'Some Friends Came to See Us'
Lord Moyne's 1936 Expedition to the Asmat
By Nick Stanley

Walter Edward Guinness (1880–1944), the first Lord Moyne, was an Anglo-Irish politician, businessman and explorer. Travelling across the globe in his private yacht in search for ethnographic material, Lord Moyne visited South Papua three times in 1929, 1935 and 1936. Unlike previous explorers of New Guinea, Lord Moyne and his group travelled along the rivers much further inland, and were able to make sustained contact with several groups of villages, engaging in performances and bartering for a range of objects that included shields and other carvings. Many of these objects were brought back to the British Museum as a means to address the severe lack of representation of South Papuan art and handicraft in the collection for which the area is renowned.

Using the most advanced equipment to hand, Lord Moyne's party took some of the first photographs of the indigenous Asmat people. The wide-ranging series of photographs taken by his companion Lady Vera Broughton provide a unique account of indigenous Asmat life and culture at the time immediately prior to colonisation, many of which are published here for the first time.

About the Author:
Professor Nick Stanley is an Honorary Research Fellow with the Department of Africa, Oceania and the Americas at the British Museum. He was previously Director of Research and Chair of Postgraduate Studies at Birmingham Institute of Art and Design, University of Central England. He is a specialist in Asmat art of West Papua, New Guinea.
A Critique of Aesthetic Capitalism
Critical Essays in the Philosophy of Technology» (Bloomsbury Academy), «Ethics in Conte
By Gernot Böhme

When a new smartphone comes on the market, queues start forming in the early hours outside the palatial stores. This shows that what matters today is not only the use value of a commodity (that one can make phone calls or surf the Internet with such a device), but also what Gernot Böhme calls its "staging value" its atmosphere. The stage-setting of products and lifestyles is a central feature of aesthetic capitalism, the manifestations of which Böhme tracks down here. In concerning himself with the ideology of growth, with the soundscape in shopping malls and the connection between performance ideology and consumption, he makes an important contribution to a reconstruction and extension of the theory of the culture industry to the sphere of economic life.

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Separate Humans
Anthropology, Ontology, Existence
By Albert Piette

This book is a theoretical essay that lays a few foundations on which to build an anthropology directly focusing on human units. In the first chapter, the author will attempt to show that the evolutionary specificity of humans constitutes an argument in favour of this perspective. The consciousness of existing in time and nuanced modalities of presence call for a detailed observation of humans. The second chapter is a critique of the abundant use of the notion of relations in social anthropology. It invites for the observation of individuals through successions of moments and situations. The third chapter concerns nonhumans, another major theme of contemporary anthropology. About this point, the author sees a certain debasement of the notion of existence and proposes a realist ontology, considering what does and does not exist, from the examples of divinities, animals and collective institutions.


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Independent Work in a Postfordist Society

By Sergio Bologna

The social condition of people working as independent professionals has been investigated first by the German sociologists in the Twenties. They know how to distinguish the knowledge workers from the intellectuals. Then, for more than 60 years this topic disappeared from the social analysis and from the public discussion, coming back to the interest of public opinion at the beginning of the Eighties, where the enterprises started outsourcing some professional activities and new lifestyles made independent work more attractive for young people. The Internet and digital technologies make easier to work alone. The author investigates the 'anthropological' difference between making a living as employee or as freelancer. He criticizes the wrong assumption that an independent worker is an enterprise. Freelancers belongs to the symbolic world of labour, they merit full citizenship in the right of labour. But they should come together and have more voice.

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