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This volume explores current issues in national and

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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.

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

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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.

"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

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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.

Science in the Forest, Science in the Past: Further Interdisciplinary Explorations comprises of papers from the second of two workshops involving a group of scholars united in the conviction that the great diversity of knowledge claims and practices for which we have evidence must be taken seriously in their own terms rather than by the yardstick of Western modernity.

Bringing to bear social anthropology, history and philosophy of science, computer science, classics and sinology among other fields, they argue that the use of such dismissive labels as ‘magic’, ‘superstition’ and the ‘irrational’ masks rather than solves the problem and reject counsels of despair which assume or argue that radically alien beliefs are strictly unintelligible to outsiders and can be understood only from within the system in question. At the same time, they accept that how to proceed to a better understanding of the data in question poses a formidable challenge. Key problems identified in the inaugural workshop, whose proceedings

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*were published in HAU: Journal of Ethnographic Theory
(2019) and in HAU Books (2020), provided the basis for
asking how obvious pitfalls might be avoided and a new
or revised framework within which to pursue these
problems proposed. The chapters in this book were
originally published in Interdisciplinary Science Reviews.
Ritual, Praxis, and Social Change in Melanesia
Anthropology and Science
Anthropological Knowledge, Secrecy and Bolivip, Papua
New Guinea
2010
Architects*

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Collaborative Damage

Knowledge and Ethics in Anthropology

***A Journal of the Department of Social Anthropology,
Cambridge University***

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.

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

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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. Embarking on an ethnographic journey to the inner

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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

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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.

Este libro ofrece uno de los primeros estudios pormenorizados sobre las relaciones humano-ambientales de una pequeña comunidad austronesia de Melanesia insular: las islas Torres, situadas en una gran frontera marítima entre

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Vanuatu e Islas Salomón. A través de una minuciosa exploración histórica y antropológica de los conceptos de persona, territorio y medio ambiente en Islas Torres, el autor explica cómo los habitantes de este complejo microcosmos oceánico, este "entramado de islas", se producen a sí mismos y su mundo.

Abject Relations

Towards a Non-Anthropocentric Approach

The Recursive Anthropology of Cuban Divination

The Palgrave Handbook of Society, Culture and
Outer Space

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Material Agency

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Un entramado de islas:

Mining Capitalism

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

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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

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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.

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

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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.

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

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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.

Why Do We Do What We Do?

The anthropology of worlds

Cutting and Connecting

Tropical Forests Of Oceania

An Anthropological Exposition

Revealing the Invisible Mine

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Brokers and boundaries

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.

Battling the Buddha of Love is a work of advocacy

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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

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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

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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.

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

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anthropologists to discuss how they come to know
what they know about the societies they study.

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

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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.

Social and Cultural Anthropology: The Key Concepts

The Land of Gold

Theorizing Relations in Indigenous South America

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Embodying Modernity and Postmodernity

Anthropological Approaches to Crafting Experience
and Knowledge

'Afrinesian' Perspectives on Networks, Relationality,
and Exchange

An Experimental Ethnography of Chinese
Globalization

Colonial exploration continues, all too often, to be
rendered as heroic narratives of solitary, intrepid
explorers and adventurers. This edited collection

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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

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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

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

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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

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the distinction between fieldwork and writing.

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

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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 Post-Modernity provides detailed
analyses of those social changes that are becoming part
of contemporary Melanesia. Written by 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

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bodies, and the ways in which these new forms of bodily experience contribute to the emergence of new social and cultural identities. This book is part of the Ritual Studies Monograph Series, edited by Pamela J. Stewart and Andrew Strathern, Department of Anthropology, University of Pittsburgh. "While this volume will be of particular interest for regional specialists and theorists of the body, it also makes important contributions to historical analysis of colonial and post-colonial interpretations of modernity and ritual studies. The editor also deserves credit for bringing together a cohesive text, one in which the articles usefully speak to and complement one another." -- Anthropological Forum

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"This book is a must read for scholars of Melanesia and
all scholars of the Anthropology of the Body. There is
much to be gleaned theoretically from these

ethnographically rich essays." -- Oceania

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

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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

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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.

A: Autoren. B: Rezensenten

Projects, Politics and Interests

A Cultural Biography of the Greatest Statue Never Built

The Challenge of Epistemology

Post-Conflict Recovery and Cultural Revival in

Independent Timor-Leste

Movement, Place-Making and Multiple Identifications

Belonging in Oceania

A Melanesian Island Ethnography

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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

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**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**

**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),

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**and look at scientific and other rationalities -
whether these challenge or are compatible with
science.**

**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**

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Cultural Anthropology, this is a superb reference resource for anyone studying or teaching in this area.

Edited by Marcelo González Gálvez, Piergiorgio Di Giminiani and Giovanna Bacchiddu

Coyote Anthropology

Battling the Buddha of Love

Anthropological Enquiries Into Policy, Debt, Business And Capitalism

Saltwater Sociality

Science in the Forest, Science in the Past

How to Read Ethnography

Exchanging Skin

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

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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.

Collaborative Damage is an experimental ethnography of Chinese globalization that compares data from two frontlines of China's global intervention—sub-Saharan Africa and Inner/Central Asia. Based on their fieldwork on Chinese infrastructure and resource-extraction projects in Mozambique and Mongolia, Mikkel Bunkenborg, Morten Nielsen, and Morten Axel Pedersen provide new empirical insights into neocolonialism and Sinophobia in the Global South. The core argument in

Collaborative Damage is that the different participants studied in the globalization processes—local workers and cadres; Chinese managers and entrepreneurs; and the authors themselves, three Danish anthropologists—are intimately linked in paradoxical partnerships of mutual incomprehension. The authors call this "collaborative damage," which crucially refers not only to the misunderstandings and conflicts they observed in the field, but also to their own failure to agree about how to interpret the data. Via in-depth case studies and tragicomical tales of friendship, antagonism, irresolvable differences, and carefully maintained indifferences across disparate Sino-local worlds in Africa and Asia,

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Collaborative Damage tells a wide-ranging story of
Chinese globalization in the twenty-first century.

*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*

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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.

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,

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*and develop new strategies to move towards a better,
more prosperous future.*

Social Complexities of an Undeveloped Mining Project

Truth in Motion

Phenomenology in Anthropology

The Ontological Turn

Ways of Knowing

The Relationship Between Corporations and Their Critics

Further Interdisciplinary Explorations

Motivation in History and the Social Sciences

*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

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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

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of epistemic and relational possibilities while questioning the limits and potential of ethnographic methods.

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.

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

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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.

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

Portraits of a Practice

Everyday Worlds of Anorexia

Anthropological Perspectives

A World of Many Worlds

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A Sense of Perspective

Epistemologies in Practice

An Anthropological Account

Framing cosmologies

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.

Whether invented, discovered, implicit, or directly addressed, relations remain the main focus of most anthropological inquiries. These relations, once

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conceptualized in ethnographic fieldwork as self-evident connections between discrete social units, have been increasingly explored through local ontological theories.

This collected volume explores how ethnographies of indigenous South America have helped to inspire this analytic shift, demonstrating the continued importance of ethnographic diversity. Most importantly, this volume asserts that comparative ethnographic research can help illustrate complex questions surrounding relations vis-à-vis the homogenizing effects of modern coloniality.

How to Read Ethnography is an invaluable guide to approaching anthropological texts. Laying bare the central

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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
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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

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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.

Persona, medio ambiente y cambio clim á tico en el
pac í fico occidental

Feminist Reflections

Relations

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Obligations and Requirements

U.C. Davis Law Review

Cambridge Anthropology

Pacific Futures

Secrecy and Silence in the Research Process

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

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*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*