ANTH7033 / ANTHGS32: The Social Forms of Revolution



[1]

Abu Lughod, L. 2012. Living the "revolution" in an Egyptian village: Moral action in a national space. American Ethnologist. 39, 1 (Feb. 2012), 21–25. DOI:https://doi.org/10.1111/j.1548-1425.2011.01341.x.

[2]

Abu Lughod, L. 2012. Living the "revolution" in an Egyptian village: Moral action in a national space. American Ethnologist. 39, 1 (Feb. 2012), 21–25. DOI:https://doi.org/10.1111/j.1548-1425.2011.01341.x.

[3]

Adorno, T.W. 1994. Messages in a Bottle. Mapping ideology. Mapping, (1994), 34-45.

[4]

Adrienne Lynn Edgar 2004. Tribal Nation. The Making of Soviet Turkmenistan. Princeton University Press.

[5]

Afary, J. et al. 2005. Foucault and the Iranian Revolution: gender and the seductions of Islamism. University of Chicago Press.

[6]

Aga Khan University. Institute for the Study of Muslim Civilisations 2014. The political aesthetics of global protest: the Arab Spring and beyond. Edinburgh University Press.

[7]

Agamben, Giorgio ; Chiesa, Lorenzo (translator) ; Mandarini, Matteo (translator) 2011. The Kingdom and the Glory: For a Theological Genealogy of Economy and Government. Stanford University Press.

[8]

Alexei Yurchak 2003. Soviet Hegemony of Form: Everything Was Forever, until It Was No More. Comparative Studies in Society and History. 45, 3 (2003), 480–510.

[9]

Althusser, L. 2001. Ideology and Ideological State Apparatuses (Notes towards an Investigation). Lenin and philosophy, and other essays. Monthly Review Press. 127–188.

[10]

Althusser, L. 2001. Lenin and Philosophy. Lenin and philosophy, and other essays. Monthly Review Press. 23–67.

[11]

Arendt, H. 1990. Extracts from 'On revolution'. On revolution. Penguin Books. 41–58.

[12]

Arendt, H. 1990. On revolution. Penguin Books.

[13]

Arendt, H. 1990. On revolution. Penguin Books.

[14]

Arendt, H. 1970. On violence. Allen Lane.

[15]

Asad, T. 1993. Genealogies of religion: discipline and reasons of power in Christianity and Islam. Johns Hopkins University Press.

[16]

Asad, T. 1993. Genealogies of religion: discipline and reasons of power in Christianity and Islam. Johns Hopkins University Press.

[17]

Assman, J. 2008. Chapter 4: The Axial Age and the Separation of State and Religion. Of God and gods: Egypt, Israel, and the rise of monotheism. University of Wisconsin Press.

[18]

Badiou, A. 2003. Saint Paul: The Foundations of Universalism. Stanford University Press.

[19]

Badiou, A. 2003. Saint Paul: The Foundations of Universalism. Stanford University Press.

[20]

Badiou, A. 2003. Saint Paul: The Foundations of Universalism. Stanford University Press.

[21]

Bakunin, M.A. 1916. God and the State. Mother Earth Publishing Association.

[22]

Bakunin, M.A. 1916. God and the State. Mother Earth Publishing Association.

[23]

Benjamin, W. 1986. Critique of Violence. Reflections: essays, aphorisms, autobiographical writing. Schocken Books. 277–300.

[24]

Benjamin, W. et al. 2007. Illuminations. Schocken Books.

[25]

Billington, J.H. 1980. Fire in the minds of men: origins of the revolutionary faith. Temple Smith.

[26]

Bloch, M. 1985. From Cognition to Ideology. Power and knowledge: anthropological and sociological approaches. (1985), 21–48.

[27]

Bolívar, S. et al. 2003. El Libertador: writings of Simón Bolívar. Oxford University Press.

[28]

Buck-Morss, S. 2000. Chapter 2, 'On Time': Dreamworld and catastrophe: the passing of mass utopia in East and West. Dreamworld and catastrophe: the passing of mass utopia in East and West. MIT Press. 42–97.

[29]

Carrette, J.R. 2000. Foucault and Religion: Spiritual Corporeality and Political Spirituality. Routledge.

[30]

Carrithers, M. et al. eds. 1985. The category of the person: anthropology, philosophy, history. Cambridge University Press.

[31]

Chatterjee, D. 1983. Trade Union in a Hierarchical Culture: the Jute Workers of Calcutta, 1920-1950. Subaltern studies: writings on South Asian history and society. (1983), 116–152.

[32]

Chatterjee, P. 2004. The politics of the governed: reflections on popular politics in most of the world. Columbia UP.

[33]

Cheng, Y. 2009. Creating the 'new man': from Enlightenment ideals to socialist realities. University of Hawai'i Press.

[34]

Cherstich, I. 2014. When Tribesmen do not act Tribal: Libyan Tribalism as Ideology (not as Schizophrenia). Middle East Critique. 23, 4 (Oct. 2014), 405–421. DOI:https://doi.org/10.1080/19436149.2014.969890.

[35]

Clancy-Smith, Julia Ann. 1994. Rebel and saint: Muslim notables, populist protest, colonial encounters (Algeria and Tunisia, 1800-1904). University of California Press.

[36]

Comaroff, J. and Comaroff, J. 2003. Transparent Fictions; or, The Conspiracies of a Liberal Imagination: An Afterword. Transparency and conspiracy: ethnographies of suspicion in the new world order. Duke University Press. 287–289.

[37]

Comaroff, J. and Comaroff, J.L. 1991. Of revelation and revolution: Christianity, colonialism, and consciousness in South Africa, 2 volumes. University of Chicago Press.

[38]

Cooper, S. 2017. The Situationist International in Britain: modernism, surrealism, and the avant-garde. Routledge.

[39]

Coronil, F. 1997. The magical state: nature, money, and modernity in Venezuela. University of Chicago Press.

[40]

Crehan, K.A.F. 2002. Gramsci, culture and anthropology. Pluto Press.

[41]

Dahrendorf, R. 1997. After 1989: morals, revolution and civil society. Macmillan Press in association with St. Antony's College, Oxford.

[42]

David. Graeber 2011. Revolutions in reverse : essays on politics, violence, art, and imagination. Autonomedia.

[43]

Davis, A.Y. et al. 1971. If they come in the morning: voices of resistance. Orbach and Chambers Ltd [for] the Angela Davis Defence Committee.

[44]

Davis, J. 1986. Chapter 1. Libyan politics: tribe and revolution: an account of the Zuwaya and their government. University of California Press. 15–69.

[45]

Davis, J. 1987. Chapter 1: The setting. Libyan politics: tribe and revolution. Tauris. 15–69.

[46]

Dawson, C. 2015. The Gods of Revolution. Catholic University of America Press.

[47]

Degregori, C.I. et al. 2012. How difficult it is to be God: Shining Path's politics of war in Peru, 1980-1999. University of Wisconsin Press.

[48]

Donald L. Donham 1999. Marxist Modern: An Ethnographic History of the Ethiopian Revolution. University of California Press.

[49]

Donald L. Donham 1999. Marxist Modern: An Ethnographic History of the Ethiopian Revolution. University of California Press.

[50]

Donald L. Donham 1999. Marxist Modern: An Ethnographic History of the Ethiopian Revolution. University of California Press.

[51]

Dunn, J. 1989. Modern Revolutions: An Introduction to the Analysis of a Political Phenomenon. Cambridge University Press.

[52]

Eagleton, T. 1994. Ideology. Longman.

[53]

Eagleton, T. 1994. Ideology and its Vicissitudes in Western Marxism. Mapping ideology. Verso. 179–225.

[54]

Elyachar, J. and Winegar, J. 2012. Revolution and Counter-Revolution in Egypt a Year after January 25th. Hot Spots — Cultural Anthropology. (2012).

[55]

Evans-Pritchard, E. E. (Edward Evan) 1902-1973. 1954. The Sanusi of Cyrenaica. Oxford University Press.

[56]

Evans-Pritchard, E.E. 1954. Chapter 3: the Sanusiya and the tribes. The Sanusi of Cyrenaica. Clarendon Press. 63–89.

[57]

Fabian, J. 2002. Time and the other: how anthropology makes its object. Columbia University Press.

Foran, J. 1997. Theorizing revolutions. Routledge.

[59]

Fosshagen, K. 2014. Arab spring: uprisings, powers, interventions. Berghahn.

[60]

Foucault, M. 1979. Discipline and punish: the birth of the prison. Vintage Books.

[61]

Foucault, M. 2013. Of other Spaces. The visual culture reader. (2013), 229–236.

[62]

Foucault, M. and Rabinow, P. 1997. Ethics: subjectivity and truth. New P.

[63]

Furet, F. 1981. Interpreting the French Revolution. Cambridge University Press.

[64]

Gamal Abdel Nasser 1918-1970.; Dottie Thompson Egypt's liberation: the philosophy of the revolution.

[65]

Gareth Stedman Jones 1996. The Determinist Fix: Some Obstacles to the Further Development of the Linguistic Approach to History in the 1990s. History Workshop Journal. 42 (1996), 19–35.

[66]

Gathafi, M.A. 1999. The Green Book. Garnet Publishing (UK) Ltd.

[67]

Gathafi, M.A. 1999. The Green Book. Garnet Publishing (UK) Ltd.

[68]

Geertz, C. 1973. Chapter 8: Ideology as a Cultural System. The interpretation of cultures: selected essays. Basic Books. 193–229.

[69]

Ghandi, M. 1996. Selected political writings. Hackett Pub. Co.

[70]

Ghannam, F. 2012. Meanings and feelings: Local interpretations of the use of violence in the Egyptian revolution. American Ethnologist. 39, 1 (Feb. 2012), 32–36. DOI:https://doi.org/10.1111/j.1548-1425.2011.01343.x.

[71]

Ghannam, F. 2015. Technologies of Immortality, 'Good Endings', and Martyrdom in Urban Egypt. Ethnos. 80, 5 (Oct. 2015), 630–648. DOI:https://doi.org/10.1080/00141844.2014.938091.

[72]

Ghannam, F. 2015. Technologies of Immortality, 'Good Endings', and Martyrdom in Urban Egypt. Ethnos. 80, 5 (Oct. 2015), 630–648. DOI:https://doi.org/10.1080/00141844.2014.938091.

[73]

Gibson, T. 1994. Ritual And Revolution: Contesting the State in Central Indonesia. Social Analysis. 35 (1994), 61–83.

[74]

Gluckman, M. 1963. Rituals of Rebellion in South-East Africa. Order and rebellion in tribal Africa: collected essays with an autobiogrraphical introduction. Cohen & West. 110-136-256-261.

[75]

Goldstone, J.A. 2001. Toward a Fourth Generation of Revolutionary Theory. Annual Review of Political Science. 4, 1 (Jun. 2001), 139–187. DOI:https://doi.org/10.1146/annurev.polisci.4.1.139.

[76]

Groĭs, B. 1992. The total art of Stalinism: avant-garde, aesthetic dictatorship, and beyond. Princeton University Press.

[77]

Guevara, C. and Castro, F. 2009. Socialism and man in Cuba. Pathfinder Press.

[78]

Guevara, C. and Castro, F. 2009. Socialism and man in Cuba. Pathfinder Press.

[79]

Guevara March, A. and Venezuela. President (1999-2013 : Chávez Frías) 2005. Chávez, Venezuela and the new Latin America. Ocean.

[80]

Guha, R. 1999. Elementary aspects of peasant insurgency in colonial India. Duke University Press.

[81]

Gutiérrez, G. 1988. A theology of liberation: history, politics, and salvation. SCM Press.

[82]

Gutiérrez, G. 1988. A theology of liberation: history, politics, and salvation. SCM Press.

[83]

Gutiérrez, G. et al. 2015. On the side of the poor: the theology of liberation. Orbis Books.

[84]

Hamdy, S.F. 2012. Strength and vulnerability after Egypt's Arab Spring uprisings. American Ethnologist. 39, 1 (Feb. 2012), 43–48. DOI:https://doi.org/10.1111/j.1548-1425.2011.01345.x.

[85]

Hegland, M.E. 2014. Days of revolution: political unrest in an Iranian village. Stanford University Press.

[86]

Hegland, M.E. 2014. Days of revolution: political unrest in an Iranian village. Stanford University Press.

[87]

Hermassi, E. 1999. Toward a comparative study of revolutions. Revolution : critical concepts in political science. Routledge. 58–81.

[88]

Hirslund, D. 2011. Revolutionary waiting: YCL cadres in Nepal's transition. Studies in Nepali

history and society. 16, 2 (2011), 229–270.

[89]

Hobsbawm, E.J. 1986. Chapter 1: Revolution. Revolution in History. R. Porter and M. Teich, eds. Cambridge University Press. 5–46.

[90]

Hobsbawm, E.J. 1959. Primitive rebels: studies in archaic forms of social movements in the 19th and 20th centuries. Manchester University press.

[91]

Holbraad, M. 2014. Revolución o muerte: Self-Sacrifice and the Ontology of Cuban Revolution. Ethnos. 79, 3 (May 2014), 365–387. DOI:https://doi.org/10.1080/00141844.2013.794149.

[92]

Holbraad, M. 2014. Revolución o muerte: Self-Sacrifice and the Ontology of Cuban Revolution. Ethnos. 79, 3 (May 2014), 365–387. DOI:https://doi.org/10.1080/00141844.2013.794149.

[93]

Holbraad, M. and Pedersen, M.A. 2012. Revolutionary securitization: an anthropological extension of securitization theory. International Theory. 4, 02 (Jul. 2012), 165–197. DOI:https://doi.org/10.1017/S1752971912000061.

[94]

Holloway, J. 2010. Change the world without taking power. Pluto Press.

[95]

Humphrey, C. 2008. Reassembling individual subjects: Events and decisions in troubled

times. Anthropological Theory. 8, 4 (2008), 357–380. DOI:https://doi.org/10.1177/1463499608096644.

[96]

Humphrey, C. 2008. Reassembling individual subjects: Events and decisions in troubled times. Anthropological Theory. 8, 4 (Dec. 2008), 357–380. DOI:https://doi.org/10.1177/1463499608096644.

[97]

Humphrey, C. 2003. Stalin and the Blue Elephant: Paranoia and Complicity in Post-Communist Metahistories. Transparency and conspiracy: ethnographies of suspicion in the new world order. Duke University Press. 26–34.

[98]

Hylton, F. et al. 2007. Revolutionary horizons: past and present in Bolivian politics. Verso.

[99]

Igor, C. 2014. The Body of the Colonel: Caricature and Incarnation in the Libyan Revolution. The political aesthetics of global protest: the Arab Spring and beyond. P. Werbner et al., eds. Edinburgh University Press. 93–120.

[100]

Igor, C. 2014. The Body of the Colonel: Caricature and Incarnation in the Libyan Revolution. The political aesthetics of global protest: the Arab Spring and beyond. P. Werbner et al., eds. Edinburgh University Press. 93–120.

[101]

James, C.L.R. 1989. Chapter 4: The San Domingo Masses Begin. The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution. Vintage Books.

[102]

James, C.L.R. 1989. The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution. Vintage Books.

[103]

Joel Robbins 2010. Anthropology, Pentecostalism, and the New Paul: Conversion, Event, and Social Transformation. South Atlantic Quarterly. 109, 4 (Spring 2010), 633–652. DOI:https://doi.org/10.1215/00382876-2010-010.

[104]

John Adams and Wood (ed.), G.S. 2011. Revolutionary Writings 1775-1783.

[105]

Joska Samuli Schielke 2015. Egypt in the future tense : hope, frustration, and ambivalence before and after 2011. Indiana University Press.

[106]

Kharkhordin, O. 1999. Revealing the self. The collective and the individual in Russia: a study of practices. University of California Press. 164–230.

[107]

Kharkhordin, O. 1999. Revealing the self: the indivudual as an object of knowledge and action. The collective and the individual in Russia: a study of practices. University of California Press. 164–230.

[108]

Khomeini, R. 2013. Islamic Government: Governance of the Jurist. The Institute for Compilation and Publication of Imam Khomeini's Works.

Khomeini, R. 2013. Islamic Government: Governance of the Jurist. The Institute for Compilation and Publication of Imam Khomeini's Works.

[110]

Khoury, P.S. and Kostiner, J. 1990. Tribes and state formation in the Middle East. University of California Press.

[111]

Kimmel, M.S. 1990. Revolution: a sociological interpretation. Polity.

[112]

Klein, N. 2005. No logo. Harper Perennial.

[113]

Koselleck, R. 1985. Chapter 1, Section 3: Historical criteria of the modern concept of revolution, in Futures past: on the semantics of historical time. Futures past: on the semantics of historical time. The MIT Press. 39–54.

[114]

Koselleck, R. 1985. Chapter I, Section 3: Historical Criteria of the Modern Concept of Revolution. Futures past: on the semantics of historical time. MIT Press. 39–54.

[115]

Koselleck, R. 1985. Chapter I, Section 3: Historical Criteria of the Modern Concept of Revolution. Futures past: on the semantics of historical time. MIT Press. 39–54.

[116]

Kwon, H. 2013. Time consciousness in North Korea's state security discourse. Times of security: ethnographies of fear, protest and the future. M. Holbraad and M.A. Pedersen, eds. Routledge.

[117]

Lan, D. 1985. Guns & rain: guerillas & spirit mediums in Zimbabwe. Currey.

[118]

Lan, D. 1985. Guns & rain: guerillas & spirit mediums in Zimbabwe. Currey.

[119]

Lan, D. 1985. Pages xv-xix, 3-8, 99-107, 225-228 of Guns and Rain. Guerrillas and Spirit Mediums in Zimbabwe. Guns & rain: guerillas & spirit mediums in Zimbabwe. Currey.

[120]

Lan, D. 1985. Part IV, Chapters 11 and 12. Guns & rain: guerillas & spirit mediums in Zimbabwe. Currey.

[121]

Le Goff, J. 1980. Time, work & culture in the Middle Ages. University of Chicago Press.

[122]

Lenin, V.I. 1919. The state and revolution: Marxist teaching on the state and the task of the proletariat in the revolution. G. Allen & Unwin, Itd.

[123]

Lévi-Strauss, C. 1966. History and Dialectic. The savage mind. Weidenfeld and Nicolson.

[124]

Lila Abu-Lughod 1989. Zones of Theory in the Anthropology of the Arab World. Annual

Review of Anthropology. 18, (1989), 267-306.

[125]

Malia, M.E. and Emmons, T. 2006. History's locomotives: revolutions and the making of the modern world. Yale University Press.

[126]

Malia, M.E. and Emmons, T. 2006. History's locomotives: revolutions and the making of the modern world. Yale University Press.

[127]

Mandela, N. 1973. No easy walk to freedom: articles, speeches and trial addresses of Nelson Mandela. Heinemann Educational.

[128]

Marx, K. 1954. Chapter 1: The eighteenth brumaire of Louis Bonaparte. The eighteenth brumaire of Louis Bonaparte. Progress.

[129]

Marx, K. et al. 2012. The Communist manifesto. Yale University Press.

[130]

Marx, K. 2012. The Eighteenth Brumaire of Louis Bonaparte. Cambridge University Press.

[131]

Marx, K. and Engels, F. 1976. The German ideology. Progress.

[132]

Mazzini, G. and Jones, T. 1966. The duties of man, and other essays. Dent.

[133]

McDonough, T. 2002. Guy Debord and the situationist international: texts and documents. MIT Press.

[134]

Michelutti, L. 2013. Sons of Krishna and sons of Bolivar: Charismatic kinship and leadership across India and Venezuela. Focaal. 2013, 67 (Jan. 2013). DOI:https://doi.org/10.3167/fcl.2013.670102.

[135]

Michelutti, L. 2016. 'We Are All Chavez': Charisma as an Embodied Experience. Latin American Perspectives. (Aug. 2016). DOI:https://doi.org/10.1177/0094582X16666023.

[136]

Mittermaier, A. 2014. Bread, Freedom, Social Justice: The Egyptian Uprising and a Sufi Khidima. Cultural Anthropology. 29, 1 (2014), 54–79. DOI:https://doi.org/10.14506/ca29.1.05.

[137]

Mittermaier, A. 2014. Bread, Freedom, Social Justice: The Egyptian Uprising and a Sufi Khidima. Cultural Anthropology. 29, 1 (2014), 54–79. DOI:https://doi.org/10.14506/ca29.1.05.

[138]

Montag, W. 1995. 'The Soul is the Prison of the Body': Althusser and Foucault, 1970-1975. Yale French Studies. 88 (1995). DOI:https://doi.org/10.2307/2930102.

[139]

Mottahedeh, R.P. 1987. The mantle of the prophet: religion and politics in Iran. Penguin.

[140]

Navaro-Yashin, Y. 2002. Faces of the state: secularism and public life in Turkey. Princeton University Press.

[141]

Nechaev, S.G. 1971. The catechism of the revolutionist. Kropotkin's Lighthouse Publications.

[142]

Nikolai Ssorin-Chaikov 2006. On Heterochrony: Birthday Gifts to Stalin, 1949. The Journal of the Royal Anthropological Institute. 12, 2 (2006), 355–375.

[143]

Nugent, D. 1993. Spent cartridges of revolution: an anthropological history of Namiquipa, Chihuahua. University of Chicago Press.

[144]

O'G Anderson, B.R. 1990. The idea of power in Javanese culture. Language and power: exploring political cultures in Indonesia. Cornell University Press. 17–77.

[145]

Paul Manning 2007. Rose-Colored Glasses? Color Revolutions and Cartoon Chaos in Postsocialist Georgia. Cultural Anthropology. 22, 2 (2007), 171–213.

[146]

Paul, S. Chapter 3. Letter of Saint Paul to the Colossians.

[147]

Paz, O. 1961. From Independence to Revolution. The labyrinth of solitude. Grove Press.

[148]

P.-J Proudhon 1989. General idea of the revolution in the nineteenth century. Pluto Press.

[149]

Plamper, J. 2012. The Stalin cult: a study in the alchemy of power. Hoover Institution, Stanford University.

[150]

Ponce de León, J. and Marcos 2001. Our word is our weapon: selected writings. Serpent's Tail.

[151]

Potter, S.H. and Potter, J.M. 1990. China's peasants. Cambridge University Press.

[152]

Review by:John Dunn 1982. Review: Understanding Revolutions. Ethics.92, 2 (1982), 299-315.

[153]

Rosendahl, M. 1997. Inside the revolution: everyday life in socialist Cuba. Cornell University Press.

[154]

Routon, K. 2010. Hidden powers of state in the Cuban imagination. University Press of Florida.

[155]

Saad, R. 2012. The Egyptian revolution: A triumph of poetry. American Ethnologist. 39, 1 (Feb. 2012), 63–66. DOI:https://doi.org/10.1111/j.1548-1425.2011.01348.x.

[156]

Sanders, T. and West, H.G. 2003. Power Revealed and Concealed in the New World Order. Transparency and conspiracy: ethnographies of suspicion in the new world order. Duke University Press. 1–37.

[157]

Sayyid Qutb 1990. Milestones. American Trust Publications.

[158]

Scheper-Hughes, N. and Bourgois, P.I. 2004. Violence in war and peace. Blackwell.

[159]

Schielke, J.S. 2015. Egypt in the future tense: hope, frustration, and ambivalence before and after 2011. Indiana University Press.

[160]

Schielke, S. 2015. Chapter 8: Condition: Normal. Egypt in the future tense : hope, frustration, and ambivalence before and after 2011. Indiana University Press. 307–344.

[161]

Schmitt, C. 2005. Political theology: four chapters on the concept of sovereignty. University of Chicago Press.

[162]

Schmitt, C. 2005. Political theology: four chapters on the concept of sovereignty. University of Chicago Press.

[163]

Scott, D. 2004. Chapter 2: Romanticism and the longing for anticolonial revolution. Conscripts of modernity: the tragedy of colonial enlightenment. Duke University Press. 58–97.

[164]

Scott, D. 2014. Omens of adversity: tragedy, time, memory, justice. Duke University Press.

[165]

Scott, D. 1995. REVOLUTION/THEORY/MODERNITY: Notes on the Cognitive-Political Crisis of Our Time. Social and Economic Studies. 44, 2 (1995), 1–23.

[166]

Scott, J.C. 1976. The moral economy of the peasant: rebellion and subsistence in Southeast Asia. Yale University Press.

[167]

Serulnikov, S. 2013. Revolution in the Andes: the age of Túpac Amaru. Duke University Press.

[168]

Shah, A. 2009. In search of certainty in revolutionary India. Dialectical Anthropology. 33, 3-4 (Dec. 2009), 271–286. DOI:https://doi.org/10.1007/s10624-009-9133-6.

[169]

	S	h	а	ri	
-					

'ati

'Ali

1980. Marxism and other Western Fallacies; An Islamic Critique. s.n.

[170]

Sieyès, E.J. et al. 1963. What is the Third Estate?. Pall Mall Press.

[171]

Sieyès, E.J. et al. 1963. What is the Third Estate?. Pall Mall Press.

[172]

Sivak, M. 2010. Evo Morales: the extraordinary rise of the first indigenous president of Bolivia. Palgrave Macmillan.

[173]

Skocpol, T. 2015. States and Social Revolutions: A Comparative Analysis of France, Russia, and China. Cambridge University Press.

[174]

Skocpol, T. 2015. States and Social Revolutions: A Comparative Analysis of France, Russia, and China. Cambridge University Press.

[175]

Starn, O. 1991. Missing the Revolution: Anthropologists and the War in Peru. Cultural Anthropology. 6, 1 (1991), 63–91.

[176]

Stern, S.J. 1987. New Approaches to the Study of Peasant Rebellions and Consciousness. Resistance, rebellion, and consciousness in the Andean peasant world, 18th to 20th centuries. University of Wisconsin Press. 3–25.

[177]

Tassi, N. An Aymara Cosmology of Revolution in Bolivia.

[178]

Tassi, N. Politics as "Walking". An Indigenous Fabric "Enlacing" the country.

[179]

Taussig, M.T. 1997. The magic of the state. Routledge.

[180]

The suspicious revolution: An interview with Talal Asad: 2011. http://blogs.ssrc.org/tif/2011/08/03/the-suspicious-revolution-interview-with-talal-asad/.

[181]

Thomas Gibson 1994. Ritual and Revolution: Contesting the State in Central Indonesia. Social Analysis: The International Journal of Social and Cultural Practice. 35 (1994), 61–83.

[182]

Thomassen, B. 2012. Notes towards an Anthropology of Political Revolutions. Comparative Studies in Society and History. 54, 3 (2012), 679–706. DOI:https://doi.org/10.1017/S0010417512000278.

[183]

Trotsky, L. 1991. Literature and revolution. RedWords.

[184]

Trotsky, L. and Eastman, M. 1997. The history of the Russian revolution. Pluto Press.

[185]

Valencia, C. 2015. We are the state!: barrio activism in Venezuela's Bolivarian Revolution. The University of Arizona Press.

[186]

Varzi, R. 2006. Chapter 1: The Image and the Hidden Master. Warring souls: youth, media, and martyrdom in post-revolution Iran. Duke University Press. 23–43.

[187]

Varzi, R. 2006. Warring souls: youth, media, and martyrdom in post-revolution Iran. Duke University Press.

[188]

Varzi, R. 2006. Warring souls: youth, media, and martyrdom in post-revolution Iran. Duke University Press.

[189]

Varzi, R. 2006. Warring souls: youth, media, and martyrdom in post-revolution Iran. Duke University Press.

[190]

Weber, M. 2015. Chapter 5: Discipline and Charisma. Weber's rationalism and modern society: new translations on politics, bureaucracy, and social stratification. T. Waters and D. Waters, eds. Palgrave Macmillan. 59–72.

[191]

Weber, M. 2015. Chapter 7: Politics as Vocation. Weber's rationalism and modern society: new translations on politics, bureaucracy, and social stratification. T. Waters and D. Waters, eds. Palgrave Macmillan. 129–198.

[192]

West, H.G. 2005. Kupilikula: governance and the invisible realm in Mozambique. University of Chicago Press.

[193]

West, H.G. 2005. Kupilikula: governance and the invisible realm in Mozambique. University of Chicago Press.

[194]

West, H.G. and Raman, P. 2009. Enduring socialism: explorations of revolution and transformation, restoration and continuation. Berghahn Books.

[195]

William Hinton et al. 2008. Fanshen: a Documentary of Revolution in a Chinese Village. Monthly Review PressNYU Press.

[196]

Winegar, J. 2012. The privilege of revolution: Gender, class, space, and affect in Egypt. American Ethnologist. 39, 1 (Feb. 2012), 67–70. DOI:https://doi.org/10.1111/j.1548-1425.2011.01349.x.

[197]

Wolf, E.R. 1973. Peasant wars of the twentieth century. Harper and Row.

[198]

Wolf, E.R. 1973. Peasant wars of the twentieth century. Harper and Row.

[199]

Worsley, P.M. 1961. The Analysis of Rebellion and Revolution in Modern British Social Anthropology. Science & Society. 25, 1 (1961), 26–37.

[200]

'You'll be late for the revolution!' An Anthropologist's Diary of the Egyptian Revolution and what followed: 2011. http://samuliegypt.blogspot.co.uk/.

[201]

Yurchak, A. 2015. Bodies of Lenin. Representations. 129, 1 (Feb. 2015), 116–157. DOI:https://doi.org/10.1525/rep.2015.129.1.116.

[202]

Yurchak, A. 2006. Everything was forever, until it was no more: the last Soviet generation. Princeton University Press.

[203]

Yurchak, A. 2006. Everything was forever, until it was no more: the last Soviet generation. Princeton University Press.

[204]

Zedong Mao 1893-1976. 1966. Quotations from Chairman Mao Tse-Tung. Foreign Languages Press.

[205]

Zizek, S. 1994. The Spectre of Ideology. Mapping ideology. Verso. 1-33.

[206]

Žižek, S. 2012. The year of dreaming dangerously. Verso.

[207]

Zygmunt Bauman 1994. A Revolution in the Theory of Revolutions? International Political Science Review / Revue internationale de science politique. 15, 1 (1994), 15–24.

[208]

1997. Between resistance and revolution. Rutgers University Press.