

## Knowledge And Practice In Mayotte Local Discourses Of Islam Sorcery And Spirit Possession Anthropological Horizons

An exploration of the diversity and complexity of 'everyday' lived religion among Muslims in a zongo community in Ghana.

What do we talk about when we talk about "religion"? Is it an array of empirical facts about historical human civilizations? Or is religion what is in essence unpredictable—perhaps the very emergence of the new? In what ways are the legacies of religion—its powers, words, things, and gestures—reconfiguring themselves as the elementary forms of life in the twenty-first century? Given the Latin roots of the word religion and its historical Christian uses, what sense, if any, does it make to talk about "religion" in other traditions? Where might we look for common elements that would enable us to do so? Has religion as an overarching concept lost all its currency, or does it ineluctably return—sometimes in unexpected ways—the moment we attempt to do without it? This book explores the difficulties and double binds that arise when we ask "What is religion?" Offering a marvelously rich and diverse array of perspectives, it begins the task of rethinking "religion" and "religious studies" in a contemporary world. Opening essays on the question "What is religion?" are followed by clusters exploring the relationships among religion, theology, and philosophy and the links between religion, politics, and law. Pedagogy is the focus of the following section. Religion is then examined in particular contexts, from classical times to the present Pentacostal revival, leading into an especially rich set of essays on religion, materiality, and mediatization. The final section grapples with the ever-changing forms that "religion" is taking, such as spirituality movements and responses to the ecological crisis.

Featuring the work of leading scholars from a wide array of disciplines, traditions, and cultures, Religion: Beyond a Concept will help set the agenda for religious studies for years to come. It is the first of five volumes in a collection entitled The Future of the Religious Past, the fruit of a major international research initiative funded by the Netherlands Organization for Scientific Research. The Friday Masowe apostolics of Zimbabwe refer to themselves as "the Christians who don't read the Bible." They claim they do not need the Bible because they receive the Word of God "live and direct" from the Holy Spirit. In this insightful and sensitive historical ethnography, Matthew Engelke documents how this rejection of scripture speaks to longstanding concerns within Christianity over mediation and authority. The Bible, of course, has been a key medium through which Christians have recognized God's presence. But the apostolics perceive scripture as an unnecessary, even dangerous, mediator. For them, the materiality of the Bible marks a distance from the divine and prohibits the realization of a live and direct faith. Situating the Masowe case within a broad comparative framework, Engelke shows how their rejection of textual authority poses a problem of presence—which is to say, how the religious subject defines, and claims to construct, a relationship with the spiritual world through the semiotic potentials of language, actions, and objects. Written in a lively and accessible style, A Problem of Presence makes important contributions to the anthropology of Christianity, the history of religions in Africa, semiotics, and material culture studies.

Theories of illness and therapy since Freud have included the possibility that sufferers are complicit in their conditions. The studies in this volume explore the ways in which illness and therapy may be characterized as sites at which ironies of the human condition are produced, encountered, acknowledged – or discounted in favor of more literal readings. They ask what these sites can teach us about questions of human agency and about the broader importance of irony for theory. Encompassing a variety of perspectives, the contributors included in *Illness and Irony* apply theories of irony to a myriad of cultural contexts, ranging from Freud's consulting room and the Lacanian clinics of Buenos Aires to fright illness in a Yemeni village and spirit possession on the island of Mayotte. An introductory chapter by Michael Lambek establishes a contextual viewpoint on irony, arising from the writings of Thomas Mann, Alexander Nehamas and others. Vincent Crapanzano concludes the volume by linking the contributions to current debates about irony in rhetoric, linguistics and comparative literature.

In *The Weight of the Past* , Michael Lambek explores the complex ways that history shapes, constrains, and enables daily life. Focusing on ritual performances of spirit mediumship in a multifaceted religious landscape, Lambek's analysis reveals the multiple ways that Sakalava 'bear' history. In Mahajanga, Madagascar, to bear history is at once a weighty obligation, a creative re-birthing, a scrupulous cultivation, and an exuberant performance of the past. To bear history is to serve and to suffer it, but also to be informed, enlightened, and sanctified. Royal ancestors emerge in spirit mediums to comment on the present from multiple voices and generate a refracted, ironic historical consciousness. This book describes the division of labour, creative production (poiesis), and ethical practice (phronesis) entailed in imagining, embodying, and serving the past. It is at once a vivid ethnography of Sakalava life and a significant intervention in anthropological debates on culture and history, structure and practice, advocating a theoretical approach informed by Aristotelian categories of understanding. Ethnographically rich and engagingly written, this book will be essential reading for courses in the anthropology of religion, ritual, or historical consciousness.

Ways of Knowing
The Pursuit of Certainty
Ripples of Reform
Pious Practice and Secular Constraints
New Directions, New Approaches

Local Discourses of Islam, Sorcery and Spirit Possession
Investigating Local Knowledge

"The best book-length study of colonial memory available... Cole provides a way out of the dichotomy in which memory is viewed as either individual or 'collective.'"—Rosalind Shaw, coeditor of *Syncretism/Anti-Syncretism: The Politics of Religious Synthesis* "A remarkably lucid and self-assured analysis of social memory. . . The book is a pleasure to read."—Michael Lambek, author of *Knowledge and Practice in Mayotte*

*Islam, Memory, and Morality in Yemen* tells a story of a Yemeni hereditary elite which was overthrown in the 1962 revolution in North Yemen. For over a millennium, they had enjoyed exclusive rights to the leadership of the Imamate, the religiously sanctioned state. Following the violent removal from power of King Faysal of Iraq in 1958, the overthrow of the Yemeni Imamate - the longest lasting Hashimite rule in the Middle East - confirmed the decline of Hashimite power (held by ruling generations claiming descent from the Prophet Muhammad). However, rather than concentrating on recent political history, *Islam, Memory, and Morality in Yemen* highlights the personal predicament of those targeted by the revolution, in which they served as the foil for the new regime's moral and political ascendancy. Focusing on the cultural politics of memory, the book explores how members of the elite remember in the process of making sense of their current lives and formulating responses to adversity.

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In recent years memory has attracted increasing attention. From analyses of electronic communication and the Internet to discussions of heritage culture, to debates about victimhood and sexual abuse, memory is currently generating much cultural interest. This interdisciplinary collection takes a journey through memory in order to contextualize this current "memory boom." *Memory Cultures* focuses on memories "outside"--in the many fields within which understandings of memory have been produced. It focuses less on memory as an object whose inner workings are to be studied, and more on memory as a concept. It traces the genealogies of our contemporary Western understandings of memory through studies of the early modern arts of memory. It also discusses nineteenth-century evolutionary museums, and the modernist explorations of artists and writers. Here it explores the differences between Western and non-Western concepts of the lived past and compares understandings of memory in history, psychoanalysis, and anthropology. The volume is divided into five parts: "Believing the Body"; "Propping the Subject"; "What Memory Forgets: Models of the Mind"; "What History Forgets: Memory and Time"; and "Memory Beyond the Modern." Individual essays by many of the foremost international scholars in memory studies trace memory's intimate association with identity and recognition, with cities, with lived time, with the science of the mind, with fantasy and with the media. *Memory Cultures* will be of essential interest to those working in the fields of cultural studies, history and also anthropology. Susannah Radstone and Katharine Hodgkin teach in the School of Cultural and Innovation Studies at the University of East London.

*A Reader in the Anthropology of Religion* is a collection of some of the most significant classic and contemporary writings in the field. Updated in its second edition, this volume examines numerous aspects of religion in a diversity of cultures and expands upon the idea of what we mean by ‘religion’, linking it to some of the broader questions of culture and politics. Collects classic and contemporary articles from the major thinkers in both North American and British anthropology Emphasizes the ongoing conversation among anthropologists with respect to central questions of religious behavior Presents comprehensive coverage of theory and religious practice, through time and ethnographic regions, integrated by editorial commentary Includes additional classic pieces by Pouillon, Burridge, and Meyerhoff, as well as more contemporary work by Harding, De Boeck, and Palmié Includes indexed bibliography arranged according to both ethnographic region and religious topics and practices

Engaging the Anthropology of Roy A. Rappaport

The Management of Natural Resources, Knowledge and Identity on the Eastern Black Sea Coast

Inside and Outside the Mosque

Islamic Prayer Across the Indian Ocean

The Social Life of Knowledge in a Caribbean Community

Sociological Abstracts

Women in the Islamic Revival in Europe

This cognitive ethnography examines how scientists create meaning about biological phenomena through experimental practices in the laboratory, offering a frontline perspective on how new insights come to life. An exercise in the anthropology of knowledge, this story follows a community of biologists in Western Norway in their quest to build a novel experimental system for research on *Lepeoptheirus salmonis*, a parasite that has become a major pest in salmon aquaculture. The book offers a window on the making of this material culture of science, and how biological phenomena and their representations are skillfully transformed and made meaningful within a rich cognitive ecology. Conventional accounts of experiments see their purpose as mainly auxiliary, as handmaidens to theory. By looking closely at experimental activities and their materiality, this book shows how experimentation contributes to knowledge production through a broader set of epistemic actions. In drawing on a combination of approaches from anthropology and cognitive science, it offers a unique contribution to the fields of cultural psychology, psychological anthropology, science and technology studies and the philosophy of science.

Philosophy and anthropology have many, but largely unexplored, links and interrelationships. Historically, they have informed each other in subtle ways. This volume of original essays explores and enhances this relationship through anthropological engagement with philosophy and vice versa, the nature, sources and history of philosophical anthropology, phenomenology, and the practical, methodological and theoretical implications of a dialogue between the two subjects. ‘Philosophy and Anthropology: Border Crossings and Transformations’ seeks to enrich both the humanities and the social sciences through its informative and stimulating essays.

Through the ethnography and history of fish production, seafood consumption, state modernizing policies and marine science, this book analyzes the role of local knowledge in the management of marine resources on the Eastern Black Sea coast of Turkey. Fishing, science and other ways of knowing and relating to fish and the sea are analyzed as particular ways of life conditioned by history, ideology and daily practice. The approach adopted here allows for a broader analysis of the role knowledge plays in the management of common pool resources (CPR) than is provided in much of the contemporary CPR debate that tends to have a somewhat narrow focus on institutions and rules. By contrast, the author argues that also local knowledge and the larger historical and ideological context of production, as manifest in state modernization policies and consumption patterns, should be taken into account when trying to explain the current management regime in Turkish Black Sea fisheries.

Tense Past provides a much needed appraisal and contextualization of the upsurge of interest in questions of memory and trauma evident in multiple personality and post-traumatic stress disorders, child abuse, and commemoration of the Holocaust. Contributors examine the historical origins of memory in psychiatric discourse and show its connection to broader developments in Western science and medicine. They address the new links between trauma and memory, and they explore how memory shapes the way traumatic events are put into narrative form. They also consider the social and political contexts in which sufferers speak and remember.

As we enter the 21st century, it becomes increasingly difficult to envisage a world detached from religion or an anthropology blind to its study. Yet, how people become religious is still poorly studied. This volume gathers some of the most distinguished scholars in the field to offer a new perspective for the study of religion, one that examines the works of transmission and innovation through the prism of learning. They argue that religious culture is socially and dynamically constructed by agents who are not mere passive recipients but engaged in active learning processes. Finding a middle way between the social and the cognitive, they see learning religions not as a mechanism of “downloading” but also as a social process with its relational dimension.

Fishers and Scientists in Modern Turkey

Local Islam in Global Contexts

Border Crossing and Transformations

Concepts and Persons

Gossip and the Everyday Production of Politics

Religion

Beyond a Concept

*The Uzbekistan government has been criticized for its brutal suppression of its Muslim population. This 2011 book, which is based on the author's intimate acquaintance with the region and several years of ethnographic research, is about how Muslims in this part of the world negotiate their religious practices despite the restraints of a stifling authoritarian regime. Fascinatingly, the book also shows how the restrictive atmosphere has actually helped shape the moral context of people's lives, and how understandings of what it means to be a Muslim emerge creatively out of lived experience.*

*How is the slave trade remembered in West Africa? In a work that challenges recurring claims that Africans felt (and still feel) no sense of moral responsibility concerning the sale of slaves, Rosalind Shaw traces memories of the slave trade in Temne-speaking communities in Sierra Leone. While the slave-trading past is rarely remembered in explicit verbal accounts, it is often made vividly present in such forms as rogue spirits, ritual specialists' visions, and the imagery of divination techniques. Drawing on extensive fieldwork and archival research, Shaw argues that memories of the slave trade have shaped (and been reshaped by) experiences of colonialism, postcolonialism, and the country's ten-year rebel war. Thus money and commodities, for instance, are often linked to an invisible city of witches whose affluence was built on the theft of human lives. These ritual and visionary memories make hitherto invisible realities manifest, forming a prism through which past and present mutually configure each other.*

*Muslim communities throughout the Indian Ocean have long questioned what it means to be a “good Muslim.” Much recent scholarship on Islam in the Indian Ocean considers debates among Muslims about authenticity, authority, and propriety. Despite the centrality of this topic within studies of Indian Ocean, African, and other Muslim communities, little of the existing scholarship has addressed such debates in relation to women, gender, or sexuality. Yet women are deeply involved with ideas about what it means to be a “good Muslim.” In Gendered Lives in the Western Indian Ocean, anthropologists, historians, linguists, and gender studies scholars examine Islam, sexuality, gender, and marriage on the Swahili coast and elsewhere in the Indian Ocean. The book examines diverse sites of empowerment, contradiction, and resistance affecting cultural norms, Islam and ideas of Islamic authenticity, gender expectations, ideologies of modernity, and British education. The book's attention to both masculinity and femininity, broad examination of the transnational space of the Swahili coast, and inclusion of research on non-Swahili groups on the East African coast makes it a unique and indispensable resource. Contributors: Nadine Beckmann, Pat Caplan, Corrie Decker, Rebecca Gearhart, Linda Giles, Meghan Halley, Susan Hirsch, Susi Keefe, Kjersti Larsen, Elisabeth McMahon, Erin Stiles, and Katrina Daly Thompson*

*A Companion to Moral Anthropology is the first collective consideration of the anthropological dimensions of morals, morality, and ethics. Original essays by international experts explore the various currents, approaches, and issues in this important new discipline, examining topics such as the ethnography of moralities, the study of moral subjectivities, and the exploration of moral economies. Investigates the central legacies of moral anthropology, the formation of moral facts and values, the context of local moralities, and the frontiers between moralities, politics, humanitarianism Features contributions from pioneers in the field of moral anthropology, as well as international experts in related fields such as moral philosophy, moral psychology, evolutionary biology and neuroethics The Palestinian Muslim village of Artas is cradled in the lap of four mountains in the Israeli-occupied West Bank. Although Artas has experienced the violence of Israeli occupation, *Spirits of Palestine* does not focus exclusively on the villagers' experiences of violence, terrorism, or loss. This ethnography looks instead at the daily lives of Palestinian women and men and how they relate to tragedies and difficulties both large and small. Through stories of possession by the jinn, spirits that appear throughout the Koran, anthropologist Celia Rothenberg takes the reader past the dramatic, violent world of street battles and stone-throwing to more intimate realms of power—in homes and prisons, family and neighborhood relations, and personal experiences of migration and diaspora. Rothenberg shows how remarkably far-reaching jinn stories can be; they provide commentary on the constructed nature of kinship, strong social mores, and those who are both on the margins and at the center of a Palestinian community. Jinn stories remind us that power in all its forms has gaps and inconsistencies. *Spirits of Palestine* is a truly original ethnography and an essential addition to scholarship on Israel, Palestine, and the Middle East that will be of interest to cultural anthropologists, sociologists, and women's/gender studies scholars.*

Cultural Essays in Trauma and Memory

A Companion to Moral Anthropology

New Approaches in the Anthropology of Knowledge and Learning

Postcolonial Subjectivities in Africa

The Weight of the Past

### Cognition, Experiment, and the Science of Salmon Lice

In the period c. 1880-1940, Sufism in East Africa was the vehicle both for conversion to Islam and for reform of Islamic practice. In this book, Sufi expansion is traced and situated within the wider framework of Islamic reform.

On the East African island of Mayotte, Islam co-exists with two other systems of understanding and interpreting the world around its inhabitants: cosmology and spirit-mediumship. In a witty, evocative style accessible to both the specialist and non-specialist reader, Michael Lambek provides a significant contribution to writing on African systems of thought, on local forms of religious and therapeutic practice, on social accountability, and on the place of explicit forms of knowledge in the analysis of non-western societies. The "objectified" textual knowledge characteristic of Islam and of cosmology is contrasted with the "embodied" knowledge of spirit possession. Lambek emphasizes the power and authority constituted by each discipline, as well as the challenge that each kind of knowledge presents to the others and their resolution in daily practice. "Disciplines" are defined as an organized body of practitioners or adepts, a concept precise and

useful when applied to the contexts of Lambek's own research and equally so in the study of comparable environments elsewhere. Essential reading for those interested in the comparative study of Islamic societies, Lambek's argument directly contributes to the main anthropological arguments of the day concerning the social and cultural basis of systems of knowledge and ethnographic strategies for depicting them.

This book consists of 27 chapters developed from papers originally delivered at a recent conference at the University of Toronto on anti-oppressive practice in social work. Dr. Shera has gathered expert contributors to discuss, define, and analyse theories of social work practice, pedagogical issues, fieldwork practice, models of education of social work practitioners, and current critical issues. These selected conference papers lay the groundwork for anti-oppressive practice in a way that will generate discussion and inspire researchers and practitioners.

In its attempt to squash the influence of animism and pantheism or polytheism and to promote the idea of the One and Only Absolute God, Islam has come up against a tendency within itself to incorporate certain local religious traditions and practices. This book shares that combination of universality and local particularity, exploring this paradox and the contradictory tendencies contained in it.

Philosophising in Mombasa provides an approach to the anthropological study of philosophical discourses in the Swahili context of Mombasa, Kenya. In this historically established Muslim environment, at the dawn of the twenty-first century, philosophy is investigated as social discourse and intellectual practice, situated in everyday life. This is done from the perspective of an 'anthropology of philosophy', a project which is spelled out in the opening chapter. Entry-points and guidelines for the ethnography are provided by discussions of Swahili literary genres, life histories, and social debates. From here, local discourses of knowledge are described and analysed. The social environment and discursive dynamics of the Old Town are portrayed, firstly, by means of following and contextualising informal discussions among neighbours and friends at daily meeting points in the streets; and secondly, by presenting and discussing in-depth case studies of local intellectuals and their contributions to moral and intellectual debates within the community. Taking recurrent internal discussions on social affairs, politics, and appropriate Islamic conduct as a focus, this study sheds light on local practices of critique and reflection. In particular, three local intellectuals (two poets, one Islamic scholar) are portrayed against the background of regional intellectual history, Islamic scholarship, as well as common public debates and private discussions. The three contextual portrayals discuss exemplary issues for the wider field of research on philosophical discourse in Mombasa and the Swahili context on the whole, with reference to the lives and projects of distinct individual thinkers. Ultimately, the study directs attention beyond the regional and the African contexts, towards the anthropological study of knowledge and intellectual practice around the world.

Ordinary Ethics

Religious and Cultural Formulations

Islam, Memory, and Morality in Yemen

Muslim Lifeworlds in Asante, Ghana

Talk and Practical Epistemology

Gendered Lives in the Western Indian Ocean

Ecology and the Sacred

*The term 'local Islam' has been coined to describe local responses to the effects of globalisation in the Islamic world. All contributions to this volume present cases of 'local Islam' as well as discussing the term itself. But what all of this group of anthropologists and historians convey is a feeling of dissatisfaction with the very term. Their uneasiness relates to the conceptual problems arising from seeing Islam as either local or global. Rather, the authors argue in favour of a focus not on Islam but on the lives of Muslims, putting their lives into the context of complex historical developments. Ranging across much of the vast extent of the Islamic world - from West Africa and the Near East to China and Southeast Asia - the contributions deal with the effects of migration on local Islamic traditions in Bangladesh; conflicts between Muslim sects in Pakistan; the development of jihad in West Africa; the problem of maintaining a Muslim identity in China; how Javanese Muslims combine their Islamic faith with belief in a local Javanese spirit world; the comparison between urban- and rural-based Islam in Syria; and (in two studies from western Sudan) issues of belief and broader aspects of identity management in a multi-ethnic situation.*

*Bringing together ethnographic exposition with philosophical concepts and arguments and effectively transcending subdisciplinary boundaries between cultural and linguistic anthropology, the essays collected in this volume explore the ethical entailments of speech and action and demonstrate the centrality of ethical practice, judgment, reasoning, responsibility, cultivation, commitment, and questioning in social life. Rather than focus on codes of conduct or hot-button issues, they make the cumulative argument that ethics is profoundly 'ordinary', pervasive - and possibly even intrinsic to speech and action. In addition to deepening our understanding of ethics, the volume makes an incisive and necessary intervention in anthropological theory, recasting discussion in ways that force us to rethink such concepts as power, agency, and relativism. Individual chapters consider the place of ethics with respect to conversation and interaction; judgment and responsibility; formality, etiquette, performance, ritual, and law; character and empathy; social boundaries and exclusions; socialization and punishment; and commemoration, history, and living together in peace and war.*

*"This volume contains a selection of my essays that attend ethnographically to ethical life, to the action entailed in becoming and being a person, and to the relationship of acts and persons to value. The essays address central questions of social theory from an assumption and by means of a demonstration of the pervasiveness of what I elaborate as ethical. The ethical in my vocabulary is not an object, not a distinct compartment of the social, so much as a force, dimension, or quality of human existence. To attend to the ethical is to look at social life in a certain way and to put it under a certain kind of description. Ignoring the ethical leaves ethnographical description thin and risks caricature in place of social analysis"--Preface.*

*Documenting Michael Lambek's Tanner Lecture, Concepts and Persons is an accessible and engaging reflection on ethical life and thought.*

*The visible increase in religious practice among young European-born Muslims has provoked public anxiety. New government regulations seek not only to restrict Islamic practices within the public sphere, but also to shape Muslims', and especially women's, personal conduct. Pious Practice and Secular Constraints chronicles the everyday ethical struggles of women active in orthodox and socially conservative Islamic revival circles as they are torn between their quest for a pious lifestyle and their aspirations to counter negative representations of Muslims within the mainstream society. Jeanette S. Jouili conducted fieldwork in France and Germany to investigate how pious Muslim women grapple with religious expression: for example, when to wear a headscarf, where to pray throughout the day, and how to maintain modest interactions between men and women. Her analysis stresses the various ethical dilemmas the women confronted in negotiating these religious duties within a secular public sphere. In conversation with Islamic and Western thinkers, Jouili teases out the important ethical-political implications of these struggles, ultimately arguing that Muslim moral agency, surprisingly reinvigorated rather than hampered by the increasingly hostile climate in Europe, encourages us to think about the contribution of non-secular civic virtues for shaping a pluralist Europe.*

*Ethnic and Cultural Dimensions of Knowledge*

*Muslim Diversity*

*The Ethical Condition*

*Tense Past*

*Islam in a Zongo*

*Islam in Post-Soviet Uzbekistan*

*Memories of the Slave Trade*

Knowledge and Practice in MayotteLocal Discourses of Islam, Sorcery and Spirit PossessionUniversity of Toronto Press

This book presents theoretical and methodical discussions on local knowledge and indigenous knowledge. It examines educational attainment of ethnic minorities, race and politics in educational systems, and the problem of losing indigenous knowledge. It comprises a broad range of case studies about specifics of local knowledge from several regions of the world, reflecting the interdependence of norms, tradition, ethnic and cultural identities, and knowledge. The contributors explore gaps between knowledge and agency, address questions of the social distribution of knowledge, consider its relation to communal activities, and inquire into the relation and intersection of knowledge assemblages at local, national, and global scales. The book highlights the relevance of local and indigenous knowledge and discusses implications for educational and developmental politics. It provides ideas and a cross-disciplinary scientific background for scholars, students, and professionals including NGO activists, and policy-makers.

Drawing on the methods of conversation analysis and ethnography, this book sets out to examine the epistemological practices of Indo-Guyanese villagers as these are revealed in their talk and daily conduct. Based on over eighty-five hours of conversation recorded during twelve months of ethnographic fieldwork, the book describes both the social distribution of knowledge and the villagers' methods for distinguishing between fact and fancy, knowledge and belief through close analyses of particular encounters. The various chapters consider uncertainty and expertise in advice-giving, the cultivation of ignorance in an attempt to avoid scandal, and the organization of peer groups through the display of knowledge in the activity of reminiscing local history. An orienting chapter on questions and an appendix provide an introduction to conversation analysis. The book makes a contribution to linguistic anthropology, conversation analysis and cross-cultural pragmatics. The conclusion discusses the implications of the analysis for current understanding of practice, knowledge and social organization in anthropology and neighboring disciplines.

Originally published in 2004. Local knowledge reflects many generations of experience and problem solving by people around the world, increasingly affected by globalizing forces. Such knowledge is far more sophisticated than development professionals previously assumed and, as such, represents an immensely valuable resource. A growing number of governments and international development agencies are recognizing that local-level knowledge and organizations offer the foundation for new participatory models of development that are both cost-effective and sustainable, and ecologically and socially sound. This book provides a timely overview of new directions and new approaches to investigating the role of rural communities in generating knowledge founded on their sophisticated understandings of their environments, devising mechanisms to conserve and sustain their natural resources, and establishing community-based organizations that serve as forums for identifying problems and dealing with them through local-level experimentation, innovation, and exchange of information with other societies. These studies show that development activities that work with and through local knowledge and organizations have several important advantages over projects that operate outside them. Local knowledge informs grassroots decision-making, much of which takes place through indigenous organizations and associations at the community level as people seek to identify and determine solutions to their problems.

Becoming Vaishnava in an Ideal Vedic City centers on a growing multinational community of ISKCON (International Society for Krishna Consciousness) devotees in Mayapur, West Bengal. While ISKCON's history is often presented in terms of an Indian guru 'transplanting' Indian spirituality to the West, this book focusses on the efforts to bring ISKCON back to India. Paying particular attention to devotees' failure to consistently live up to ISKCON's ideals, and the ongoing struggle to realize the utopian vision of an 'ideal Vedic city', this book argues that beyond a focus on virtue, the anthropology of ethics must account for how moral systems accommodate the problem of moral failure.

Becoming Vaishnava in an Ideal Vedic City

Anthropology, Language, and Action

Spirits of Palestine

Ritual and the Historical Imagination in Sierra Leone

Beyond Scripture in an African Church

Ruling Families in Transition

A Cognitive Ethnography of Knowledge and Material Culture

This book crosses the frontier of critical theory by illuminating the contradictory predicaments Africans confront at the turn of the 21st century. The essays recognize postcolonies troubled by state decline and increasing exploitation, dispossession and marginalizaiton, but avoid Afro-

pessimism's reduction of subjects to mere victims. This book opens a fresh field for comparative research and theory on postcolonial transformations in intersubjectivity.

Although gossip is disapproved of across the world's societies, it is a prominent feature of sociality, whose role in the construction of society and culture cannot be overestimated. In particular, gossip is central to the enactment of politics: through it people transform difference into inequality and enact or challenge power structures. Based on the author's intimate ethnographic knowledge of Nukulaelae Atoll, Tuvalu, this work uses an analysis of gossip as political action to develop a holistic understanding of a number of disparate themes, including conflict, power, agency, morality, emotion, locality, belief, and gender. It brings together two methodological traditions—the microscopic analysis of unelicited interaction and the macroscopic interpretation of social practice—that are rarely wedded successfully. Drawing on a broad range of theoretical resources, Niko Besnier approaches gossip from several angles. A detailed analysis of how Nukulaelae's people structure their gossip interactions demonstrates that this structure reflects and contributes to the atoll's political ideology, which wavers between a staunch egalitarianism and a need for hierarchy. His discussion then turns to narratives of specific events in which gossip played an important role in either enacting egalitarianism or reinforcing inequality. Embedding gossip in a broad range of communicative practices enables Besnier to develop a nuanced analysis of how gossip operates, demonstrating how it allows some to gain power while others suffer because of it. Throughout, he is particularly attentive to the ways in which anthropologists themselves are the subject and object of gossip, making his work a notable contribution to reflexive social science. Written in an engaging and accessible style, Gossip and the Everyday Production of Politics will appeal to students and scholars of political, legal, linguistic, and psychological anthropology; social science methodology; communication, conflict, gender, and globalization studies; and Pacific Islands studies.

That there are multiple ways of knowing the world has become a truism. What meaning is left in the sheer familiarity of the phrase? The essays here consider how humans come to know themselves and their worlds. Should anthropologists should seek complexity or simplicity in their analyses of other societies? By going beyond the notion that a way of knowing is a perspective on the world, this book explores paths to understanding, as people travel along them, craft their knowledge and shape experience. The topics examined here range from illness to ignorance, teaching undergraduates in Scotland to learning a Brazilian martial arts dance, Hegels concept of the dialectic to the poetry of a Swahili philosopher. A central concern is how anthropologists can know and write about the silent, theconcealed and theembodied.

Although the world population faces movement, mixing and displacement on a larger scale than ever before, the result has not been a collapse of boundaries but an increase in the rise of new forms of ethnic, cultural and religious identity. Those based in the highly developed countries can extend global influence through wealth and sophisticated technology. The Pursuit of Certainty presents original case studies which explore the effect anthropology's inherited tradition of tolerance and cross-cultural understanding has on the new pursuits of truth. Several chapters focus on the rise of new certainties while others examine notions of diversity providing a critical perspective on the new religious movements and current popular orthodoxies relating to society and culture.

A meaningful homage to an extraordinary anthropologist

Anthropological Approaches

The Morality of Experience

Gender, Society, and Stories of the Jinn

A Problem of Presence

Islamic Sufi Networks in the Western Indian Ocean (c.1880-1940)

Emerging Perspectives on Anti-oppressive Practice

Memory, Subjectivity, And Recognition

CSA Sociological Abstracts abstracts and indexes the international literature in sociology and related disciplines in the social and behavioral sciences. The database provides abstracts of journal articles and citations to book reviews drawn from over 1,800+ serials publications, and also provides abstracts of books, book chapters, dissertations, and conference papers.

A Reader in the Anthropology of Religion

Illness and Irony

Islam, Marriage, and Sexuality on the Swahili Coast

Philosophising in Mombasa

Forget Colonialism?

Knowledge and Practice in Mayotte

Memory Cultures