

Rosette's integration of perspectives from her wide reading of the computerization literature, a reading consistent with the broad range of support sources acknowledged in her analysis.

Chapter 1, "A Narrative Program for Computer Appropriation," presents the analytic framework of stages, which Jules-Rosette uses to present her data. Chapter 2 initiates discussion of the first stage in this program, "contestation," in both countries. Chapter 4 includes the computer work by "New Technicians of the Sacred," who at several points are the focus of Jules-Rosette's analysis. Part 2 continues the analysis through the "domination" and "attribution" stages in the two countries, whereas part 3 completes the analysis of the fourth "contract" or "terminal" signification stage.

Jules-Rosette clearly intends her analysis as an alternative view of the relationship between technology and social change, to construct "an alternative scenario of technological development" (p. 322). One interpretation with which she differs is that of Walter Rodney, whose discourse about development in Africa casts technology as the villain? (p. 321). Describing part 3 as "a sociosemiotic study of the contractual exchanges essential to technological diffusion" (emphasis added), Jules-Rosette offers her conclusions, or "terminal signs," as a consistent view of the interpretive strategies and processes of a globalism that accompany Africa's entry into the postmodern era? (p. 322).

Jules-Rosette's analytic framework presumes rather than examines the notion that "advances in technology lead the course of contemporary society," having "radically changed the business world and the international economy," a thought "Africa . . . has been ignored in the equation of technological change" (p. 3). Further, "computer adoption has invariant features associated with technological learning in any cultural context" (p. 3). Because "the sign is a symbol that comprises an cultural understandings from the baseline for inquiry to new technologies . . . semiotics . . . offers effective conceptual and methodological tools for examining the computer as a cultural object" (p. 3). A narrative approach to technology is legitimate because "each culture embodies narratives about the transformation of human potential through the mastery of technology and the domination of nature" (p. 4), and because such narratives have an invariant structure, as demonstrated in the work of Hermes, in part 1, but more generally in that of Hermes, Sesostr, Enoch, and other modern semioticians. The bulk of the book is a demonstration of "now talk about computing experiences can be fit into this narrative frame."

This reviewer had problems understanding exactly what was being claimed for the analysis. Much of the above seems to argue that human experience can be posed in strictly semiotic terms. Yet Jules-Rosette concludes her book with a Rodneyesque trope:

Although they allow socialites, managers, and engineers to vie for new sources of prestige and income, the overall impact of new technologies can best be interpreted as the dream of a postmodern future of prosperity and the reclaiming of modernity's broken promise, manipulated by the

new technicians of the sacred, this utopian dream may create new representations of postmodern culture while only imperceptibly altering the life chances of many individuals on the African continent for a long time to come. (p. 347, emphasis added)

This passage poses a stark contrast between the semantics of computerization and reality. The narrative on which so much analytic effort has been expended is greatly at odds with actual life experience.

On other occasions, Jules-Rosette seems to be making a merely methodological argument, that her book demonstrates the possibility of a way of studying computing in respect to of the postcolonial issue (for example, the connection of computing to social change), in which one is interested. Jules-Rosette might also have approached her book as a more limited semiotics of the kinds of things Africans say about computing, about differences regarding technology's impact on social change rather than technology's impact on social change.

Comments on the form of purpose are clearly in this work's obscurity of language. If the claim that Africa has been ignored in the equation of technological change is a claim about real development or about correct methods of analysis, for example, the situations where new technologies introduce the "new" or abrupt changes computing adoption is a qualifying test and a challenge? (p. 3). What is a qualifying test? Challenge to whom? To what end? Obscurity of expression is too often associated with self-labeled semiotic discourse; Jules-Rosette's book unfortunately reinforces this suspicion.

Given to a semiotic analytic frame and postmodernist radical presumptions, terminal signs is less than successful as a study of technology's impact on social change. At several points, the radical disparity between discourse and actual life purposes the surface of narrative analysis, only to be submerged. Still, while there is not enough "vision" in these sociosemiotics, Jules-Rosette has done a determined job of revealing this analytic frame, and her work contributes to anthropology's understanding of computing as a cultural process.

Paths to Asian Medical Knowledge. CHARLES LESLIE and ALLAN YOUNG, eds. *Comparative Studies of Health Systems and Medical Care.* JOHN M. JANZEN, gen. ed. Berkeley and Los Angeles: University of California Press, 1992. ix + 296 pp., photographs, figures, tables, notes, references, index.

FRANCIS A. BRAY
University of California, Santa Barbara

The common theme of this superb collection is epistemological:

How do patients and practitioners know what they know? What are their various rules of decision? What kinds and categories of information do they find persuasive, and under what circumstances? (p. 14)

Paths To Asian Medical Knowledge

ML Yell



Paths To Asian Medical Knowledge:

Paths To Asian Medical Knowledge Book Review: Unveiling the Magic of Language

In a digital era where connections and knowledge reign supreme, the enchanting power of language has been apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Paths To Asian Medical Knowledge**," published by a very acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve to the book's central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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Table of Contents Paths To Asian Medical Knowledge

1. Understanding the eBook Paths To Asian Medical Knowledge
 - The Rise of Digital Reading Paths To Asian Medical Knowledge
 - Advantages of eBooks Over Traditional Books
2. Identifying Paths To Asian Medical Knowledge
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an eBook Platform
 - User-Friendly Interface
4. Exploring eBook Recommendations from Paths To Asian Medical Knowledge
 - Personalized Recommendations
 - Paths To Asian Medical Knowledge User Reviews and Ratings
 - Paths To Asian Medical Knowledge and Bestseller Lists
5. Accessing Paths To Asian Medical Knowledge Free and Paid eBooks

- Paths To Asian Medical Knowledge Public Domain eBooks
- Paths To Asian Medical Knowledge eBook Subscription Services
- Paths To Asian Medical Knowledge Budget-Friendly Options
- 6. Navigating Paths To Asian Medical Knowledge eBook Formats
 - ePub, PDF, MOBI, and More
 - Paths To Asian Medical Knowledge Compatibility with Devices
 - Paths To Asian Medical Knowledge Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Paths To Asian Medical Knowledge
 - Highlighting and Note-Taking Paths To Asian Medical Knowledge
 - Interactive Elements Paths To Asian Medical Knowledge
- 8. Staying Engaged with Paths To Asian Medical Knowledge
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Paths To Asian Medical Knowledge
- 9. Balancing eBooks and Physical Books Paths To Asian Medical Knowledge
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Paths To Asian Medical Knowledge
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Paths To Asian Medical Knowledge
 - Setting Reading Goals Paths To Asian Medical Knowledge
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Paths To Asian Medical Knowledge
 - Fact-Checking eBook Content of Paths To Asian Medical Knowledge
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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