



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, bodilyness, and intersubjectivity—into new areas of inquiry such as martial arts, sports, dance, music, and political discourse.

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.

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

*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.

*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



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 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.

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.

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.

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.

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.

Beiträge zur Völkerkunde.

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.

*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. Disclosure is a frequently used but rarely interrogated concept in health and social welfare. Abuse, disability, sexuality and health status can be ‘disclosed’ to peers and professionals, and on some occasions, disclosure is a requirement and not a choice. This innovative collection examines the new social and political implications of disclosure practices in health and illness. We make our identities and our connections with others by sharing life stories, experiences and innermost desires and are often asked to disclose facts about our lives, bodies and minds, at times with unintended consequences. Yet how and what, why and when people ‘disclose’ – and perceive, question and expose – and in what ways, has rarely received critical analytic attention. The contributors take up these problems by foregrounding the many shades of disclosure: from the secret, through the telling of diagnosis, to the more prosaic sharing of narratives from everyday life. The processes and implications of disclosing are addressed in areas such as: illness trajectories and end-of-life decisions; ethical research practices; medical procedures; and interpersonal relationships. Exploring the idea of disclosure as a moral imperative and a social act, this book offers a diverse range of empirical case studies, social theories and methodological insights to show how dominant and normative understandings of social relationships and their obligations shape our understanding of acts of disclosure, enquiry and exposure. It will be of interest to students and academics with an interest in narrative studies, medical anthropology, bioethics, health psychology, health studies and the sociology of health and illness.

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.

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.

"*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.

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