Neighborhood*. New York: Oxford University Press.
- Thiessen, I. (2007). *Waiting for Macedonia: Identity in a Changing World*. Peterborough, ON: Broadview Press.
- Thiessen, I. (2012). The City of Skopje as a Research Site: Issues of Methodology and Representation. Chap. 9, in I. Prado and G.B. Prato (eds).
- Tocqueville, A. de (1945). *Democracy in America*. New York: Alfred Knopf.
- Tönnies, F. (2002 [1887]). *Community and Society*. Newton Abbot: David & Charles.
- Torsello, D. (2012). *The New Environmentalism? Civil Society and Corruption in the Enlarged EU*. Farnham: Ashgate.
- Trager, L. (1988). *The City Connection: Migration and Family Interdependence in the Philippines*. Ann Arbor: University of Michigan Press.
- Valentine, C.A. (1968). *Culture and Poverty: Critique and Counter-Proposals*. Chicago: University of Chicago Press.
- Wallman, S. (1984). *Eight London Households*. London: Tavistock.
- Wallman, S. et al. (1982). *Living in South London*. London: Gower.
- Ware, C. (1935). *Greenwich Village, 1920-1930*. New York: Harper and Row.
- Warner, W. Lloyd (1963). *Yankee City*. New Haven: Yale University Press.
- Wayne, C. and Kemper, R. eds (1978). *Metropolitan Latin America: The Challenge and the Response*. Beverly Hills, CA: Sage Publications.
- Weatherford, J. (1985). *Tribes on the Hill*. South Hadley: Bergin & Garvey.
- Weber, M. (1958). *The City* (edited by D. Martindale and G. Neuwirth). New York: Collier-Macmillan.
- Weingrod, A. (2006). Bones In, Bones Out: Political Reburials and Israeli Nationalism, chap. 4 in G. B. Prato (ed.).
- Weingrod, A. (2010). Urban Mixes and Urban Divisions in Contemporary Israeli Cities, chap. 3 in I. Pardo and G. B. Prato (eds).
- Werbner, P. (1986). The Virgin and the Clown: Ritual Elaboration in Pakistani Migrants' Weddings. *Man*, 21, 227-50.
- Wilson, G. and Wilson, M. (1945). *The Analysis of Social Change*. Cambridge: Cambridge University Press.
- Wolf, M. (1985). *Revolution Postponed: Women in Contemporary China*. Stanford: Stanford University Press.

Zhang, L. (2001). *Strangers in the City: Reconfigurations of Space, Power, and Social Networks Within China's Floating Population*. Stanford, California: Stanford University Press.

Zhang, L. (2002). Spatiality and Urban Citizenship in Late Socialist China. *Public Culture*, 14, 311-334.

Zonabend, F. (1981) 'Le très proche et le pas trop loin.' *Ethnologie Française*, XI(4), 311-18.

Biographical Sketches

Dr Italo Pardo is Honorary Reader in Social Anthropology and a Fellow of Eliot College at the University of Kent. Dr Pardo has carried out extensive field research in urban Italy and in England and has produced substantial work in economic and political anthropology and, over the last fifteen years, in the anthropology of legitimacy and the law. He is the author of *Managing Existence in Naples: Morality, Action and Structure* (Cambridge University Press, 1996) and of *Elite senza fiducia: ideologie, etiche di potere, legittimità* (Rubbettino, 2001), as well as of numerous peer-reviewed essays. He has edited several volumes, including *Morals of Legitimacy: Between Agency and the System* (Berghahn, 2000), *Between Morality and the Law: Corruption, Anthropology and Comparative Society* (2004) and lately (with Giuliana B. Prato), *Citizenship and the Legitimacy of Governance: Anthropology in the Mediterranean Region* (2010), both for Ashgate Publishers. Dr Pardo co-edits (with Dr Giuliana B. Prato), the Ashgate Series *Urban Anthropology*.

Dr Giuliana B. Prato is Honorary Research Fellow at the University of Kent and serves as Chair of the Commission on Urban Anthropology (IUAES). Dr Prato has carried out extensive fieldwork in urban Italy and Albania and in England, respectively on political change, historical and contemporary migrations, legal reforms and regime change, and environmentalism. She has lectured at the Universities of Naples, Florence, London, Kent, Tirana and Fribourg. Dr Prato has widely published her research in Italy, England and Albania. Among her most recent publications, *Political Ideology, Citizenship and Identity* (2006), *Beyond Multiculturalism: Views from Anthropology* (2009) and *Citizenship and the Legitimacy of Governance: Anthropology in the Mediterranean Region* (ed. with I. Pardo). Dr Prato co-edits (with Dr Italo Pardo), the Ashgate Series *Urban Anthropology*.