

Anthropological Knowledge Secrecy And Bolivip Papua New Guinea Exchanging Skin British Academy Postdoctoral Fellowship Monographs By Crook Tony 2007 11 11 Hardcover

The tropical forests of Oceania are an enduring source of concern for indigenous communities, for the migrants who move to them, for the states that encompass them within their borders, for the multilateral institutions and aid agencies, and for the non-governmental organisations that focus on their conservation. Grounded in the perspective of political ecology, contributors to this volume approach forests as socially alive spaces produced by a confluence of local histories and global circulations. In doing so, they collectively explore the multiple ways in which these forests come into view and therefore into being. Exploring the local dynamics within and around these forests provides an insight into regional issues that have global resonance. Intertwined as they are with cosmological beliefs and livelihoods, as sites of biodiversity and Western desire, these forests have been and are still being transformed by the interaction of foreign and local entities. Focusing on case studies from Papua New Guinea, the Solomon Islands and the Gambier Islands, this volume brings new perspectives on how Pacific Islanders continue to creatively engage with the various processes at play in and around their forests.

How to Read Ethnography is an invaluable guide to approaching anthropological texts. Laying bare the central conventions of ethnographic writing, it helps students to develop a critical understanding of texts and explains how to identify and analyse the core ideas in order to apply these ideas to other areas of study. Above all it enables students to read ethnographies anthropologically and to develop an anthropological imagination of their own. Combining lucid explanations with selections from key texts, this excellent guide is ideal reading for those new to the subject or in need of a refresher course. Includes excerpts from key ethnographies Offers balanced and progressive reader activities and exercises Provides reading exercises, a glossary and full chapter summaries Teaches an independent approach to the study of anthropology

Esta obra representa un esfuerzo por retomar el concepto de la peregrinación y repensarlo críticamente a la luz de nuevas investigaciones. Con este fin, ofrece trece estudios realizados en las más diversas regiones de México y el mundo, entre las que se incluyen el Centro de México y el Bajío, África sur-central y el Rif marroquí, el este de Asia (China imperial y contemporánea), la alta planicie del Tibet, los archipiélagos de Melanesia y Estados Unidos de América. Uno de los objetivos de esta compilación es problematizar nociones establecidas en torno al peregrinaje ofreciendo nuevas formas de entender la construcción y la experiencia de los paisajes culturales, la percepción del espacio, del desplazamiento y de la condición de la persona y el grupo, así como la creciente importancia del turismo y la migración en contextos transnacionales actuales.

Exploring the social complexities of the Frieda River Project in Papua New Guinea, this book tells the story of local stakeholder strategies on the eve of industrial development, told largely from the perspective of the Paiyamo - one of the project's so-called 'impact communities'. Engaging ideas of knowledge, belief and personhood, it explains how fifty years of encounters with exploration companies shaped the Paiyamo's aspirations, made them revisit and re-examine their past, and develop new strategies to move towards a better, more prosperous future.

Embarking on an ethnographic journey to the inner barrios of Havana among practitioners of Ifá, a prestigious Afro-Cuban tradition of divination, Truth in Motion reevaluates Western ideas about truth in light of the practices and ideas of a wildly different, and highly respected, model. Acutely focusing on Ifá, Martin Holbraad takes the reader inside consultations, initiations, and lively public debates to show how Ifá practitioners see truth as something to be not so much represented, as transformed. Bringing his findings to bear on the discipline of anthropology itself, he recasts the very idea of truth as a matter not only of epistemological divergence but also of ontological difference—the question of truth, he argues, is not simply about how things may appear differently to people, but also about the different ways of imagining what those things are. By delving so deeply into Ifá practices, Truth in Motion offers cogent new ways of thinking about otherness and how anthropology can navigate it.

How might the anthropological study of cosmologies – the ways in which the horizons of human worlds are imagined and engaged – illuminate understandings of the contemporary world? This book addresses this question by bringing together anthropologists whose research is informed by a concern with cosmological dimensions of social life in different ethnographic settings. Its overall aim is to reaffirm the value of the cosmological frame as a continuing source of analytical insight. Attending to the novel cosmological formations that emerge in such fields as modern markets, political landscapes, digital media and popular cinema, the book's key task is to explore how modern circumstances are constituted within the variable imagination of worlds and their horizons. It will be of interest to all students and researchers in anthropology, as well as scholars in fields as diverse as film studies, cultural studies, comparative religion, science and technology studies, and broader social theory.

Beiträge zur Völkerkunde.

Questions about how humans come to know themselves and their worlds have always been at the heart of anthropology, and are necessarily part of a broader intellectual history. This book brings together anthropologists to discuss how they come to know what they know about the societies they study.

Inspired by the work of world-renowned anthropologist Marilyn Strathern, this collection of essays features contributions from a range of internationally recognized scholars – including Strathern herself – which examine a range of methodologies and approaches to the anthropology of knowledge. The book investigates the production of knowledge through a variety of themes, centered on the question of the researcher's obligations and the requirements of knowledge. These range from the obligation to connect with local culture and existing anthropological knowledge, to the need to draw conclusions and circulate what has been learned. Taking up themes that are relevant for anthropology as a

whole – particularly the topic of knowledge and the ethics of knowing others, as well as the notion of the local in a global world – Knowledge and Ethics in Anthropology is key reading for students and scholars alike. A thorough introduction to the key concepts and terms used in Strathern's work is provided, making this a fantastic resource for anyone encountering her work for the first time.

Ethnographic case studies explore what it means to "belong" in Oceania, as contributors consider ongoing formations of place, self and community in connection with travelling, internal and international migration. The chapters apply the multi-dimensional concepts of movement, place-making and cultural identifications to explain contemporary life in Oceanic societies. The volume closes by suggesting that constructions of multiple belongings—and, with these, the relevant forms of mobility, place-making and identifications—are being recontextualized and modified by emerging discourses of climate change and sea-level rise.

Feminist research is informed by a history of breaking silences, of demanding that women's voices be heard, recorded and included in wider intellectual genealogies and histories. This has led to an emphasis on voice and speaking out in the research endeavour. Moments of secrecy and silence are less often addressed. This gives rise to a number of questions. What are the silences, secrets, omissions and and political consequences of such moments? What particular dilemmas and constraints do they represent or entail? What are their implications for research praxis? Are such moments always indicative of voicelessness or powerlessness? Or may they also constitute a productive moment in the research encounter? Contributors to this volume were invited to reflect on these questions. The resulting chapters are a fascinating collection of insights into the research process, making an important contribution to theoretical and empirical debates about epistemology, subjectivity and identity in research. Researchers often face difficult dilemmas about who to represent and how, what to omit and what to include. This book explores such questions in an important and timely collection of essays from international scholars.

This volume explores what phenomenology adds to the enterprise of anthropology, drawing on and contributing to a burgeoning field of social science research inspired by the phenomenological tradition in philosophy. Essays by leading scholars ground their discussions of theory and method in richly detailed ethnographic case studies. The contributors broaden the application of phenomenology in anthropology beyond the areas in which it has been most influential—studies of sensory perception, emotion, bodiliness, and intersubjectivity—into new areas of inquiry such as martial arts, sports, dance, music, and political discourse.

Epistemology poses particular problems for anthropologists whose task it is to understand manifold ways of being human. Through their work, anthropologists often encounter people whose ideas concerning the nature and foundations of knowledge are at odds with their own. Going right to the heart of anthropological theory and method, this volume discusses issues that have vexed practicing anthropologists for a long time. The authors are by no means in agreement with one another as to where the answers might lie. Some are primarily concerned with the clarity and theoretical utility of analytical categories across disciplines; others are more inclined to push ethnographic analysis to its limits in an effort to demonstrate what kind of sense it can make. All are aware of the much-wanted differences that good ethnography can make in explaining the human sciences and philosophy. The contributors show a continued commitment to ethnography as a profoundly radical intellectual endeavor that goes to the very roots of inquiry into what it is to be human, and, to anthropology as a comparative project that should be central to any attempt to understand who we are.

Anthropological Knowledge, Secrecy, and Bolivip, Papua New Guinea Exchanging Skin

Battling the Buddha of Love is a work of advocacy anthropology that explores the controversial plans and practices of the Maitreya Project, a transnational Buddhist organization, as it sought to build the "world's tallest statue" as a multi-million-dollar "gift" to India. Hoping to forcibly acquire 750 acres of occupied land for the statue park in the Kushinagar area of Uttar Pradesh, the Buddhist statue planners ran into obstacle after obstacle, including a full-scale grassroots resistance movement of Indian farmers working to "Save the Land." Falcone sheds light on the aspirations, values, and practices of both the Buddhists who worked to construct the statue, as well as the Indian farmer-activists who tirelessly protested against the Maitreya Project. Because the majority of the supporters of the Maitreya Project statue are converts to Tibetan Buddhism, individuals Falcone terms "non-heritage" practitioners, she focuses on the spectacular collision of cultural values between small agriculturalists in rural India and transnational Buddhists hailing from Portland to Pretoria. She asks how could a transnational Buddhist organization committed to compassionate practice blithely create so much suffering for impoverished rural Indians.

Falcone depicts the cultural logics at work on both sides of the controversy, and through her examination of these logics she reveals the divergent, competing visions of Kushinagar's potential futures. Battling the Buddha of Love traces power, faith, and hope through the axes of globalization, transnational religion, and rural grassroots activism in South Asia, showing the unintended local consequences of an international spiritual development project.

Corporations are among the most powerful institutions of our time, but they are also responsible for a wide range of harmful social and environmental impacts. Consequently, political movements and nongovernmental organizations increasingly contest the risks that corporations pose to people and nature. Mining Capitalism examines the strategies through which corporations manage their relationships with these critics and adversaries. By focusing on the conflict over the Ok Tedi copper and gold mine in Papua New Guinea, Stuart Kirsch tells the story of a slow-moving environmental disaster and the international network of indigenous peoples, advocacy groups, and lawyers that sought to protect local rivers and rain forests. Along the way, he analyzes how corporations promote their interests by manipulating science and invoking the discourses of sustainability and social responsibility. Based on two decades of anthropological research, this book is comparative in scope, showing readers how similar dynamics operate in other industries

around the world.

What is creativity? What is the relationship between work life and personal life? How is it possible to live truthfully in a world of contradiction and compromise? These deep and deeply personal questions spring to the fore in Thomas Yarrow's vivid exploration of the life of architects. Yarrow takes us inside the world of architects, showing us the anxiety, exhilaration, hope, idealism, friendship, conflict, and the personal commitments that feed these acts of creativity. Architects rethinks "creativity," demonstrating how it happens in everyday practice. It highlights how the pursuit of good architecture, relates to the pursuit of a good life in intimate and individually specific ways. And it reveals the surprising and routine social negotiations through which designs and buildings are actually made.

This study of one of the most enigmatic cultures in the world looks at the nature of knowledge in the Min area of Papua New Guinea (where sharing knowledge is believed to be like exchanging skin), and uses these understandings to consider our own anthropological notions of knowledge.

Margaret Mead und Gregory Bateson gehörten in den 1930er und 1940er Jahren zu den führenden Vertretern der Cultural Anthropology in den USA. Die Anthropologie bot ihnen nicht nur einen Schlüssel, um das Verhältnis von »culture« und »personality« besser zu verstehen, sondern diente ihnen ebenso als Werkzeug, um die Haltung der amerikanischen Bevölkerung mit Blick auf den Zweiten Weltkrieg abzustimmen und ihre Feinde zu bekämpfen. So glaubte das Wissenschaftlerpaar daran, dass nur durch Arbeit an der Kultur der Aufbau einer friedlichen Welt gelingen könne. Diesen Selbst- und Weltdeutungspraktiken spürt Thilo Neidhöfer am Beispiel ihrer Ehe nach.

This book provides the first systematic presentation of anthropology's 'ontological turn', placing it in the landscape of contemporary social theory.

Why we do what we do is a matter of great interest to everyone, and everyone seems to have had their say about it – philosophers, sociologists, anthropologists, psychologists, economists, and historians perhaps the most, case by case. Occasionally the specialists have offered their ideas to a general readership, but mostly they prefer to speak to and with their fellows in their particular disciplines. To evaluate and compare their findings in a cross-disciplinary way is now for the first time attempted, by Ramsay MacMullen. Emeritus history professor from Yale University, he is the recipient of various academic awards, including a lifetime Award for Scholarly Distinction from the American Historical Association

The Pacific region presents a huge diversity of cultural forms, which have fuelled some of the most challenging ethnographic work undertaken in the discipline. But this challenge has come at a cost. Culture, often reconfigured as 'custom', has often served to trap the people of the Pacific in the past of cultural reproduction, where everything is what it has always been, or worse-outdated, outmoded and destined for modernization. Pacific Futures asks how our understanding of social life in the Pacific would be different if we approached it from the perspective of the futures which Pacific people dream of, predict or struggle to achieve, not the reproduction of cultural tradition. From Christianity to gambling, marriage to cargo cult, military coups to reflections on childhood fishing trips, the contributors to this volume show how Pacific people are actively shaping their lives with the future in mind.

Questions regarding the origins, mobility, and effects of analytical concepts continue to emerge as anthropology endeavors to describe similarities and differences in social life around the world. Cutting and Connecting rethinks this comparative enterprise by calling in a conceptual debt that theoretical innovations from Melanesian anthropology owe to network analysis originally developed in African contexts. On this basis, the contributors adopt and employ concepts from recent studies of Melanesia to analyze contemporary life on the African continent and to explore how this exchange influences the borrowed anthropological perspectives. By focusing on ways in which networks are cut and connections are made, these empirical investigations show how particular relationships are created in today's Africa. In addition, the volume aims for an approach that recasts relationships between theory and place and concepts and ethnography, in a manner that destabilizes the distinction between fieldwork and writing.

Social and Cultural Anthropology: the Key Concepts is an easy to use A-Z guide to the central concepts that students are likely to encounter in this field. Now fully updated, this third edition includes entries on: Material Culture Environment Human Rights Hybridity Alterity Cosmopolitanism Ethnography Applied Anthropology Gender Cybernetics With full cross-referencing and revised further reading to point students towards the latest writings in Social and Cultural Anthropology, this is a superb reference resource for anyone studying or teaching in this area.

A World of Many Worlds is a search into the possibilities that may emerge from conversations between indigenous collectives and the study of science's philosophical production. The contributors explore how divergent knowledges and practices make worlds. They work with difference and sameness, recursion, divergence, political ontology, cosmopolitics, and relations, using them as concepts, methods, and analytics to open up possibilities for a pluriverse: a cosmos composed through divergent political practices that do not need to become the same.

Contributors. Mario Blaser, Alberto Corsín Jiménez, Déborah Danowski, Marisol de la Cadena, John Law, Marianne Lien, Isabelle Stengers, Marilyn Strathern, Helen Verran, Eduardo Viveiros de Castro

"Abject Relations presents an alternative approach to anorexia, through detailed ethnographic investigations. Megan Warin looks at the heart of what it means to live with anorexia on a daily basis. Unraveling anorexia's complex relationships and contradictions, Warin provides a new theoretical perspective rooted in a socio-cultural context of bodies and gender. Abject Relations departs from conventional psychotherapy approaches and offers a different logic, one that involves the shifting forces of power, disgust, and desire and provides new ways of thinking that may have implications for future treatment regimes." --Publisher.

Bringing together scholarship from across the social sciences and humanities, this handbook critically examines the relationship between society and outer space, exploring the history, present and future of outer space and the place of humans within it.

The inhabitants of Pororan Island, a small group of 'saltwater people' in Papua New Guinea, are intensely interested in the movements of persons across the island and across the sea, both in their everyday lives as fishing people and on ritual occasions. From their observations of human movements, they take their cues about the current state of social relations. Based on detailed ethnography, this study engages current Melanesian anthropological theory and argues that movements are the Pororans' predominant mode of objectifying relations. Movements on Pororan Island are to its inhabitants what roads are to 'bush people' on the nearby larger island, and what material objects and images are to others elsewhere in Melanesia. From this vantage point, the study contributes to some longstanding debates about matrilineal kinship, rank, gender, and mortuary rites in Melanesia.

The concept of relation holds a privileged place in how anthropologists think and write about the social and cultural lives they study. In Relations, eminent anthropologist Marilyn Strathern provides a critical account of this key concept and its usage and significance in the English-speaking world. Exploring relation's changing articulations and meanings over the past three centuries, Strathern shows how the historical idiosyncrasy of using an epistemological term for kinspersons ("relatives") was bound up with evolving ideas about knowledge-making and kin-

making. She draws on philosophical debates about relation—such as Leibniz's reaction to Locke—and what became its definitive place in anthropological exposition, elucidating the underlying assumptions and conventions of its use. She also calls for scholars in anthropology and beyond to take up the limitations of Western relational thinking, especially against the background of present ecological crises and interest in multispecies relations. In weaving together analyses of kin-making and knowledge-making, Strathern opens up new ways of thinking about the contours of epistemic and relational possibilities while questioning the limits and potential of ethnographic methods.

What does it mean to know something - scientifically, anthropologically, socially? What is the relationship between different forms of knowledge and ways of knowing? How is knowledge mobilised in society and to what ends? Drawing on ethnographic examples from across the world, and from the virtual and global 'places' created by new information technologies, *Anthropology and Science* presents examples of living and dynamic epistemologies and practices, and of how scientific ways of knowing operate in the world. Authors address the nature of both scientific and experiential knowledge, and look at competing and alternative ideas about what it means to be human. The essays analyze the politics and ethics of positioning 'science', 'culture' or 'society' as authoritative. They explore how certain modes of knowing are made authoritative and command allegiance (or not), and look at scientific and other rationalities - whether these challenge or are compatible with science.

In the village of Funar, located in the central highlands of Timor-Leste, the disturbing events of the twenty-four-year-long Indonesian occupation are rarely articulated in narratives of suffering. Instead, the highlanders emphasize the significance of their return to the sacred land of the ancestors, a place where "gold" is abundant and life is thought to originate. On one hand, this collective amnesia is due to villagers' exclusion from contemporary nation-building processes, which bestow recognition only on those who actively participated in the resistance struggle against Indonesia. On the other hand, the cultural revival and the privileging of the ancestral landscape and traditions over narratives of suffering derive from a particular understanding of how human subjects are constituted. Before life and after death, humans and the land are composed of the same substance; only during life are they separated. To recover from the forced dislocation the highlanders experienced under the Indonesian occupation, they thus seek to reestablish a mythical, primordial unity with the land by reinvigorating ancestral practices. Never leaving out of sight the intense political and emotional dilemmas imposed by the past on people's daily lives, *The Land of Gold* seeks to go beyond prevailing theories of postconflict reconstruction that prioritize human relationships. Instead, it explores the significance of people's affective and ritual engagement with the environment and with their ancestors as survivors come to terms with the disruptive events of the past.

Domesticates play a central part both in the everyday and ritual life of the Maenge people of New Britain. Maenge relationship to this category of plants is here analysed through their horticultural techniques, their systems of classification and appellation, their utilisations and finally through myths and rites. Gardening techniques as well as the systems of classification and appellation emphasise the importance of the notion of cultivar in Maenge eyes. While the taxonomy of domesticates is relatively shallow, keys are built by taking into account minute differences between cultivars, as is shown with reference to taro and cordyline. As men may receive names of taro cultivars or give their own names to cultivated trees, the boundaries between nature and culture are suppressed: domesticates appear as part of humans' culture, a point made even clearer by the attribution of a soul to cultigens since this soul endows them with powers similar to those of men: ability of feeling, agency. The distinction between hot and cold categories is fundamental for an understanding of Maenge medicine and gardening rites. The category of the rotten is also essential for a population of gardeners who fully recognise the part played by rotten matter in rebuilding the topsoil during the fallow period. Gardens, in the Maenge setting, thus appear not only as food reserves but as laboratories where experiments are ceaselessly going on as well as sanctuaries. Gardening provides not only social prestige but intellectual and aesthetic pleasures.

Colonial exploration continues, all too often, to be rendered as heroic narratives of solitary, intrepid explorers and adventurers. This edited collection contributes to scholarship that is challenging that persistent mythology. With a focus on Indigenous brokers, such as guides, assistants and mediators, it highlights the ways in which nineteenth-century exploration in Australia and New Guinea was a collective and socially complex enterprise. Many of the authors provide biographically rich studies that carefully examine and speculate about Indigenous brokers' motivations, commitments and desires. All of the chapters in the collection are attentive to the specific local circumstances as well as broader colonial contexts in which exploration and encounters occurred. This collection breaks new ground in its emphasis on Indigenous agency and Indigenous-explorer interactions. It will be of value to historians and others for a very long time. — Professor Ann Curthoys, University of Sydney In bringing together this group of authors, the editors have brought to histories of colonialism the individuality of these intermediaries, whose lives intersected colonial exploration in Australia and New Guinea. — Dr Jude Philp, Macleay Museum

This book is a part of the Ritual Studies Monograph series. This collection of original essays critically examines the relationship between ritual, embodiment, and social change in the South Pacific. Over the past few decades, the societies of Melanesia have undergone profound and revolutionary social change. Encounters with colonialism, postcolonialism, and the forces of globalization have put indigenous peoples in touch with processes of state formation, late capitalist culture, and the emergence of a complex network of transnational identities. In addition to shaping the contours of the nation state, these developments are having a profound impact on the nature of embodied experience. In recent years, many Melanesian societies have witnessed the rise of charismatic Christianity, changing gender configurations, and the growing use of consumerism as a means of defining new social and political hierarchies. *Embodying Modernity and Postmodernity* provides detailed analyses of those social changes that are becoming part of contemporary Melanesia. Written by scholarly experts with first-hand fieldwork experience, this volume furnishes novel insights concerning the social implications of modernity and postmodernity. More specifically, it addresses two interrelated themes: how the rise of new social and economic forms has influenced the ways in which Melanesians think about, experience and act upon their bodies, and the ways in which these new forms of bodily experience contribute to the emergence of new social and cultural identities.

Coyote Anthropology shatters anthropology's vaunted theories of practice and offers a radical and comprehensive alternative for the new century. Building on his seminal contributions to symbolic analysis, Roy Wagner repositions anthropology at the heart of the creation of meaning—in terms of what anthropology perceives, how it goes about representing its subjects, and how it understands and legitimizes itself. Of particular concern is that meaning is comprehended and created through a complex and continually unfolding process predicated on what is not there—the unspoken, the unheard, the unknown—as much as on what is there. Such powerful absences, described by Wagner as “anti-twins,” are crucial for the invention of cultures and any discipline that proposes to study them. As revealed through conversations between Wagner and Coyote, Wagner's anti-twin, a coyote anthropology should be as much concerned with absence as with presence if it is to depict accurately the dynamic and creative

worlds of others. Furthermore, Wagner suggests that anthropologists not only be aware of what informs and conditions their discipline but also understand the range of necessary exclusions that permit anthropology to do what it does. Sly and enticing, probing and startling, Coyote Anthropology beckons anthropologists to draw closer to the center of all things, known and unknown.

L'anthropologie proposée dans cet ouvrage met au centre de sa réflexion le terrain ethnographique comme induisant, de fait, la mise en place de relations intersubjectives complexes qui participent à et pèsent sur l'enquête ainsi que sur la production du savoir. Les régimes d'engagement de l'anthropologue avant, pendant et après son enquête constituent alors un questionnement nécessaire et fondamental pour l'exercice du métier et la compréhension des mondes sociaux. Les auteurs évoquent tour à tour comment ils se sont trouvés pris dans des interrelations qui les ont conduits à omettre certains aspects contradictoires, dérangement ou compromettants des situations observées. Tous ont entrepris une démarche critique et réflexive sur leurs expériences de terrain et leurs rencontres et ont cherché à comprendre comment elles ont influencé à la fois leur raisonnement anthropologique et les modalités d'écriture au moment de la restitution de leur recherche. Cette étude des situations et des relations tissées sur le terrain permet alors de comprendre comment les humains donnent sens à leur monde et décident de leurs actes. Cet ouvrage interroge ainsi, entre empirie et théorie, les modes de connaissance et les formes d'expérience au fondement du savoir anthropologique.

This volume explores current issues in national and international policy, business and capitalism and economic theory and behavior specifically pertaining to Brazil. The underlying theme running through the collection is the steady encroachment of neoliberalism into economic policy and practice, and the impact this has had on everyday ways of life.

Thus far an 'agent' in the social sciences has always meant someone whose actions bring about change. In this volume, the editors challenge this position and examine the possibility that agency is not a solely human property. Instead, this collection of archaeologists, anthropologists, sociologists and other social scientists explores the symbiotic relationships between humans and material entities (a key opening a door, a speed bump raising a car) as they engage with one another.

[Copyright: 79db84a54dcde439ec42c00d79b78feb](https://www.amazon.com/dp/B000APR000)