Highlighting the lives and experiences of marginalized communities, the select titles of this imprint draw from sociology, anthropology, law, and history, as well as from the traditions of journalism and advocacy, to reassess mainstream history and promote unconventional thinking about contemporary social and political issues. Their authors share the passion, commitment, and creativity of Executive Editor Naomi Schneider.
Blind Spot
The California Series in Public Anthropology emphasizes the anthropologist’s role as an engaged intellectual. It continues anthropology’s commitment to being an ethnographic witness, to describing, in human terms, how life is lived beyond the borders of many readers’ experiences. But it also adds a commitment, through ethnography, to reframing the terms of public debate—transforming received, accepted understandings of social issues with new insights, new framings.

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27. *Fresh Fruit, Broken Bodies: Migrant Farmworkers in the United States*, by Seth M. Holmes, PhD, MD

28. *Illegality, Inc.: Clandestine Migration and the Business of Bordering Europe*, by Ruben Andersson

29. *To Repair the World: Paul Farmer Speaks to the Next Generation*, by Paul Farmer

For my parents, Sherbanu and Ameer Keshavjee.

Born in apartheid South Africa, they brought us to a place that many in this world can only dream of and taught us to be courageous, persistent, and vigilant in the struggle for equity and justice.
The inner meaning of history . . . involves speculation and an attempt to get at the truth, subtle explanation of the causes and origins of existing things, and deep knowledge of the how and why of events. History, therefore, is firmly rooted in philosophy.

Ibn Khaldun, fourteenth-century historian, *The Muqaddimah*

Fyodor Pavlovitch was drunk when he heard of his wife’s death, and the story is that he ran out into the street and began shouting with joy, raising his hands to Heaven: “Lord, now lettest Thou Thy servant depart in peace,” but others say he wept without restraint like a little child, so much so that people were sorry for him, in spite of the repulsion he inspired. It is quite possible that both versions were true, that he rejoiced at his release, and at the same time wept for her who released him. As a general rule, people, even the wicked, are much more naïve and simple-hearted than we suppose. And we ourselves are, too.

Fyodor Dostoyevsky, *The Brothers Karamazov*