

acknowledgments

This much I learned: Every relation one has, offers a singular possibility to actualize one's being—one no other relation can offer. The powerful implication of this observation is that it is through relations that one is in the world. No relations, no self. Acknowledgments, then, the maps of relations they are, are akin to a map of one's history of being, of being in the world.

IT IS AN EXTRAORDINARY honor—a joy—to acknowledge the different relationships that have been constitutive of my being in the world (with the world) that have made this book possible.

The first time the idea for a book on anthropology after ethnos occurred to me was on an extremely cold Montreal winter day, in a terribly overheated room, where Dörte Bemme, Raad Fadaak, Kristin Flemons, Fiona Gedeon Achi, and Julianne Yip kept insisting that I better explain the difference between ethnography and fieldwork. Why would this difference matter for anthropology? What does “after ethnos” mean? How could one even fathom anthropology beyond culture and society? Or after the human? These were the early days of our thought collective. Adam Fleischman later joined us.

I want you all to know that I can't quite put in words the gratitude I feel for our clandestine conversations, for your complicity, for your challenges and your care, for your friendship. Your questions—and your visits—sustained me, sustained my sense of self. And your encouragements gave me the hope that some of the ideas that I found myself intrigued by could matter. I add that none of these ideas would have assumed the form they assume in this book without you.

Thank you.

Of similar importance was the friendship—and mentorship—of George Marcus. George, more than anyone else, has encouraged me to distinguish

fieldwork from ethnography (from the field-based study of an ethnos). George and I are working together on an edited volume on fieldwork after ethnos that I hope will soon be published—as a document of our friendship, as an exploration of possibilities that exceed whatever I write in this book.

I also want to mention here my heartfelt gratitude to Setrag Manoukian: your sense of poetry often carried me—and the elegant ease with which you render visible beauty in the unexpected often provided me with a shelter. I wish I had told you more often. And earlier.

Without Mara Eagle, without our countless conversations, the flights taken in this book would lack the wild intensities that only Mara can give to things. Our atlas project is the future.

I had the extraordinary fortune that friends near and far found *After Ethnos* provocative enough to organize podium discussion and workshops about the book when it was still in a manuscript state: George Marcus at UC Irvine; Vincanne Adams, Ian Withmarsh, and Sharon Kaufman at UCSF; Nancy Chen at UCSD; Mette Nordal Svendsen at Copenhagen; Janet Roitman, Nikolas Langlitz, and Miriam Ticktin at the New School; and Johannes Quack and Sandra Bärnreuther in Zürich.

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Alberto “Willi” Sanchez and Tarek Elhaik are my best friends in the world. As Cicero knew: “Virtue creates the bond of friendship and preserves it. For in her is fidelity; and when she has raised her head and shown her own light in another, she moves towards it and in turn receives its beams; as a result love or friendship leaps into a flame; for both words are derived from a word meaning ‘to love.’ But love is nothing other than the great esteem and affection felt for him who inspires that sentiment.”

I love you.

Above all hovers my family, dead and alive. No relations, no self: you are my life. From beginning till end. Thank you. Thank you for everything.