

is grounded in a particular theology: the religion of progress. You have to be a member of this particular sect to appreciate whatever light it casts on the present. In the meanwhile, sceptics and agnostics will want to turn elsewhere for history and analysis.—*Michael Ryan, University of Pennsylvania, Philadelphia, PA.*

Naked Science: Anthropological Inquiry into Boundaries, Power, and Knowledge. Ed. Laura Nader. New York: Routledge, 1996. 318p. \$69.95 cloth, alk. paper (ISBN 0415914647); \$22.95 paper (ISBN 0415914655). LC 95-23650.

Nader, professor of anthropology at the University of California, Berkeley, convened a four-part symposium at the American Association for the Advancement of Science (AAAS) meetings in 1991 when she was head of Section H for anthropology. The papers in this edited volume stem from that multidisciplinary symposium, "Anthropology of Science and Scientists," and reflect its concerns: (1) "Is Science Universal?" (2) "The Study of Knowledge Formation and Its Use," (3) "The Behavior of Scientists," and (4) "Science Traditions across Cultures." Nader carefully sets the scene in the introduction, "Anthropological Inquiry into Boundaries, Power and Knowledge," and gracefully closes it with her epilogue, "The Three-Cornered Constellation: Magic, Science and Religion Revisited." The grounding in anthropological history is clear and present, but it does not intrude upon the accessibility of the intervening fourteen chapters, which read equally well as a whole or sampled here and there within the three parts. "Discovering Science" is devoted to ethnosience. It is followed by "Culture, Power, and Context," whose chapters deal with technoscience. The final part, "Conflicting Knowledge Systems," explores areas in which ethnosience and technoscience overlap.

Many conclusions could be drawn from the selections included, but Nader is clear that this is not the intent. Instead, she encourages us to open our "minds to other ways of looking and questioning to change attitudes about knowledge, to reframe the

organization of science—to formulate ways of thinking globally about science traditions." We are given ample opportunities to do this.

The ethnosience articles explore the idea of what constitutes science, from navigation systems in Micronesia to highland Maya ethnomedicine for gastrointestinal diseases, from Canadian James Bay Cree hunting practices to everyday mathematical procedures and concepts about immune systems in this country. The worlds of high-energy physicists, nuclear scientists, and molecular biologists are analyzed in the technoscience portion of the book, providing fascinating glimpses of the Human Genome Project, nuclear tests as ritual, and the position of the various branches of physics in the academic and economic structure of Japan.

Boundaries become more explicit in the third part of the collection where research on local knowledge is brought into juxtaposition with other knowledge systems. Chapters deal with fisheries management in New England, Inuit indigenous knowledge versus Arctic science, and the U.S. surveillance system developed to anticipate Soviet development of an atomic bomb. The last chapter in this section provides an illuminating comparison of the development of the field of primatology in Japan and the West, with implications far beyond the subject matter of the discussion. It is here that we are reminded again of how easy it is to fall into the trap of finding that which we are seeking.

This is a book for which table of contents indexing in library catalogs is so important because each of the chapters is complete unto itself and at a level of specificity quite distinct from "Knowledge, Sociology of" or "Science—Philosophy" or "Power (Social Sciences)." Obviously, these are the realms being considered: it is the generation of knowledge, uncolored by the vestments of science, which we are invited to explore. The usefulness of this lens is that it might enable us to view more clearly the issues involved in the management of knowledge.—*Joan Berman, Humboldt State University, Arcata, CA.*