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What is the nature of knowledge?
Anthropology imagines it possible
to divide or separate social and
analytical relations, whereby
knowledge travels between
persons as a thing. And yet,
Bolivip imagines knowledge as

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the bodily resources or parts of a person that can be extended or combined with others. This methodological exchange is modelled on a moment from Bolivip – an exchange of skin ...

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Description. The Min peoples of
Papua New Guinea are renowned
for their secret male initiation
rituals and have proven to be one
of the most enigmatic cultures in

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anthropological experience. This study analyses the 'Min problem', and argues that the root of this long-standing interpretative impasse has been in Anthropology's view of secrecy and knowledge.

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Abstract. What is the nature of knowledge? Anthropology imagines it possible to divide or separate social and analytical relations, whereby knowledge travels ...

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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

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Guinea (where sharing knowledge is believed to be like exchanging skin), and uses these understandings to consider our own anthropological notions of knowledge.

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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

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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, presents examples of living and

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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

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analyze the politics and ethics of positioning 'science', 'culture' or 'society' as authoritative. They explore how certain modes of knowing are made authoritative and command allegiance (or not), and look at scientific and other rationalities - whether these

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challenge or are compatible with
science.

Epistemology poses particular
problems for anthropologists
whose task it is to understand
manifold ways of being human.

Through their work,

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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

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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

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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

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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

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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

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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

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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.

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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

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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.

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

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what they know about the
societies they study.

This volume explores current
issues in national and
international policy, business and
capitalism and economic theory
and behavior specifically

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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.

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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

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enterprise by calling in a conceptual debt that theoretical innovations from Melanesian anthropology owe to network analysis originally developed in African contexts. On this basis, the contributors adopt and employ concepts from recent

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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

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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

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destabilizes the distinction
between fieldwork and writing.

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

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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

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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

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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

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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

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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

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and ritual engagement with the environment and with their ancestors as survivors come to terms with the disruptive events of the past.

Feminist research is informed by a history of breaking silences, of

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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

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gives rise to a number of questions. What are the silences, secrets, omissions and political consequences of such moments? What particular dilemmas and constraints do they represent or entail? What are their implications for research

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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

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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

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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.

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