

The Innocent Anthropologist

When local contacts tipped off Nigel Barley that the Dowayo circumcision ceremony was about to take place, he immediately left London for the village in northern Cameroon where he had lived as a field anthropologist for 18 months. The Dowayos are a mountain people that perform their elaborate, fascinating and fearsome ceremony at six or seven year intervals. It was an opportunity that was too good to miss, a key moment to test the balance of tradition and modernity. Yet, like much else in this hilarious book - the circumcision ceremony was to prove frustratingly elusive. This very failure, compounded by the plague of caterpillars of the book's title allows Nigel Barley to concentrate on everyday life in Dowayoland and the tattered remnants of an overripe French colonial legacy. In the meantime, witchcraft fills the Cameroonian air, a man is lied to by his own foot and an earnest German traveller shows explicit birth-control propaganda to the respectable tribespeople. Beneath the joy and shared laughter in this comic masterpiece lies skilful and wise reflection on the problems facing people of different cultures as they try to understand one another. A Plague of Caterpillars is the second in Barley's trilogy of anthropological journeys that began with *The Innocent Anthropologist* and ended with *Not A Hazardous Sport* (all published by Eland).

As a heated debate about social scientists working in national security environments divides the disciplines, this book by leading anthropologists fills a significant gap in the literature by providing the fine-grained, candid accounts of this changing work environment and provocative dialogues about the way practitioners negotiate ethics and professional identity.

A New York Times Notable Book of 2020 A Bloomberg Best Non-Fiction Book of 2020 A Behavioral Scientist Notable Book of 2020 A Human Behavior & Evolution Society Must-Read Popular Evolution Book of 2020 A bold, epic account of how the co-evolution of psychology and culture created the peculiar Western mind that has profoundly shaped the modern world. Perhaps you are WEIRD: raised in a society that is Western, Educated, Industrialized, Rich, and Democratic. If so, you're rather psychologically peculiar. Unlike much of the world today, and most people who have ever lived, WEIRD people are highly individualistic, self-obsessed, control-oriented, nonconformist, and analytical. They focus on themselves—their attributes, accomplishments, and aspirations—over their relationships and social roles. How did WEIRD populations become so psychologically distinct? What role did these psychological differences play in the industrial revolution and the global expansion of Europe during the last few centuries? In *The WEIRDest People in the World*, Joseph Henrich draws on cutting-edge research in anthropology, psychology, economics, and evolutionary biology to explore these questions and more. He illuminates the origins and evolution of family structures, marriage, and religion, and the profound impact these cultural transformations had on human psychology. Mapping these shifts through ancient history and late antiquity, Henrich reveals that the most fundamental institutions of kinship and marriage changed dramatically under pressure from the Roman Catholic Church. It was these changes that gave rise to the WEIRD psychology that would coevolve with impersonal markets, occupational specialization, and free competition—laying the foundation for the modern world. Provocative and engaging in both its broad scope and its surprising details, *The WEIRDest People in the World* explores how culture, institutions, and psychology shape one another, and explains what this means for both our most personal sense of who we are as individuals and also the large-scale social, political, and economic forces that drive human history. Includes black-and-white illustrations.

Many men dream of running away to a tropical island and living surrounded by beauty and exotic exuberance. Walter Spies did more than dream. He actually did it. In the 1920s and 30s, Walter Spies — ethnographer, choreographer, film maker, natural historian and painter —

transformed the perception of Bali from that of a remote island to become the site for Western fantasies about Paradise and it underwent an influx of foreign visitors. The rich and famous flocked to Spies' house in Ubud and his life and work forged a link between serious academics and the visionaries from the Golden Age of Hollywood. Charlie Chaplin, Noel Coward, Miguel Covarrubias, Vicki Baum, Barbara Hutton and many others sought to experience the vision Spies offered while Margaret Mead and Gregory Bateson, the foremost anthropologists of their day, attempted to capture the secret of this tantalizing and enigmatic culture. *Island of Demons* is a fascinating historical novel, mixing anthropology, the history of ideas and humour. It offers a unique insight into that complex and multi-hued world that was so soon to be swept away, exploring both its ideas and the larger than life characters that inhabited it.

Strategies for Cultural Change develops a conceptual framework for thinking about cultural change. Starting with a discussion of the vocabulary (the concepts) of cultural change, the book moves on to the grammar (the thinking structures), and finally the "oral" practice (the applications) of cultural change in the organizational setting. Four main questions are addressed: Why change culture? Is planned cultural change possible? What kind of cultural change is envisaged? How does cultural change occur? The book contains 14 chapters organized into two parts. Part One examines the different types of cultural change strategy in some depth. "Developmental" and "transformational" strategies are then brought together into a single conceptual framework for cultural change. Part Two shifts from strategy to implementation; from thinking frameworks to frameworks for action. It begins by surveying current practice and examines the various, often strikingly different, ways in which people seek to effect cultural change in their organizations. Accounts are presented based both on the author's own first-hand experiences of working with private and public sector companies on cultural change programs, and on an extensive review of the available literature.

Nigel Barley travels to Sulawesi in Indonesia to live among the Torajan people, known for their spectacular buildings and elaborate ancestor cults. At last he is following his own advice to students, to do their anthropological fieldwork 'somewhere where the inhabitants are beautiful, friendly, where you would like the food.' Barley explores the island on horseback and in buses jammed to the gunnels, and meets priests faithful to the old animist rituals. With his customary wit, he takes the reader deep into this complex but adaptable society. Reversing the habitual patterns of anthropology, Barley then invites four Torajan carvers to London to build a traditional rice barn at the Museum of Mankind. The observer becomes the observed. Now, it is Barley's turn to explain the absurdities of an English city to his bemused guests, in a glorious finale to a trilogy of anthropological journeys that began with *The Innocent Anthropologist* and continued with *A Plague of Caterpillars* (both published by Eland). A postscript, penned thirty years after these adventures had been concluded, confirms the rich arc of this story-line of role reversals.

The essayists in *Stumbling Toward Truth* are anthropologists who have paused to share personal experiences that uncover important truths they've learned by living with and trying to understand others. The twenty-nine poignant fieldwork tales collected here reveal much about what anthropology can teach about others as well as ourselves, the spirit of the ethnographic enterprise, and issues of crosscultural humanity and humaneness. Readers will discover from these once-private stories from around the world that much of what anthropologists learn about themselves and others is totally unanticipated. Oftentimes, cultural truths and unexpected realities are stumbled upon. These lessons, none for which social science training offered adequate preparation, remain perhaps the most memorable and critical of fieldwork.

Continuing the journey begun in his acclaimed book *The Cosmic Serpent*, the noted anthropologist ventures firsthand into both traditional cultures and the most up-to-date discoveries of contemporary science to determine nature's secret ways of knowing. Anthropologist Jeremy

Narby has altered how we understand the Shamanic cultures and traditions that have undergone a worldwide revival in recent years. Now, in one of his most extraordinary journeys, Narby travels the globe—from the Amazon Basin to the Far East—to probe what traditional healers and pioneering researchers understand about the intelligence present in all forms of life. *Intelligence in Nature* presents overwhelming illustrative evidence that independent intelligence is not unique to humanity alone. Indeed, bacteria, plants, animals, and other forms of nonhuman life display an uncanny penchant for self-deterministic decisions, patterns, and actions. Narby presents the first in-depth anthropological study of this concept in the West. He not only uncovers a mysterious thread of intelligent behavior within the natural world but also probes the question of what humanity can learn from nature's economy and knowingness in its own search for a saner and more sustainable way of life. Set in the tenth century, when Vikings roamed and rampaged from Scandinavia to the Mediterranean. A boy abducted by the Vikings from his Danish home is made to take his place at the oars of their ships. Later, he is captured by the Moors in Spain and, escaping from captivity, washes up in Ireland, where he marvels at the Christian monks. Eventually, he contributes to the Viking defeat of the army of the king of England, and returns home a Christian and a very rich man.

It's the winter of 2057—the coldest for nine years. For failed family man Marcus Calvert, however, there are other matters on his mind. Mistrustful of his government and cynical about change, he has chosen to live beyond the Outer Zones, free from the digital age and a world he no longer feels any affinity towards. But now his son's future looks bleak, threatened by the very secrecy that even now still surrounds his family's past. Amid rumours that his own idyllic lifestyle is under threat, Calvert begins a search for the truth, only to discover that everything he has learned since early childhood has been a lie. On the horizon, Mother City casts its shadow over Sector 21, one he has spent the last twenty years determined to avoid. But time is fast running out, and that option looks set to expire.

In 1985, Dr. Nigel Barley, senior anthropologist at The British Museum, set off for the relatively unknown Indonesian island of Sulawesi in search of the Toraja, a people whose culture includes headhunting, transvestite priests and the massacre of buffalo. In witty and finely crafted prose, Barley offers fascinating insight into the people of Sulawesi and he recounts the tale of the four Torajan woodcarvers he invites back to London to construct an Indonesian rice barn in The British Museum. Previously published as "Not a Hazardous Sport".

Based on a decade of fieldwork, this work tracks the negotiations between chiefs and subchiefs and women and men over ritual power, economic power, and administrative power. Though Nso' men obviously dominate their society at both the local level and nationally, women have had power of their own by virtue of their status as women. Men may own the land, for example, but women control the crops through their labor. Goheen explains clearly the place of gender in very complex historical processes, such as land tenure systems, title societies, chieftancy, marriage systems, changing ideas of symbolic capital, and internal and external politics.

Anthropology has long had a vexed relationship with literature, and nowhere has this been more acutely felt than in France, where most ethnographers, upon returning from the field, write not one book, but two: a scientific monograph and a literary account. In

Far Afield—brought to English-language readers here for the first time—Vincent Debaene puzzles out this phenomenon, tracing the contours of anthropology and literature's mutual fascination and the ground upon which they meet in the works of thinkers from Marcel Mauss and Georges Bataille to Claude Lévi-Strauss and Roland Barthes. The relationship between anthropology and literature in France is one of careful curiosity. Literary writers are wary about anthropologists' scientific austerity but intrigued by the objects they collect and the issues they raise, while anthropologists claim to be scientists but at the same time are deeply concerned with writing and representational practices. Debaene elucidates the richness that this curiosity fosters and the diverse range of writings it has produced, from Proustian memoirs to proto-surrealist diaries. In the end he offers a fascinating intellectual history, one that is itself located precisely where science and literature meet.

In this landmark study, now celebrating thirty years in print, Paul Rabinow takes as his focus the fieldwork that anthropologists do. How valid is the process? To what extent do the cultural data become artifacts of the interaction between anthropologist and informants? Having first published a more standard ethnographic study about Morocco, Rabinow here describes a series of encounters with his informants in that study, from a French innkeeper clinging to the vestiges of a colonial past, to the rural descendants of a seventeenth-century saint. In a new preface Rabinow considers the thirty-year life of this remarkable book and his own distinguished career.

When British anthropologist Nigel Barley set up home among the Dwayo people in northern Cameroon, he knew how fieldwork should be conducted. Unfortunately, nobody had told the Dwayo. His compulsive, witty account of first fieldwork offers a wonderfully inspiring introduction to the real life of a cultural anthropologist doing research in a Third World area. Both touching and hilarious, Barley's unconventional story—in which he survived boredom, hostility, disaster, and illness—addresses many critical issues in anthropology and in fieldwork.

This witty introduction to the life of the social anthropologist describes Barley's experiences in the Cameroons. In his first foray into fieldwork, Barley discovers that the society of the Dwayo people refuses to conform to the rules of his new discipline.

Nigel Barley was a 'new anthropologist', one of the younger generation of academics whose learning and research had been acquired in institutes, research departments, from academic journals and university libraries. But after suffering years of gentle put-downs from leathery old field-workers, their teeth permanently gritted from years of dealing with natives', he was determined to gain his own experience. The two years he spent among the Dwayo people in the Cameroons (1978-80) produced a comic masterpiece of travel writing, *The Innocent Anthropologist*, which remains as honest, as funny.

Between the two World Wars, the most famous employee of the British Museum was a cat called Mike. For some twenty years, Mike made it his home and his friend was a most irregular Egyptologist, Wallis Budge, a freebooting fieldworker and smuggler of antiquities. It was a time when the wildest spiritualist ideas were in full resurgence, when ghosts, mummies and lethal curses were held to stalk the earth and many leading scientists, writers and thinkers saw no contradiction between science and belief in the supernatural. And through such tempestuous times, Budge and Mike remained friends and allies as unearthly forces flickered all

about them and the objects of the museum collection refused to be mere exhibits but pursued their own dark purposes across the years.

Life on the frontier suggests excitement, danger, and heroism, not to mention backbreaking labor. All these aspects of exploring the unknown enliven *Ethnographic Presents*, where the frontier is the Highlands region of what is now Papua New Guinea - a part of the world largely unseen by Westerners as late as 1950. In the next five years a dozen or so pioneering anthropologists followed closely on the heels of "first contact" patrols. Their innovative fieldwork is well documented, and now, in an autobiographical collection that is intimate and richly detailed, we learn what these ethnographers experienced: what being on the frontier was like for them. The anthropologists featured in these seven new essays are Catherine H. Berndt, Ronald M. Berndt, Reo Fortune (by Ann McLean), Robert M. Glasse, Marie Reay, D'Arcy Ryan, and James B. Watson. Their pioneering ethnographic adventures are put in historical context by Terence Hays, and a concluding essay by Andrew Strathern points out that this early work among the peoples of the Central Highlands not only influenced all subsequent understanding of Highland cultures but also had a profound impact on the field of anthropology.

It is the First World War and the Flashmanesque German naval reserve captain, Julius Lauterbach, is a prisoner of war in Singapore. He is also a braggart, a womaniser and a heavy drinker and through his bored fantasies he unwittingly triggers a mutiny by Muslim troops of the British garrison and so throws the whole course of the war in doubt. The British lose control of the city, its European inhabitants flee to the ships in the harbour and it is only with the help of Japanese marines that the Empire is saved. *Rogue Raider* is the adventure story of how one ship, the *Emden*, ties up the navies of four nations only to be sunk at The Battle of Cocos by the Royal Australian Navy light cruiser HMAS Sydney, and how one man eludes Allied Forces in a desperate chase across Asia to America as he attempts to regain his native land. It is fictionalised history but a true history that was deliberately suppressed by the British authorities of the time as too embarrassing and dangerous to be known. Revealed here, it brings vividly to life the Southeast Asia of the period, its sights, its sounds and its rich mix of peoples. And through it an unwilling participant in the war becomes an accidental hero.

Following his girlfriend to her new teaching position in Thailand, a young reporter researches the story of American anthropologist Martiya van der Leun, following her suicide in the Thai prison where she was serving a lengthy sentence for murder.

Published ten years after the genocide in Rwanda, *The Bone Woman* is a riveting, deeply personal account by a forensic anthropologist sent on seven missions by the UN War Crimes Tribunal. To prosecute charges of genocide and crimes against humanity, the UN needs proof that the bodies found are those of non-combatants. This means answering two questions: who the victims were, and how they were killed. The only people who can answer both these questions are forensic anthropologists. Before being sent to Rwanda in 1996, Clea Koff was a twenty-three-year-old graduate student studying prehistoric skeletons in the safe confines of Berkeley, California. Over the next four years, her gruelling investigation into events that shocked the world transformed her from a wide-eyed student into a soul-weary veteran — and a wise and deeply thoughtful woman. Her unflinching

account of those years — what she saw, how it affected her, who went to trial based on evidence she collected — makes for an unforgettable read, alternately riveting, frightening and miraculously hopeful. Readers join Koff as she comes face to face with the human meaning of genocide: exhuming almost five hundred bodies from a single grave in Kibuye, Rwanda; uncovering the wire-bound wrists of Srebrenica massacre victims in Bosnia; disinterring the body of a young man in southwestern Kosovo as his grandfather looks on in silence. As she recounts the fascinating details of her work, the hellish working conditions, the bureaucracy of the UN, and the heartbreak of survivors, Koff imbues her story with an immense sense of hope, humanity and justice.

The renowned anthropologist author of the best-selling *Yanomamö* describes his controversial life-long research among the Yanomamö Indians, describing how his beliefs in the evolutionary advantages of their inherent violence have been systematically rejected by politically correct scientists. 50,000 first printing.

"A magical masterpiece."—Robert Ardrey. A chronicle of the author's search for a civilization "reduced to its most basic expression." The noted anthropologist writes about her life and work-- her childhood, student days, her early trips to Samoa, New Guinea, and Bali, her three marriages and divorces, and her rich intellectual life.

When innocent blood is spilled, forensic anthropologist Temperance Brennan deciphers the shattering truth it holds in this exciting thriller from New York Times bestselling author Kathy Reichs. Nine-year-old Emily Anne Toussaint is fatally shot on a Montreal street. A North Carolina teenager disappears from her home, and parts of her skeleton are found hundreds of miles away. These shocking deaths propel Temperance Brennan from north to south, and deep into a shattering investigation inside the bizarre culture of outlaw motorcycle gangs—where one misstep could bring disaster for herself or someone she loves. From blood-splatter patterns and ground-penetrating radar to bone-sample analysis, *Deadly Decisions* triumphantly combines the authenticity of a world-class forensic professional with the narrative power of a brilliant crime-writing star.

Describes the misadventures of a novice anthropologist trying to study the culture of the Dowayo people of the Cameroons. For forty years, Barnaby Rogerson has travelled across North Africa, making sense of the region's complex and fascinating history as both a writer and a guide. Throughout that time there have always been a handful of stories he could not pin into neat, tidy narratives; stories that were not distinctly good or bad, tragic or pathetic, selfish or heroic, malicious or noble. This book, neither a work of history nor travel writing, is a journey into the ruins of a landscape in an attempt to make sense of those stories through the lives of six historical figures, five men and one woman: A sacrificial refugee (Queen Dido); a prisoner of war who became a compliant tool of the Roman Empire (King Juba II); an unpromising provincial who, as Emperor, brought the Roman Empire to its dazzling apogee (Septimius Severus); an intellectual careerist who became a bishop and a saint (St Augustine); the greatest general the world has ever known (Hannibal); and the Berber Cavalry General who eventually defeated him (Masinissa). All six of these lives are surrounded with as much myth as fact, but the destinies of these North African figures remain highly relevant today. Their descendants are faced with many of the same choices: Should you stay pure to your own culture and fight against the power of the West, or should you study and assimilate to this other culture, and utilize its skills? Will it greet you as an ally only to own you as a slave? In between these life stories, Rogerson explores the ruins of ancient sites, which tell their own tales, and reveals the multiple interconnections that bind the culture of this region with the wider world, particularly the spiritual traditions of the ancient Near East.

A Reader in Medical Anthropology: Theoretical Trajectories, Emergent Realities brings together articles from the key theoretical approaches in the field of medical anthropology as well as related science and technology studies. The editors' comprehensive introductions evaluate the historical lineages of these approaches and their value in addressing critical problems associated with contemporary forms of illness experience and health care. Presents a key selection of both classic and new agenda-setting articles in medical anthropology Provides analytic and historical contextual introductions by leading figures in medical anthropology, medical sociology, and science and technology studies Critically reviews the contribution of medical anthropology to a new global health movement that is reshaping international health agendas

First published in 2003. Routledge is an imprint of Taylor & Francis, an informa company.

When Nigel Barley set up home among the Dwayo people in Northern Cameroon, he knew how field work should be conducted.

Unfortunately nobody had told the Dwayo. In this account of his first experience in the field, Barley, who survived boredom, hostility, disaster and illness, gives a comic and inspiring introduction to the real life of a social anthropologist.

Sir Edward Evan Evans-Pritchard (1902-1973) is widely considered the most influential British anthropologist of the twentieth century, known to generations of students for his seminal works on South Sudanese ethnography Witchcraft, Oracles and Magic Among the Azande (OUP 1937) and The Nuer (OUP 1940). In these works, now classics in the anthropological literature, Evans-Pritchard broke new ground on questions of rationality, social accountability, kinship, social and political organization, and religion, as well as influentially moving the discipline in Britain away from the natural sciences and towards history. Yet despite much discussion about his theoretical contributions to anthropology, no study has yet explored his fieldwork in detail in order to get a better understanding of its historical contexts, local circumstances or the social encounters out of which it emerged. This book then is just such an exploration, of Evans-Pritchard the fieldworker through the lens of his fieldwork photography. Through an engagement with his photographic archive, and by thinking with it alongside his written ethnographies and other unpublished evidence, the book offers a new insight into the way in which Evans-Pritchard's theoretical contributions to the discipline were shaped by his fieldwork and the numerous local people in Africa with whom he collaborated. By writing history through field photographs we move back towards the fieldwork experiences, exploring the vivid traces, lived realities and local presences at the heart of the social encounter that formed the basis of Evans-Pritchard's anthropology.

Ten cultures! Barbara Gallatin Anderson brings to life a range of cultures from the tribal Hmong to a United States military base. With humor and a precision born of hands-on familiarity with the regions involved, she draws the reader into startlingly real identification with other peoples worlds: France, Denmark, Thailand, India, Morocco, Japan, Corsica, China, Russia, and the United States. Every chapter gives us insight into the ways we identify with basic anthropological themes, the challenges of applied fieldwork, and the impact of change. To a surprising extent the reader becomes the anthropologist with all the highs and lows that are part of life as a cultural anthropologist.

In 1928 Margaret Mead published Coming of Age in Samoa, a fascinating study of the lives of adolescent girls that transformed Mead herself into an academic celebrity. In 1983 anthropologist Derek Freeman published a scathing critique of Mead's Samoan research, badly damaging her reputation. Resonating beyond academic circles, his case against Mead tapped into important public concerns of the 1980s, including sexual permissiveness, cultural relativism, and the nature/nurture debate. In venues from the New York Times to the TV show Donahue, Freeman argued that Mead had been "hoaxed" by Samoans whose innocent lies she took at face value. In The Trashing of Margaret Mead, Paul Shankman explores the many dimensions of the Mead-Freeman controversy as it developed publicly and as it played

out privately, including the personal relationships, professional rivalries, and larger-than-life personalities that drove it. Providing a critical perspective on Freeman's arguments, Shankman reviews key questions about Samoan sexuality, the alleged hoaxing of Mead, and the meaning of the controversy. Why were Freeman's arguments so readily accepted by pundits outside the field of anthropology? What did Samoans themselves think? Can Mead's reputation be salvaged from the quicksand of controversy? Written in an engaging, clear style and based on a careful review of the evidence, *The Trashing of Margaret Mead* illuminates questions of enduring significance to the academy and beyond. 2010 Distinguished Lecturer in Anthropology at the American Museum of Natural History "The Trashing of Margaret Mead reminds readers of the pitfalls of academia. It urges scholars to avoid personal attacks and to engage in healthy debate. The book redeems Mead while also redeeming the field of anthropology. By showing the uniqueness of the Mead-Freeman case, Shankman places his continued confidence in academia, scholars, and the field of anthropology."—H-Net Reviews

Nearly 30 years ago, James wrote a refreshingly candid book that made no claims to be accurate, precise, or entirely truthful, only to entertain. Long unavailable in the U.S., "Unreliable Memoirs" is being made available to American readers.

American anthropologist Ernestine McHugh arrived in the foothills of the Annapurna mountains in Nepal, and, surrounded by terraced fields, rushing streams, and rocky paths, she began one of several sojourns among the Gurung people whose *ramro hawa-pani* (good wind and water) not only describes the enduring bounty of their land but also reflects the climate of goodwill they seek to sustain in their community. It was in their steep Himalayan villages that McHugh came to know another culture, witnessing and learning the Buddhist appreciation for equanimity in moments of precious joy and inevitable sorrow. *Love and Honor in the Himalayas* is McHugh's gripping ethnographic memoir based on research among the Gurungs conducted over a span of fourteen years. As she chronicles the events of her fieldwork, she also tells a story that admits feeling and involvement, writing of the people who housed her in the terms in which they cast their relationship with her, that of family. Welcomed to call her host Ama and become a daughter in the household, McHugh engaged in a strong network of kin and friendship. She intimately describes, with a sure sense of comedy and pathos, the family's diverse experiences of life and loss, self and personhood, hope, knowledge, and affection. In mundane as well as dramatic rituals, the Gurungs ever emphasize the importance of love and honor in everyday life, regardless of circumstances, in all human relationships. Such was the lesson learned by McHugh, who arrived a young woman facing her own hardships and came to understand—and experience—the power of their ways of being. While it attends to a particular place and its inhabitants, *Love and Honor in the Himalayas* is, above all, about human possibility, about what people make of their lives. Through the compelling force of her narrative, McHugh lets her emotionally open fieldwork reveal insight into the privilege of joining a community and a culture. It is an invitation to sustain grace and kindness in the face of adversity, cultivate harmony and mutual support, and cherish life fully.

In 1942 Japanese-occupied Singapore, where violence and starvation stalk the streets, a bizarre tranquillity reigns between warring nations in the Singapore Botanic Gardens. This sensitive and humorous work of historical fiction explores a real, and complicated, chapter of Singapore's history in which British scientists avoided jail during WWII and worked with their Japanese counterparts in the pursuit of science, only to be accused of collaboration following the War.

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