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Review of Books

(by Othmar Gächter und Anton Quack)

Tule, Philipus: *Longing for the House of God, Dwelling in the House of the Ancestors.* Fribourg: Academic Press Fribourg Switzerland, 2004. 366 pp. ISBN 3-7278-1478-0. (Studia Instituti Anthropos, 50; pbk)

The society of Keo of Central Flores, Eastern Indonesia, houses pervasive treasures of religions, culture, and history. Apart from introducing a hitherto undescribed population, this book, which is derived from the author's extended research and living experiences among the Keo, presents an analysis on major issues of religion, culture, identity, and local ideology involving rituals, social organization, and marriage alliance within the frame of anthropology of religion. Although most of the Keo are Muslims or Catholics, they still perceive their local beliefs and culture as part of their identity.

For the Keo, Islam and Christianity are not only practiced religions embedded in their Holy Books but also the basis for what they believe and do in everyday life, how they live in their traditional "house-based" and "basket-based" contexts. The two monotheistic religions acquire certain elements from Keo culture and, in turn, Keo culture adopts and adapts certain elements from both religions and ways of life. The result of this ongoing process of inculturation shows a deep-rooted and continuing subconscious adherence of the Keo to their local belief, which produces a harmonious and tolerant culture based on land, settlement, house, consanguineous and afinal relationships.

Rodell, Paul A.: *Culture and Customs of the Philippines.* Westport: Greenwood Press, 2002. 249 pp. ISBN 0-313-30415-7. (hbk)

"Culture and Customs of the Philippines" provides a good general overview to the Asian Archipelago and to a people with a long history of immigration and contributions to the United States. The volume emphasizes how the strong indigenous Philippine culture meshes with constant influences from the West. Rodell, a specialist in Philippine history and society, evokes the breadth of the Philippines for students and the general public. The wide variety of Philippine traditions is seen in each topic covered: the land, people, and history; religion and thought; literature and art; architecture; cuisine and fashion; gender, marriage, and family; festivals, media, film, and leisure activities; music and dance; and social customs and lifestyle.

Craig, David: *Familiar Medicine. Everyday Health Knowledge and Practice in Today's Vietnam.* Honolulu: University of Hawai'i Press, 2002. 288 pp. ISBN 0-8248-2474-1. (hbk)

One of the best medical ethnographies to be written on contemporary Vietnam, "Familiar Medicine" examines the practical ways in which people of the Red River Delta make sense of their bodies, illness, and medicine: Traditional knowledge and practices have persisted but are now expressed through and alongside global medical knowledge and commodities. Western medicine has been eagerly adopted and incorporated into everyday life in Vietnam, but not entirely on its own terms.

"Familiar Medicine" takes a conjectural interdisciplinary approach to its subject, weaving together history, ethnography, cultural geography, and survey materials to provide a rich and readable account of local

practices in the context of an increasingly globalized world and growing microbial resistance to antibiotics.

David Craig addresses a range of contemporary fascinations in medical anthropology and the sociology of health and illness from the trafficking of medical commodities and ideas under globalization to the hybridization of local cultural formations, knowledge, and practices. His book will be required reading for international workers in health and development in Vietnam and a rich resource for courses in cultural geography, anthropology, medical sociology, regional studies, and public and international health.

Cauquelin, Josiane: *The Aborigines of Taiwan. The Puyuma: From Headhunting to the Modern World.* London: RoutledgeCurzon, 2004. 277 pp. ISBN 0-415-31413-5. (hbk)

The first comprehensive study of the Puyuma of Taiwan, an Austronesian people, this book is based on extensive field research over a period of twenty years (1983-84, and at intervals since). The Puyuma are numbering only 6,000, inhabiting the Southeastern Province of Taitung. Today, they are settled farmers, but until the middle of the twentieth century they subsisted on horticulture and hunting. The author deals with the Puyuma village of Nanwang (ca. 1,300 inhabitants); she looks at the historical changes in the status and definition of these people in relation to the central state, the criteria by which they determine their own ethnic identity, and the evolution of that identity through history. The increasing awareness in the West of the importance of ethnic relations makes this an especially timely book.

Georges Condominas: The great value of this work is incontestably due to the quality of the ethnography, which gives the theoretical content a solid basis. ... With this meticulous study of a small aboriginal society in Taiwan, with a more than uncertain future, J. Cauquelin has made an important contribution to our knowledge and understanding of human social organization and change.

Tannenbaum, Nicola, and Cornelia Ann Kammerer (eds.): *Founders' Cults in Southeast Asia. Ancestors, Polity, and Identity.* New Haven: Yale University Southeast Asia Studies, 2003. 373 pp. ISBN 0-938692-79-8. (pbk)

Founders' cults throughout Southeast Asia are based on the contract between the original founder or founders of a settlement and the spirit owner or owners of territory cleared for human use. The establishment and enactment of these cults reflect relationships with founding ancestors and with neighboring polities. Founders' cults are implicated in defining both ethnic identity and interethnic relations. Changes in the cults involve the representation of identity in multicultural modern nation-states through the enactment of tradi-

tional local custom in response to European colonialism, world religions (Buddhism, Islam, and Christianity), national integration, and the penetration of global capitalism.

Through comparative inquiry and ethnographic case studies, ten anthropologists examine founders' cults in mainland and insular Southeast Asia. This volume analyzes founders' cults as political rituals in the uplands and lowlands of mainland and insular Southeast Asia, treated both as a region and as the locus of particular social, religious, and political histories.

Brown, Melissa J.: *Is Taiwan Chinese? The Impact of Culture, Power, and Migration on Changing Identities.* Berkeley: University of California Press, 2004. 333 pp. ISBN 0-520-23182-1. (pbk)

The "one China" policy officially supported by the People's Republic of China, the United States, and other countries asserts that there is only one China and Taiwan is a part of it. The debate over whether the people of Taiwan are Chinese or independently Taiwanese is, Melissa J. Brown argues, a matter of identity: Han ethnic identity, Chinese national identity, and the relationship of both of these to the new Taiwanese identity forged in the 1990s. In a unique comparison of ethnographic and historical case studies drawn from both Taiwan and China, Brown's book shows how identity is shaped by social experience. These case studies document actual changes from non-Han to Han ethnic identity and back again, questioning the PRC's contention that Taiwan is ethnically Han and thus a part of the Chinese nation. Instead, Taiwan bases its claim to difference and singularity on the contributions of plains Aborigines to Taiwanese culture and ancestry.

Brown's ethnographic research supports her theory that cultural meanings, social power, and demographic forces constitute distinct, though interacting systems affecting human behavior and societies. She uses this theoretical framework to analyze possible political policies regarding Taiwan's future and to assess their likely social impacts. With its new approach to identity formation, her work makes an invaluable contribution to the pressing debate over Taiwan's status, and to the construction of a broader and more useful social theory of identity.

Rossabi, Morris (ed.): *Governing China's Multi-ethnic Frontiers.* Seattle: University of Washington Press, 2004. 296 pp. ISBN 0-295-98390-6. (hbk)

Upon coming to power in 1949, the Chinese Communist government proclaimed that its stance toward ethnic minorities differed from that of previous regimes and that it would help preserve the linguistic and cultural heritage of the fifty-five official "minority nationalities." However, minority culture suffered widespread destruction in the early decades of the

People's Republic of China, and minority areas still lag far behind Han (majority) areas economically.

Since the mid-1990s, both domestic and foreign developments have refocused government attention on the inhabitants of China's minority regions, their relationship to the Chinese state, and their foreign ties. Intense economic development of Han settlement in China's remote minority regions threaten to displace indigenous populations; post-Soviet establishment of independent countries composed mainly of Muslim and Turkic-speaking peoples presents questions for related groups in China; freedom of Mongolia from Soviet control raises the possibility of a pan-Mongolian movement encompassing Chinese Mongols; and international groups press for a more autonomous or even independent Tibet.

In "Governing China's Multiethnic Frontiers," leading scholars examine the Chinese government's administration of its ethnic minority regions, particularly border areas where ethnicity is at times a volatile issue and where separatist movements are feared. Seven essays focus on the Muslim Hui, multiethnic Southwest China, Inner Mongolia, Xinjiang, and Tibet. Together these studies provide an overview of government relations with key minority populations, against which one can view evolving dialogues and disputes.

Dillon, Michael: *Xinjiang – China's Muslim Far Northwest*. London: RoutledgeCurzon, 2004. 201 pp. ISBN 0-415-32051-8. (hbk)

Xinjiang, the nominally autonomous region in China's far northwest, is of increasing international strategic and economic importance. With a population which is mainly non-Chinese and Muslim, there are powerful forces for autonomy and independence in Xinjiang.

Michael Dillon: The Xinjiang issue is a complex one, partly because of the geographical position of the region, poised as it is between the Chinese, Turkic, and Russian worlds, and partly because of the tortuous history from which present-day Xinjiang has emerged. In an attempt to do justice to this complexity, I have tried to cover a considerable range of topics, straying. I am sure, beyond whatever professional competence I may have. I have tried to set the most recent developments in their historical and geographical contexts, but have then ranged over matters relating to language, culture, religion, economics, politics, and international relations.

The amount of published information on the politics and society of Xinjiang is still very small and what is available often does not contain the kind of information that a serious student of the issue requires. The new generation of local gazetteers or histories of individual counties is beginning to redress the balance but the amount of detail on anything remotely controversial remains frustratingly inadequate. In addition to drawing on the published sources cited in

the footnotes, I have carried out research and fieldwork in Xinjiang and its neighbours on a number of occasions.

Chilson, Clark, and Peter Knecht (eds.): *Shamans in Asia*. London: RoutledgeCurzon, 2003. 199 pp. ISBN 0-415-29679-X. (hbk)

Shamans throughout much of Asia are regarded as having the power to control and coerce spirits. Many Asians today still turn to shamans to communicate with the world of the dead, heal the sick, and explain enigmatic events. To understand Asian religions, therefore, a knowledge of shamanism is essential.

"Shamans in Asia" provides an introductory essay on the study of shamans and six ethnographic studies, each of which describes and analyzes the lives and activities of shamans in five different regions: Bangladesh, Siberia, China, Korea, and the Ryukyu islands of southern Japan. The essays show what type of people become shamans, what social roles they play, and how shamans actively draw from the worldviews of the communities in which they operate. As the first book in English to provide in-depth accounts of shamans from different regions of Asia, it allows students and scholars to view the diversity and similarities of shamans and their religions. Those interested in spiritual specialists, the anthropological study of religion, and local religions in Asia will be fascinated, if not entranced by "Shamans in Asia."

Robinson, Rowena (ed.): *Sociology of Religion in India*. New Delhi: Sage Publications, 2004. 359 pp. ISBN 0-7619-9781-4. (hbk)

Theorists of modernity had written off religion in the 1950s and 1960s and predicted that it would become unimportant as a marker of identity. However, the very reverse has happened and religion today plays an increasingly significant role in the cohesion and operation of identities on a global scale.

Focused on the theme of the sociology of religion, this volume brings together essays by well-known scholars which examine the resurgence of religious identities in the Indian context. The contributors question many received notions, address critical problems, and raise important issues surrounding various current debates. The papers are divided into four sections. The first deals with religion, society, and national identity. The next section is devoted to sects, cults, shrines, and the making of traditions. The third section discusses religious conversion, while the last section provides a comparative perspective drawn from Pakistan, Bangladesh, Trinidad and Tobago, and the United States.

Tackling a subject of immense contemporary importance and demonstrating a sensitivity to the shifts and changes brought about in faith, identity, and tradition, this volume will be of considerable interest to students

of sociology, anthropology, religion, politics, and history.

Lecomte-Tilouine, Marie, and Pascale Dollfus (eds.): *Ethnic Revival and Religious Turmoil. Identities and Representations in the Himalayas*. New Delhi: Oxford University Press, 2003. 341 pp. ISBN 0-19-565592-3. (hbk)

The multi-ethnic and multi-caste communities of the Himalayan region are today witnessing the revival of ethnic and religious consciousness leading to widespread social and political upheaval. This collection engages with the rapid social change and acute religious and identity crises that have emerged in an area extending from Gilgit to Eastern Nepal.

The volume asks if the rise of tribal groups within the region's elaborate caste system is indicative of an opposition to the nation-state or is a sign of modernity. How are matters of ethnic identity defined and used today? And further, have representations of collective identity and a sense of ethnic belonging changed? In answering these questions, the contributors explore representations of the self and the other among the region's social groups through spatial, historical, and cultural prisms. Each essay in this collection is supplemented by a commentary that illustrates the plurality of approaches to studying the Himalayan region. While appraising the discourse on selfhood and identity, the essays suggest new directions in method and disciplinary focus that go beyond conventional understanding of notions of identity among Himalayan peoples.

This volume on life, society, and culture in the Himalayas will be useful to students, teachers, and researchers of social and cultural anthropology, sociology, history, politics, ethnicity, literature, and culture. It will also be of interest to policy-makers, journalists, and the informed lay reader.

Kraus, Wolfgang: *Islamische Stammesgesellschaften. Tribale Identitäten im Vorderen Orient in sozial-anthropologischer Perspektive*. Wien: Böhlau Verlag, 2004. 420 pp. ISBN 3-205-77186-9. (pbk)

In der historischen Dynamik des islamischen Vorderen Orients haben Stämme eine ganz zentrale Rolle gespielt. Stets auf größtmögliche politische Autonomie bedacht, sind sie doch mit den Staaten der Region durch vielfältige Wechselbeziehungen verbunden. Tribale Identitäten und Organisationsformen werden im Vorderen Orient daher nur in ihrer Einbindung in umfassendere politische, historische und kulturelle Zusammenhänge verständlich. Das Buch untersucht die Grundstrukturen und ideologischen Modelle tribaler Identität und analysiert am Fallbeispiel eines marokkanischen Berberstammes die Selbstsicht einer solchen Stammesgesellschaft und ihr spannungsreiches Verhältnis zum Zentralstaat. Theoretisch anspruchsvoll,

aber sprachlich durchaus zugänglich, eröffnet es der deutschsprachigen Anthropologie ein Themenfeld, das bislang kaum Beachtung gefunden hat.

Cronk, Lee: *From Mukogodo to Maasai. Ethnicity and Cultural Change in Kenya*. Boulder: Westview Press, 2004. 172 pp. ISBN 0-8133-4094-2. (pbk)

Can one change one's ethnicity? Can an entire ethnic group change its ethnicity? This book focuses on the strategic manipulation of ethnic identity by the Mukogodo of Kenya. Until the 1920s and 1930s, the Mukogodo were Cushitic-speaking foragers (hunters, gatherers, and beekeepers). However, changes brought on by British colonial policies led them to move away from life as independent foragers and into the orbit of the high-status Maasai, whom they began to emulate. Today, the Mukogodo form the bottom rung of a regional socioeconomic ladder of Maa-speaking pastoralists. An interesting by-product of this sudden ethnic change has been to give Mukogodo women, who tend to marry up the ladder, better marital and reproductive prospects than Mukogodo men, Mukogodo parents have responded with an unusual pattern of favoring daughters over sons, though they emulate the Maasai by verbally expressing a preference for sons.

Werbner, Richard: *Reasonable Radicals and Citizenship in Botswana. The Public Anthropology of Kalanga Elites*. Bloomington: Indiana University Press, 2004. 255 pp. ISBN 0-253-21677-X. (pbk)

Are self-interested elites the curse of liberal democracy in Africa? Is there hope against the politics of the belly, kleptocracies, vampire states, failed states, and Afro-pessimism? In "Reasonable Radicals and Citizenship in Botswana," Richard Werbner examines a rare breed of powerful political elites who are not tyrants, torturers, or thieves. Werbner's focus is on the Kalanga, a minority ethnic group that has served Botswana in business and government since independence. Kalanga elites have expanded public services, advocated causes for the public good, founded organizations to build the public sphere and civil society, and forged partnerships and alliances with other ethnic groups in Botswana. Gathering evidence from presidential commissions, land tribunals, landmark court cases, and his lifetime relationship with key Kalanga elites, Werbner shows how patriarchy and elderhood make for an open society with strong, capable government. Werbner's work provides a refreshing alternative to those who envision no future for Africa beyond persistent agony and lack of development.

Adjaye, Joseph K.: *Boundaries of Self and Other in Ghanaian Popular Culture*. Westport: Praeger Publishers, 2004. 197 pp. ISBN 0-325-00103-0. (hbk)

"Boundaries of Self and Other in Ghanaian Popular Culture" is a performance-based study of popular cul-

tural practices such as libations, child-naming ceremonies, girls' puberty initiation rites, funerals, and two major festivals – “Bakatue” and “Apoo” – from several ethnic groups in Ghana. Employing multidisciplinary approaches that incorporate analytical perspectives from popular culture, social history, anthropology, sociology, and semiotics, this work is intended to contribute to theoretical formulations about performance studies in African contexts, thereby bringing fresh and novel interpretations to our understanding of the role of ritual actions in the social construction and experience of African realities.

Steegstra, Marijke: *Resilient Rituals. Krobo Initiation and the Politics of Culture in Ghana.* Münster: Lit Verlag, 2004. 348 pp. ISBN 3-8258-7786-8. (pbk)

How should modern Ghanaians relate to “culture”? This is a hotly debated issue in Ghana, where the annual performance of the initiation rites for Krobo girls (*dipo*) is highly contested. Drawing on her extensive fieldwork and missionary and colonial archives, Steegstra shows how the contemporary performance of *dipo* relates to and is shaped by Krobo encounters with missionary Christianity, colonial intervention, and modern nationalism. Krobo responses to global processes of change involved considerable resistance, and over time, ongoing local struggles but also a pursuit of cultural resilience.

Wedel, Johan: *Santería Healing. A Journey into the Afro-Cuban World of Divinities, Spirits, and Sorcery.* Gainesville: University Press of Florida, 2004. 210 pp. ISBN 0-8130-2694-6. (hbk)

Johan Wedel offers a visit inside the world of Santería healing. Drawing upon extensive fieldwork in contemporary Cuba, including interviews with Santería devotees, firsthand observations of divination sessions, and interviews with healed patients supplemented by comments from Santería healers, Wedel demonstrates how Santería healing is carried out and experienced by the participants.

Santería – with roots in Africa and the slave trade, and rituals including divination, animal sacrifice, and possession trance – would seem an anachronism in the modern world. Still, Wedel argues, it offers treatments and ideas about illness that are flourishing and even spreading in the face of Western medicine. He shows that Santería healing is best understood as a transformation of the self, allowing the patient to experience the world in a new way. He grounds his analysis of Santería in lively and sometimes frightening narratives in which people reveal in their own words the experience of illness, sorcery, and healing.

Wedel's account will appeal to scholars and others interested in Santería, Cuba, and religious healing. He shows that Santería is not only a challenge to Western

medical theory, but also an important contribution to our understanding of illness, suffering, and well-being.

Whitehead, Neil L., and Robin Wright (eds.): *In Darkness and Secrecy. The Anthropology of Assault Sorcery and Witchcraft in Amazonia.* Durham: Duke University Press, 2004. 328 pp. ISBN 0-8223-3345-7. (pbk)

“In Darkness and Secrecy” brings together ethnographic examinations and Amazonian assault sorcery, witchcraft, and injurious magic, or “dark shamanism.” Anthropological reflections on South American shamanism have tended to emphasize shamans' healing powers and positive influence. This collection challenges that assumption by showing that dark shamans are, in many Amazonian cultures, quite different from shamanic healers and prophets. Assault sorcery, in particular, involves violence resulting in physical harm or even death. While highlighting the distinctiveness of such practices, “In Darkness and Secrecy” reveals them as no less relevant to the continuation of culture and society than curing and prophecy. The contributors suggest that the persistence of dark shamanism can be understood as a form of engagement with modernity.

These essays, by leading anthropologists of South American shamanism, consider assault sorcery as it is practiced in parts of Brazil, Guyana, Venezuela, and Peru. They analyze the social and political dynamics of witchcraft and sorcery and their relation to cosmology, mythology, ritual, and other forms of symbolic violence and aggression in each society studied. They also discuss the relations of witchcraft and sorcery to interethnic contact and the ways that shamanic power maybe co-opted by the state. “In Darkness and Secrecy” includes reflections on the ethical and practical implications of ethnographic investigation of violent cultural practices.

Deshayes, Patrick, y Barbara Keifenheim: *Pensar el otro. Entre los Huni Kuin de la Amazonía peruana.* Lima: IFEA, 2003. 263 pp. ISBN 9972-608-15-8. (pbk)

Los Huni Kuin, a los que antiguamente se les conocía como Cashinahua (Kaxinawa en Brasil) son uno de los pueblos indígenas más apreciados de las tierras bajas de América del Sur y ciertamente de los más estimados por los interesados en la etnología amazónica. Varias generaciones de intelectuales y artistas han sido seducidos por la belleza de sus pinturas corporales y de sus adornos de plumas, la sofisticación de sus rituales, los enigmáticos “Inka” que pueblan su mitología y, más recientemente, por la originalidad y complejidad de sus sistemas clasificatorios y sociales.

Este libro tiene el gran mérito de tomar como el hilo conductor las propias concepciones mismas de los Huni Kuin, su sistema de pensamiento, las categorías

con las que aprehenden el mundo, organizan su universo social e interaccionan con su entorno. Como toda buena etnología, este trabajo parte de las representaciones indígenas para hacerlas comprensibles a un público proveniente de horizontes culturales diferentes. Desde esta óptica, “Pensar el otro” constituye un éxito total.

Tenemos ante nosotros un libro que expone ideas complejas sin desfigurarlas, que nos hace familiar el pensamiento Huni Kuin, sin ocultar nada de su misterio y complejidad. Después de haberlo leído, se cierra el libro con un real sentimiento de plenitud.

Rubenstein, Steven: Alejandro Tsakimp – A Shuar Healer in the Margins of History. Lincoln: University of Nebraska Press, 2002. 322 pp. ISBN 0-8032-8988-X. (pbk)

In the heavily forested foothills of the Andes Mountains in Ecuador, a Shuar healer named Alejandro Tsakimp leads many lives. He is a peasant who sells cattle and lumber, a member of the Shuar Federation, a son and a brother, a husband and a father, a student and a worker, and, finally, a troubled shaman. Being a healer has long been both a burden and a resource, for the power to cure is also the power to kill, and shamans like Tsakimp are frequently in danger from accusations of witchcraft. But the situation of the Shuar today is especially perilous, and Tsakimp must constantly negotiate relations of power not only with rival shamans and his patients, but with the better-educated and richer officials of the Shuar Federation and his own siblings as well.

In his own words, Alejandro Tsakimp tells of his lives and relationships, the practice of shamanism, and the many challenges and triumphs he has encountered since childhood. Anthropologist Steven Rubenstein, who began working with Tsakimp in 1989, has skillfully edited Tsakimp’s stories and provides essential background information. Rubenstein argues that although these stories reveal tensions between individual and collective autonomy on the colonial frontier, they also resist simplistic dichotomies such as state versus indigene and modern versus traditional.

Goodenough, Ward H.: Under Heavens’s Brow. Pre-Christian Religious Tradition in Chuuk. Philadelphia: American Philosophical Society, 2002. 421 pp. ISBN 0-87169-246-5. (hbk)

For the people of Chuuk and for students of religion and Micronesian culture, this book pulls together and makes available in English the somewhat scattered published accounts (largely in German), along with Goodenough’s own (as yet unpublished) information about religious beliefs and ritual practices in pre-Christian Chuuk. The materials are presented in a way that seeks to document and illustrate a particular approach, a functional one, to understanding the kinds

of human concerns that give rise to religious behavior. Simply to describe traditional beliefs and rituals without the relevant social background information leaves the reader without any feeling for what were the emotional concerns, engendered by life in Chuukese society, that ritual practices helped people address. Ward Goodenough offers a theoretical introduction, the necessary background information about Chuuk and the ways in which members of Chuukese society experienced themselves and their fellows, the worldview and overall set of beliefs providing the intellectual framework within which ritual practices were formulated and understood, and the various bodies of ritual practices. He concludes the book with a summary that pulls together how the rituals described appear to be related to the emotional concerns that growing up and living in Chuuk tended to create.

Slone, Thomas H. (ed.): One Thousand One Papua New Guinean Nights. Folktales from Wantok Newspaper; 2 vols. Oakland: Masalai Press, 2001. 1093 pp. ISBN 0-9714127-0-7; 0-9714127-1-5. (pbk)

“One Thousand One Papua New Guinean Nights” is a collection of folktales that were published in Papua New Guinea’s Wantok newspaper. The folktales were originally published in Tok Pisin, the pidgin English language of Papua New Guinea. The two-volume collection presents the complete set of 1047 folktales that were originally published from 1972 through 1997 in Tok Pisin. This collection is one of the largest general collections of Papua New Guinean folktales; all of Papua New Guinea’s provinces are represented and approximately 35 % of Papua New Guinea’s 700 language/culture groups are represented. The first volume presents the introduction and 550 folktales; the second volume presents the remaining folktales.

The folktales have been intensively indexed in the volumes and the indices are presented in volume two. Indices are given for author, village, original language (or culture group), province, flora and fauna, and folklore motif. Also in volume two are a glossary, a set of maps, and a gazetteer.

Bocken, Inigo, Wilhelm Dupré, and Paul van der Velde (eds.): The Persistent Challenge. Religion, Truth, and Scholarship. Essays in Honor of Klaus Klostermaier. Maastricht: Shaker Publishing, 2004. 291 pp. ISBN 90-423-0250-X. (Publications of the Cusanus Study Centre, 4; pbk)

This book joins in the common effort of gaining a better understanding of religious issues, and the meaning of truth in religious traditions as well as in religious studies. The book begins with a discussion of theological truth-claims and the meaning of praxis-based dialogue as a means to cope with the challenge of pluralism, and it ends with an inquiry into the dynamism of truth-relations in various situations and their significance for the study of religious truth claims.

The essays in this book have been written in honor of Klaus Klostermaier, since 1999 Distinguished Professor Emeritus of the University of Manitoba, Winnipeg. They are offered as a gift of friendship and in recognition of his impressive work as scholar as well as of his incessant efforts to add to the improvement of the human situation, to put science and scholarship into the service of humanity, and to come closer to the truth of reality. Contributors: I. Bocken, P. Bsteh, H. Coward, W. Dupré, O. Gächter, H. Hochegger, S. Kak, A. King, D. Klostermaier, A. Mertens, A. Sharma, J. Thiel, P. van der Velde.

James, Wendy: *The Ceremonial Animal. A New Portrait of Anthropology.* Oxford: Oxford University Press, 2003. 384 pp. ISBN 0-19-926333-7. (hbk)

Adapting Wittgenstein's concept of the human species as "a ceremonial animal," Wendy James writes vividly and readably. Her new overview advocates a clear line of argument: that the concept of social form is a primary key to anthropology and the human sciences as a whole. Weaving memorable ethnographic examples into her text, James brings together carefully selected historical sources as well as references to current ideas in neighboring disciplines such as archaeology, paleoanthropology, genetics, art and material culture, ethnomusicology, urban and development studies, politics, economics, psychology, and religious studies. She shows the relevance of anthropology to pressing world issues such as migration, humanitarian politics, the new reproductive technologies, and religious fundamentalism.

Michael Lambek: Readers will find much to celebrate in this distinctive and lively canvas. James's portrait is congenial to me because it is serious, thought-provoking, thorough, engaged with substantive ethnographic material, and philosophically attuned. It sustains the difficult path "beyond objectivism and relativism" that so well distinguishes the best anthropology. The center of balance is located firmly within the anthropological tradition and the scholarly activities of contemporary fieldworkers. In this book anthropology retains its voice as an active, exciting, deeply intellectual, and yes, ceremonial discipline.

Saunders, Rebecca (ed.): *The Concept of the Foreign. An Interdisciplinary Dialogue.* Lanham: Lexington Books, 2003. 300 pp. ISBN 0-7391-0409-8. (pbk)

The highly original work – whose experimental nature moves beyond traditional academic bounds – theorizes about the meanings, deployments, and consequences

of "foreignness," a term largely overlooked by academic debates. Innovative in format, the book comprises an introductory theoretical dialogue and seven essays authored by scholars of anthropology, history, literary theory, philosophy, psychology, social work, and women's studies. Each scholar investigates how the concept of the foreign is engaged and defined within the parameters of an academic discipline. Drawing out literal and metaphorical meanings of "foreignness," this wide-ranging volume offers much to scholars of postcolonial, gender, and cultural studies seeking new approaches to the study of alterity.

Derek Attridge: The idea of collecting a number of essays from specialists in various disciplines addressing the question of the foreign is a highly original one, and it has resulted in an impressively varied and wide-ranging volume ... Many attempts at interdisciplinary collections fail to achieve this kind of cohesiveness, and the editor is to be congratulated on her successful meeting of this challenge ... The book is genuinely original and genuinely interdisciplinary.

Lewellen, Ted C.: *The Anthropology of Globalization. Cultural Anthropology Enters the 21st Century.* Westport: Bergin & Garvey, 2002. 283 pp. ISBN 0-89789-740-4. (pbk)

"Globalization" refers to the burgeoning currents of trade, finance, culture, ideas, and people brought about by sophisticated communications technology, modern travel, and the worldwide spread of neoliberal capitalism. Unlike dependency theory and world systems analysis, both of which assumed a bird's-eye perspective, globalization offers a down-and-dirty, fundamental approach in which formerly marginal ethnographic research becomes essential.

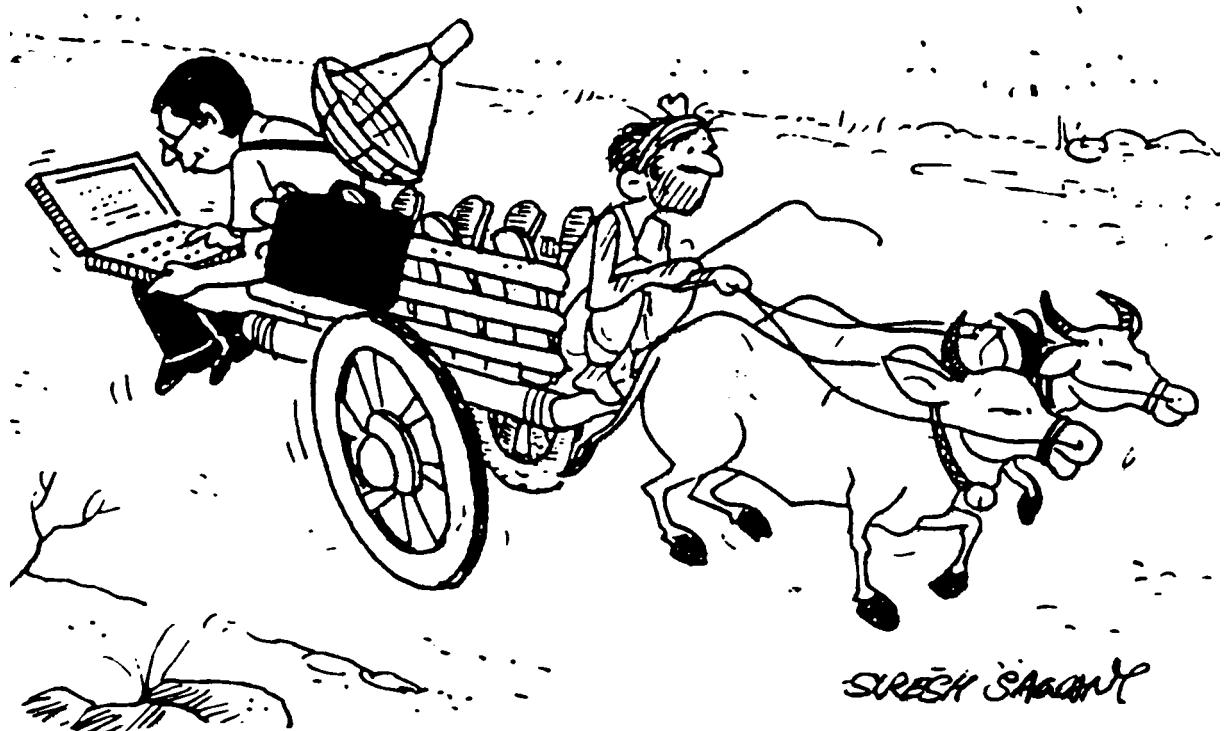
Lewellen offers the first analytic overview of a vital new subject area, in a field that has long been identified with the study of relatively bounded communities. Multiple examples, selected from the latest ethnographic research from around the world, illustrate the ways that globalization impacts migrants and stay-at-homes, peasants and tribal peoples, and men and women. A crucial theme is that the global/local nexus is one of unpredictable interaction and creative adaptation, and not of top-down determinism.

Theoretically, globalization studies have become the focal point for the convergence of interpretive anthropology, critical anthropology, postmodernism, and poststructuralism, all of which are galvanized by a tough empiricism. For the casual reader or dedicated student, this work draws together the ethnographic studies and cutting-edge theories that comprise the anthropology of globalization.

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Review of Articles

(by Joachim G. Piepke)

Reichenbach, Anke, and Fatema Hashem: “Only a Third of a Banana.” Dirty Joking as an Attempt to Maintain Dignity. *Anthropos* 100.2005: 73-89.

In her excellent study about Black women living in the favelas of Rio de Janeiro, Donna Goldstein states: “Laughter can open up a world of meanings about a particular subculture that would otherwise remain hidden and unknown.” Only a few ethnologists so far have dealt with issues of laughter and humor. Women’s laughter in non-Western societies has been even more neglected. In public, non-Western women seldom appear in as buffoons or ritual clowns, and they neither tell jokes nor initiate pranks. Their restrained behavior reflects prevalent cultural ideals that draw women as quiet, passive, and modest beings. Only in the protected sphere of all-female gatherings women are allowed to laugh out loud and to express their sense of nonsense.

The authors gathered their material in Bahrain in the Middle East. Superficially observed, the women present seemed to enjoy a cheerful and high-spirited atmosphere. They wisecracked, burst out in ringing laughter when they heard suggestive remarks, slapped their thighs, wiped away tears of joy, and nearly choked over their water pipe. Taking a closer look, however, this group of joking women turned out to be everything but funny: hidden pain and disappointments, loneliness, and weakness lurked behind their jokes and obscene stories. The laughter of these women represented their refusal to suffer. Their drastic but humorous stories appeared as veiled expressions of unfulfilled desires and rage at the hardships of life. Thus, the laughter of the women appears to be part of a discursive strategy that enables the women to voice the unspeakable. By doing so, they save faces and the dignity of all participants, but they also overcome the limits of socially accepted speech.

The double meaning of the “banana” is for example the running gag: “Once we were sitting in a gathering, and they brought bananas! Three boxes. They are telling me, “Come and eat a whole banana!” I tell them, “I don’t eat a whole banana. Now I have two co-wives with me and I am the third. I must have a quarter, no, a third [of the banana].” They told me, “Eat it all!” I said, “I can’t eat it all! He will never give it all to me. I have two other women sharing it with me!” [loud laughter]

The women hesitate to discuss seriously their humiliations and insecure position in their marriages. Instead, they laugh about being one wife among several. They laugh about being permanently left in the dark about their husbands’ intentions, about the possibility that a husband “gets mad” – that he marries a second wife in

spite of the loyalty of his first wife who has always anticipated his every wish. The role in a polygynous marriage is a source of constant bitterness, disappointment, and loneliness. The majority of young girls disapprove polygynous marriages. Many of them are daily confronted with this fate when they watch the lives of their mothers. They directly witness their mothers’ feelings of loneliness and jealousy before the sorrows are “edited” and laughed about in women’s merry evening gatherings.

It becomes obvious that these women’s laughter serves as a means to “save face” by disguising everything that is said as “just fun.” Despite the tragic circumstances of their life, the women try to maintain their reputation as self-confident, “normal” housewives, mothers, and wives who bear their lot with decency and composure. They neither break down under the burden of unreasonable demands, which are forced upon them, nor break the rules of their society by openly and rebelliously challenging them. Only laughter allows women to save face when they admit sentiments and attitudes that would otherwise brand them as “weak.” Therewith, laughter receives a function that is everything but rebellious – instead, it serves the maintenance of the existing order and guarantees women behaving according to local etiquette.

Petridis, Constantine: Art et histoire des Luba méridionaux. Partie I. La collection du Père Peeraer à l’Université de Gand. *Anthropos* 100.2005: 5-16.

Plusieurs expositions ont été récemment consacrées à l’art des Luba du Katanga, au sud-est de la République Démocratique du Congo. Grâce à son réalisme, à sa finition méticuleuse et à ses surfaces lisses, la sculpture luba a toujours été fort prisée. Les missionnaires européens relevaient généralement plus d’informations sur les objets qu’ils récoltaient sur place que ne le faisaient les fonctionnaires coloniaux. Ils demeuraient souvent pendant de longues périodes sur le territoire luba et s’intéressaient intensément à la culture locale. Ainsi, des missionnaires comme Pierre Colle, William Burton et Theodoor Theuws ont rédigé de très intéressantes monographies sur divers aspects de la culture, de l’histoire et de l’art des Luba. Le travail du Père Peeraer, bien que peu connu, mérite certainement de compter parmi ces sources précieuses.

Servaas (ou Servatius) Peeraer a vécu pendant plus de dix années parmi les Luba du Katanga, en tant que missionnaire de l’ordre belge des Franciscains (OFM). Né en 1903 à Ravels-Eel, lui est arrivé au Congo en 1929 et y a travaillé jusqu’à sa mort précoce en 1940. Peeraer livre des informations ethnographiques très pertinentes dans nombreux articles. Un article parti-

culièrement informatif, signé «P. Servatius» et publié en 1932 dans la revue *Anthropos*, traite de la circonscription *mukanda* des Luba, long rituel initiatique qui n'était pratiqué que dans l'extrême sud-ouest de leur ancien royaume.

Il s'agissait, selon Peeraer, d'objets quotidiens appartenant à des personnages importants et à des leaders politiques qui il fit transporter en Belgique dans une caisse contenant quinze objets luba: quatre appuies-tête, une coupe et dix sculpture anthropomorphes.

Wiltzer, Pierre-André: Vers une paix et un développement durables en Afrique. *Afrique contemporaine* 2004/209: 23-37.

L'Afrique reste le théâtre de crises politiques récurrentes et de nombreux conflits, ou point de donner à penser qu'une sorte de fatalité pèserait sur ce continent. Les médias jouent un rôle important dans cette perception en ne relatant que la part tragique de l'actualité. Il en ressort une vision souvent tronquée des réalités, propre à nourrir les préjugés les plus tenaces: la paix serait hors de portée des Africains, ce qui rendrait vains les efforts entrepris pour enrayer les combats, reconstruire et établir les conditions d'une paix durable. Loin d'adhérer à des considérations de ce genre, aussi peu fondée que décourageantes, il faut analyser objectivement les causes de la situation actuelle et prendre les moyens de la traiter.

Tous les problèmes ne tiennent pas à une cause unique. L'insuffisance des investissements, la faiblesse des Etats, le poids de certaines traditions culturelles, le faible niveau d'alphabétisation, les distorsions de concurrence dont souffrent les producteurs africains sur les marchés internationaux, sont autant de facteurs ayant une part de responsabilité dans les retards du développement africain. Nous devons cependant prendre la mesure d'une évidence trop longtemps négligée: il est impossible pour un pays d'envisager son développement dans un contexte d'instabilité ou de conflit.

Quelles sont les origines profondes de cette instabilité? A première vue, les rivalités ethniques semblent occuper une place prépondérante comme dans le cas du terrible génocide du Rwanda dont on commémore le dixième anniversaire en 2004. Mais un examen plus attentif démasque un trompe-l'œil. Il existe certes antagonismes ethniques ou religieux latents, mais ils sont souvent instrumentalisés ou exacerbés, soit dans le cadre d'une lutte de pouvoir, soit pour déstabiliser un pays afin de s'assurer le contrôle de ressources naturelles. En République Démocratique du Congo, le pillage des diamants, de l'or et du coltan explique en grande partie la perpétuation du conflit.

La plupart des guerres civiles des quinze dernières années, notamment au Liberia, en Sierra Leone, en Angola, en RDC, au Congo-Brazzaville, au Burundi, ont montré que les luttes «tribales» et «claniques» ont

prospéré sur le terreau de la misère. L'ignorance, la frustration et le désespoir ont en effet poussé une partie de la population de ces pays à se réfugier dans un repli identitaire savamment éveillé et exploité par les seigneurs de la guerre et autres prédateurs.

A l'origine de cette instabilité politique et de cette faiblesse des Etats, nous trouvons donc une multitude de phénomènes, tous liés à la pauvreté et aux insuffisances de développement: la maladie, l'analphabétisme, une démographie et des flux migratoires non maîtrisés, une urbanisation incontrôlée, etc. Comme le montre une étude de la Banque mondiale 80% des guerres civiles que ont sévi dans le monde depuis 1960 ont touché les 20% plus pauvres de la population mondiale.

Tous les pays africains, fort heureusement, ne tombent pas dans ce funeste engrenage: à coté de ceux qui sont en situation de crise ou de conflit, la majorité des Etats de continent vivent aujourd'hui en paix en poursuivant leur chemin vers le développement. Les médias s'en font malheureusement rarement l'écho. Les progrès réalisés sont pourtant indéniables et doivent nous inciter à ne pas céder à la tentation de l'«afropessimisme». L'espoir d'une amélioration nous vient également du tournant que si dessine aujourd'hui, celui d'une véritable prise de conscience du problème de la part de la communauté internationale et des Africains eux-mêmes, et de la volonté de plus en plus affirmée d'apporter enfin les solutions à la mesure de ce défi de la sécurité.

L'instauration d'une paix durable comporte en général trois étapes: le règlement du conflit, la prévention de sa réapparition et enfin la consolidation de la paix. Entre chacune de ces phases, il ne saurait y avoir une stricte séparation: la consolidation de la paix et la prévention des conflits sont en réalité de même nature et constituent toutes deux les conditions nécessaires du développement. Les chances de développement du continent africain restent aujourd'hui entravées par de multiples formes d'insécurité. Or les conditions d'une paix durable sont un préalable à toute forme de croissance. La communauté internationale a maintenant pris la mesure de ce défi. Son aide s'est accrue mais l'effort gagnerait à être plus ambitieux. Pour indispensables qu'ils soient, les moyens militaires ne sauraient suffire. Les ferments les plus profonds de la violence résident en effet dans la pauvreté dont souffrent une trop grande partie des Africains.

Luhrmann, Tanya M.: Metakinesis: How God Becomes Intimate in Contemporary U.S. Christianity. *American Anthropologist* 106.2004/3: 518-528.

In the last 30 or 40 years, middle-class U.S. citizens have begun to worship their God(s) in a markedly different manner than before. Mainstream churches have seen their congregations dwindle; evangelical, New Age, and other demanding faiths have seen their memberships explode. And what U.S. citizens seem to

want from these new religiosities – and from evangelical Christianity in particular – is intense spiritual experience. We in the academy have focused on evangelical Christianity's claim that the Bible is literally true. That claim is undeniably important. But it is at least as important that the new U.S. religious practices put intense spiritual experience – above all, trance – at the heart of the relationship with God. The most interesting anthropological phenomenon in U.S. evangelical Christianity is precisely that it is *not* words *alone* that convert: Instead, congregants – even in ordinary middle class suburbs – learn to have out-of-the-ordinary experiences and to use them to develop a remarkably intimate, personal God. This God is not without majesty. But He has become a pal.

In these new and intensely experiential U.S. evangelisms, God becomes an intimate relationship – a buddy, a confidant, the ideal boyfriend. It is not mere words that make Him so but learnt techniques of identifying the presence of God through the body's responses – particularly in the absorbed state we call “trance” – and learned techniques that frame that responsiveness into the experience of close relationship. This is not to say that every convert has these intense experiences of absorption. But the religion models the practices that produce these experiences as central to the experience of God.

The term *metakinesis* is used to refer to mind-body states that are both identified within the group as the way of recognizing God's personal presence in your life and are subjectively and idiosyncratically experienced. In identifying metakinetic states, congregants identify – and, thus, psychologically organize – bodily phenomena that seem new and distinctive to them, which they come to interpret in ways that are congruent with the group's understanding of evidence of God's real reality in their lives. They seem to be engaging a variety of bodily processes that are integrated in new ways and synthesized into a new understanding of their bodies and the world. Some of these processes can be called “dissociative,” in which attentional focus is narrowed and manipulated to produce noticeable shifts in conscious awareness, so that individuals feel that they are floating or not in control of their bodies. Others involve sensory hallucinations, in which people see or hear things that observers do not. There are specific and dramatic mood elevations, in which individuals are self-consciously and noticeable happier for extended periods of time. As a result of these phenomena, congregants literally perceive the world differently and they attribute that difference to the presence of God.

Why now? What is about late-20th-century U.S. life that has lead people to search out psychologically anomalous experiences and to use them metakinetically to build a relationship with God? Two tentative explanations present themselves.

The first is the rise of television and modern media. The radical technological innovations of our time have

fundamentally altered the conditions of our perception. Technology changes the very way we experience with our bodies. Television, the virtual reality of the Internet, and the all-encompassing world of music we can create around us seem clearly to be techniques that enhance the experience of absorption, the experience of being caught up in fantasy and distracted from an outer world. We play music to create the shell in which we work or to soothe ourselves from a daily grind. We wear headphones on buses and subways specifically to create a different subjective reality from the frazzled one that sways around us. We park our children in front of videos so that they will be absorbed into their own little universes, and we can cook or clean around them undisturbed. A classic book on trance says that “The trance experience is often best explained...as being very much like being absorbed in a good novel: one loses awareness of noises and distractions in the immediate environment and, when the novel is finished, requires a moment of reorientation to the surrounding world.”

The second is what one might call the attenuation of the U.S. relationship. This is a controversial issue, but a great deal of sociological data suggests that the U.S. experience of relationship is thinner and weaker than in the middle of our last century. Robert Putnam's (2000) massive analysis of the decline of civic engagement in the United States argues powerfully that U.S. citizens have become increasingly disconnected from friends, family, and neighbors through both formal and informal structures. Time diary studies suggest that informal socializing has declined markedly. Between 1976 and 1997, family vacations (with children between 8 and 17) nose-dived as a family practice, as did “just sitting and talking” together as a family. Even the “family dinner” is noticeable in decline.

What may be happening is that these congregants and others like them are using an ease with trancelike phenomena supported by our strange new absorbing media and using it to build an intensely intimate relationship with God to protect them against the isolation of modern social life. After all, the most striking consequence of these new religious practices is the closely held sense of a personal relationship with God, and this God is always there, always listening, always responsive, and always with you. And the experience of faith for these Christians is a process through which the loneliest of conscious creatures comes to experience themselves as in a world awash with love. In the end, the question – “How does the supernatural become real, known, experienced, and absolutely irrefutable?” – is the deepest question of faith.

Kaptein, Nico J.G.: The Voice of the *Ulamâ*: Fatwas and Religious Authority in Indonesia. *Archives de Sciences sociales des Religions*. 2004/125: 115-130.

Religious authority is an extremely wide concept which may become manifest in an infinite variety of ways. It may be embodied in certain notions, in texts,

in individual persons, in groups of persons, and in institutions in the widest sense of the word. This article shows the concept of religious authority in Indonesia through the vehicle of the Islamic institution of *iftâ'*, the delivering of a *fatwa*. In its classical form a *fatwa* consists of two parts: a question addressed to a scholar of Islam ('*ulamâ'*) about a particular topic which has been addressed to him by one or more believers in order to obtain the scholar's opinion about this topic from the perspective of Islamic law. This part of the *fatwa* is called *istiftâ'*, while the person who raises the issue is called the *mustaftî* (pl. *mustaftîn*). The second part of the *fatwa* is the actual answer given by the scholar, called the *mufti*, the "*fatwa-giver*." In the *fatwa* the *mufti* pronounces about issues which are of topical interest to the believers, by referring to the standards manuals of jurisprudence. These topics often deal with ritual issues, social and political issues, or problems arising from the application and use of modern technology. In short, it can be said that *fatwas* constitute a meeting, and in many cases a compromise, between the ideals of the Holy Law, as expressed by the '*ulamâ'*, and the reality of daily life, as experienced by the believers. For a study of the working of religious authority the *fatwa* is useful, because the *fatwa* is an important instrument through which the '*ulamâ'* express their authority, while conversely the *istiftâ'* shows that the believer has turned to the '*ulamâ'* because they are regarded as being able to produce authoritative statements.

One kind of a *fatwa*-like instruction was issued in the turbulent days prior to the General Election of June 1999, when Indonesia was submerged in a deep economic and moral crisis. The advice reads as follows:

"Advice Instruction to the Islamic Community on the Occasion of the General Election on 7 June 1999: The Leadership of the MUI [Majelis Ulama Indonesia] and the Leadership of the National Islamic Organizations express their feelings of gratitude towards God Almighty, because the Indonesian people is going through an important phase of the democratic process, namely the campaign for the General Election which will take place in a relative good, safe and unhindered way, although it should be admitted that there are still cases which deviate from and violate legal rules and regulations, as well as political norms and ethics...

In connection with this, on the occasion of the day of the elections on 7 June, 1999, the MUI and the National Islamic Organizations, following the guidance of the word of God Almighty in Surat Al 'Imrân verse 28, which reads: 'Let not the Believers take the Unbelievers as their leaders,' issue the following instructions:

1) The Indonesian people, in particular the Muslim community, should use their right to vote properly and responsibly according to their conscience by choosing that political party which is believed to strive for the aspirations and the interests of the Islamic community, the people, and the state.

2) The Islamic community should vote with sincerity and with the intention of obeying God for one of the political parties which genuinely promotes candidates for the legislative assembly, who are adherents of the religion of Islam and who uphold high moral standards.

3) The Islamic community should be aware of the revival of the danger of communism, authoritarian and secular powers by means of the political parties which participate in the General Election and which as a matter of principle include hatred of Islam and the accomplishments of the Republic of Indonesia.

4) The Islamic community should submit itself permanently to God, and should multiply its prayers to God for the safe, democratic, fair, and honest progress of the Election, so that the Indonesian people can escape from their various crises and achieve a new Indonesian society under the protection of the mercy of God Almighty.

Thus reads the Instruction to the Islamic community on the occasion of the 1999 Election. May God Almighty always grant His mercy generously and help to the [Islamic] community and the people of Indonesia as a whole."

In the days after it was issued, this *amanat* was discussed on the front pages of the Indonesian newspapers as *Republika* and *The Jakarta Post*. Political analysts thought this instruction was directed against the *Partai Demokrasi Indonesia Perjuangan* (PDI-P) headed by Megawati Soekarnoputri. This party had several non-Muslims on its list, like the well-known economist Kwik Kian Gie, who has a Christian background. It was argued that by issuing this instruction the MUI had interfered in party politics, and for this reason was heavily attacked. This case is interesting because it shows that the *fatwa*-like instruction of the MUI was paid considerable attention and formed a hot item for almost a week. However, it appears that this statement of religious authority was not effective at all: although this MUI instruction was addressed to the Muslim community at large, the PDI-P with 37.4 percent of the votes became the most powerful party in the country, while generally speaking it would be fair to say that the Muslim parties did not do well.

In comparison with the end of the nineteenth century, it appears that nowadays religious authority is no longer the sole domain of the '*ulamâ'*, who as religious specialists par excellence had monopolized religious interpretation for a long time. As one of the results of mass education and growing literacy, we see that educated non-specialists enter religious debates, and thus participate in the shaping of a new religious authority. Therefore, in addition to the traditional voice of the '*ulamâ'*, new voices have emerged, not only from the circles of the '*ulamâ'* themselves, but also from outside these. The consequences for the future development of religious authority are unforeseeable.

Gibbs, Phil: The God Triwan Movement: Inculturation Enga Style. *Catalyst* (Goroka) 34.2004/1: 3-23.

Religious movements are a worldwide phenomenon and Papua New Guinea is no exception. They present a bewildering variety of religious expression. Some movements are strongly influenced by indigenous cultural forms. Others manifest clear links with Judeo-Christianity. They have been labeled variously as “movements,” “cults,” and “independent churches.”

Today most Enga people are members of a Christian church. In the year 2000, from a total Enga population of 295,000, Catholics numbered 64,000. Church growth has been rapid. Missionaries first came to the Enga province in 1947. In 1982, the Catholic Church in the province became an independent Diocese (of Wabag) led by Bishop Hermann Raich (SVD). In the late-70s, led by catechist Simon Es, the charismatic movement began to influence the life of the Catholic community at Anji in the Eastern corner of the diocese. The movement, accompanied by “revival” phenomena such as “born again” experience and speaking in tongues, quickly spread to all corners of the Province. However, a decade later, as the fire of spirit-filled enthusiasm cooled, some communities began seeking alternatives.

At Kungupalama, a community within the Pompabus parish, catechist Matthew Ima was wondering how to boost the lagging enthusiasm in the parish. In August 1989, Matthew had a powerful religious experience while praying with the community. He felt a force pushing him to the middle of the prayer house. Then he found himself calling out: “I am crying for my sheep. I want to take my sheep to heaven, but wild dogs have eaten my sheep.” He stretched out his arms and went through the movements of dying on a cross. He fell, lay on the ground for some minutes, rose, climbed onto the altar and made as if he was climbing a rope, saying: “Now I am going up to heaven. I will go to heaven first. Later I will tell you what is in heaven.” He found himself making the sign of the cross three times. This worried him because he had seen the bishop giving such a blessing, but no one else. He started to wonder if he was being influenced by an evil spirit. So, thinking that he would be protected if he held a cross, he took hold of a crucifix and found that the crucifix itself seemed to have a power that was leading him around inside the prayer house. The movements were quite violent: “The cross moved strongly by itself. It almost destroyed the house!” After that the fear vanished. Once peace had been restored, they opened the Bible to find Ex 3:10 ff: “I send you to Pharaoh to bring the children of Israel, my people, out of Egypt...this is the sign by which you shall know that it is I who have sent you...”

At first Matthew’s community thought that they were to somehow revive the charismatic renewal movement. Later they decided that they should start a new ministry and that it would be called “God Triwan (Trinity).” The idea of the Trinity came from the sign of the cross which was a striking feature of their experience. Holy Trinity was also the name of their outstation at Kungupalama. The community saw their

first task in the pacification and re-evangelization of their own Itokone clan.

In 1992, when the Itokone clan was embroiled in tribal warfare, Matthew felt inspired to help end the hostilities. He announced to the warriors that the fight was over because God would finish it. This did not go down well with the “enemy” clan, who started making plans to deal with Matthew. Matthew, in turn, asked a relative to go secretly and steal a spear from the other clan. Having obtained the spear, he publicly cut off the sharp tip announcing that he had broken “Satan’s teeth.” He then resolved to “kill” Satan. Thus, instead of being used for fighting, the spear would now be used to end violence.

Matthew and his community had not read the Pope’s exhortation “*Evangelii Nuntiandi*.” Nevertheless, realizing that true renewal would come only from within the culture, they started various initiatives towards that end. Aware that the Good News should impact on the reality of people’s lives, their first focus was on marriage and family life. Community members visited nearby communities and parishes, encouraging couples to strengthen their marriage, and preaching strongly against polygamy, which is traditionally accepted in Enga society. They made a case for monogamy, not only from Christian principles, but noted that according to Enga custom, the most sacred part of the traditional marriage ritual, during which a couple planted taro together, was only performed by a man with his first wife, not with any subsequent wives. Thus, they argued that even according to Enga tradition, the first wife was a man’s “real” wife.

Community members also formed into teams of seven people to go out on mission. They would come to pray and discern where to place a large cross outside the house of each family joining the movement. Enga family (women’s) houses have one side for women to sit and the other for men. Once a cross was erected, people would look to see if it was placed outside the “women’s side” or the “men’s side” of the house. Being placed on the woman’s side indicated that the woman had a stronger faith and that the man would have to perform prayer and penance – and vice versa. Because the discernment was done holding a small cross, which was said to move of its own accord, the judgment was said to be the decision of the cross and not a subjective decision by the movement worker.

The movement shares elements common to many renewal movements in the churches: a prophetic leader, dreams and visions, miraculous events, a sense of a new life, a strong sense of community, evangelical outreach, and so on. But there are also some distinguishing characteristics of the movement like the shaking cross, rereading scripture, symbolism, and their interaction with Enga culture.

What can one learn theologically and pastorally about working in dialogue with movements such as the God Triwan Movement? Any theological appraisal of such

a movement must consider their understanding of divine revelation. Different churches vary in their understanding of this fundamental tenet of Christian faith. Those with a more conservative theology hold that the whole of God's revelation is found in the Bible. More liberal approaches are open to divine revelation beyond the Biblical text, and look to divine intervention in history, or as God encountering people through the Word when they hear it with faith. The Catholic Church is open to divine revelation outside the Judeo-Christian tradition, yet holds that Jesus Christ is the fullness of God's revelation. The Church also maintains that history is still revelatory as faithful people grow in understanding of the fullness of God's truth. This allows for what is termed "continuing" revelation, as Christ continues to be an ever-present saving reality for people today.

What can one learn pastorally from the movement? Faith is lived in community, which is not simply a matter of friendly relations between people. In Christian communities, people try to live in a way that their ordinary relationships are healed and enriched by a common commitment to Christ and the Gospel. Simply being a member of a parish frequently leaves people with little sense of Christian community, particularly in times of tribal conflict, which often results in periods of Eucharistic famine. That is why they are attracted to movements such as the God Triwan Movement, because through it, the sense of *communio* is more real to them. Attempts to establish "Basic Christian Communities" from outside have been less effective.

There is also a feeling of newfound freedom. People frequently feel a burden of fear of human violence, or misfortune caused by malicious spirits. Renewed Christian commitment within a community provides an opportunity for a form of "born again" experience, or at least, renewal, which liberates people from fears that previously held them in bondage. Renewed commitment in community also frees some people for being counter-cultural where this is required.

Inculturation is not an end in itself, rather a means to a more genuine and vital church. It is a two-way process. On the one hand, it encourages the local church, and on the other, it is the only way that Christianity can be truly universal. When Papua New Guinean people feel "at home," they are much more likely to contribute from their many resources of language, spirituality, ways of relating, and closeness to the environment. Their ways of responding to people's struggles and hopes are potentially a contribution to the wider church in terms of stronger family life, insights from rereading the Scripture from their own worldview, more vital form of prayer, and a richer symbolic consciousness. The God Triwan Movement hardly fits the typologies of religious movements invented by social scientists. It is a church renewal movement that stresses inculturation – Engan style. Future developments will reveal whether the movement is promoting an idol, or whether it has really

helped people come closer to Jesus Christ Enga Kamongo Epe (Jesus Christ the Good Lord of Enga).

Schreier, Robert: Syncretism in North America and Europe. *The Re-Enchantment of the West. Chakana* 2.2004/4: 7-23.

The term "syncretism" denotes the merging of elements between two cultures or religions. Its original usage in the modern period had a positive meaning: It referred to the attempt to reconcile Lutheran, Reformed, and Catholic thinking at the time of the Reformation. In the discourse of the 20th century, however, the term was used, at least in theological and missionary circles, to designate unacceptable mixing of non-Christian elements with Christian faith. Missionary anthropologist Louis Luzbetak referred to syncretism as a "theologically unacceptable amalgam." In the social sciences, on the other hand, it refers to the cultural processes of borrowing, without a judgment as to the appropriateness or lack thereof.

The extent of secularization in Europe (and Canada) is distinctive. The United States presents a different picture. Roughly forty percent of the population reports regular church attendance, and belief in God hovers around ninety percent. One of the reasons for this phenomenon is the separation of church and state, another the constant immigration of people persecuted outside due to their faith or religion. Whatever the reason, not only by conventional measures of church attendance, but also by the frequency of religious and biblical allusions in public and political discourse, one finds the United States to be a more religious place than Europe and Canada.

Different kinds of syncretism are observable: Other religious traditions borrow elements from Christianity like the Afro-American cults or Asiatic religions, Christianity borrows elements from other traditions like meditation practices or trance excitements. New religious movements like New Age, Scientology, Spiritism, or the various kinds of satanic cults form an amalgam of varied traditions. Even every individual spirituality can be mixed up by syncretism.

Is there anything distinctive about the syncretisms found in Europe and North America today, as compared to those of other continents? To be sure, inasmuch as the cultures of these two continents remain heavily imprinted with Christianity, the syncretism to be found there will appear more distinctive than it might in Asia. Blending of traditions in Hinduism and Buddhism (less so in Islam) has long been a characteristic of those two faiths. The capacity to absorb ideas and images has created immense variety in both traditions. Christianity has been more reluctant to admit its borrowings, even though there is plenty of evidence of its having done exactly that. Freeing up the imagination to look more carefully at historical formations will provide the opportunity to gauge more carefully just what has been done.

Is there more syncretism in Christianity in Europe and North America today than at previous times? That too would be hard to gauge. What can be said, however, is that the syncretism taking place today is probably of a different character, and arises from a different place. In previous eras, especially during the centuries of Christianization of Europe, the previous traditions persisted as subaltern religion, a resistance especially of peasants against the decrees of their masters. Some of those pre-Christian elements persist down to the present day, albeit in fragments.

What is characteristic of contemporary syncretism on these two continents is the context of individualism and pluralism. In individualist societies, each individual is expected to construct his or her own self out of the plethora of possibilities that are on offer. This procedure, in itself, will guarantee the new syncretic formations available. A pluralist society will likewise guarantee a continuing flow of new possibilities to be drawn upon. Given the intersection of these two forces, we are likely to see more such formations in the future rather than fewer. One break on these forces is how generations gain their own identity by profiling themselves against the previous generation. The possibilities of the Internet to bring together people of similar beliefs at great physical distance from one another is still in its infancy. It may end up being the greatest revolution in religious configuration since the invention of the printing press made revolutions like the Reformation possible. But it will be some years before anything will be clear on that.

Marrancini, Gabriele: Multiculturalism, Islam, and the Clash of Civilizations Theory: Rethinking Islamophobia. *Culture and Religion* 5.2004/1: 105-117.

What is Islamophobia after September 11th 2001? Why does the Huntingtonian clash of civilizations theory seem to mark the political relationships between the West and Islam? Islamophobia has been described as a form of racism as well as an unfounded fear of Islam. Islamophobic attitudes are increasingly pervading not only mass media, but also European political life. The aftermath of September 11th has been marked by an increase of special laws that aim to prevent terrorist acts from Muslim extremists. Although many European politicians are keen to argue that all these laws are not against Islam, but against terrorists, the language that they use and actions that they undertake led Muslims to have the opposite impression.

Huntington wrote: "Western Culture is challenged by groups within western societies. One such challenge comes from immigrants from other civilizations who reject assimilation and continue to adhere to and to propagate the values, customs, and cultures of their home. This phenomenon is most notable among Muslims in Europe... In Europe, western civilization could also be undermined by the weakening of its central component, Christianity" (The Clash of Civilizations.

New York, 1996: 304-305). Letting the other express himself through culture means every time challenging our cultural position and ask "Who am I?" and "Why am I so?" Huntington's clash of civilizations may be seen as a theory stemmed from the will to resist these challenging questions by opposing a Western supremacy rooted in a Judaeo-Christian heritage.

Islam is, among many others, a *transruptive* culture and religion in Europe. But today in the West, Islam is seen as the most *transruptive*, the culture/civilization that resists to Western values, challenges the Western concept of democracy, refuses to acknowledge the European exclusive Judaeo-Christian heritage. In other words, Islam becomes the culture/civilization that "never the less refuses to be repressed." So, is Islamophobia "an unfounded hostility towards Islam"? Islamophobia is a "phobia" of multiculturalism and the *transruptive* effect that Islam can have in Europe and the West through transcultural processes.

To create a multicultural society, is not enough to allocate a space for the "other," but also to accept the transformations that the cultural contacts and cultural interchanges with the "other" may cause. Islamophobia is increasingly connected to the fear of a real multicultural society, in which Islam may become a recognized and meaningful part of a new Europe.

Glass-Coffin, Bonnie: Ofensas capitales: Lo diabólico y lo exótico en la comercialización del curanderismo. *Revista Andina* 38.2004/1: 105-119.

Con el ruido de su sonaja o su guitarra, su cántico o su silbido, con la ayuda del alucinógeno San Pedro que les da la *vista* para ver y para viajar por los mundos más allá de lo ordinario, los curanderos peruanos llaman a los vientos – a los espíritus o encantos de las lagunas, cerros, sitanes, puquios, hierbas – para que los ayuden a curar a quienes buscan alivio. Estos vientos llegan y se incorporan a las piedras, conchas, imanes, cuadros y los otros objetos de sus *mesas*. Con estos objetos – ya animados y fuertes – limpian al paciente para sacarle el maleficio. Les ofrecen tabaco a los objetos de la mesa – absorbido por las fosas nasales del paciente y del curandero – para suplicarles y fortalecerles en su trabajo y para purificar todos los presentes. Les rocían con aguas perfumadas y olores fragantes para amansarlos y endulzarlos. Y cuando llega el amanecer les rocían con agua del maíz blanco, de flores blancas, con lima dulce y con jugo de caña para despedirlos y agradecerles su ayuda para curar a los pacientes.

Según los documentos históricos escritos por quienes que querían evangelizarlos, han trabajado así los curanderos por cientos de años. Según las representaciones en los restos arqueológicos han utilizado el cacto alucinógeno por milenios para comunicarse con sus dioses. Estas tradiciones son parte de un sustrato aborigen que ha sido burlado, extirpado, endemoniado y revigorizado unas y otras veces a lo largo de qui-

nientos años de contacto y conflicto con las culturas europeas y africanas. Ahora último ha sido mitificado por una nueva generación de suplicantes extranjeros. Pero hasta hace muy poco no había sido tomado en conciencia como parte de una identidad autóctona, o reconocido como parte del “rostro do lo que somos”. Para eso se necesita pasar más allá de lo diabólico y lo exótico.

Estas dos maneras de explicar el curanderismo son vistas por quienes que lo valorizan y lo estudian como el “porqué” de su vigencia. Para algunos, sobre todo los extranjeros que buscan los encuentros “auténticos” o “exóticos” como un escape de la modernidad, si el curanderismo no es completamente ajeno al imaginario de “nosotros” los modernos, no merece mención ni comentario. Al contrario, para otros si el curanderismo no es “hibridizado” pierde también vigencia. Este es el caso en particular de los actores locales, quienes incorporan y reconstruyen – aunque muchas veces de forma inconsciente – las metáforas dadas por los portavoces coloniales para justificar sus oficios en términos aceptables para sus múltiples públicos.

Para recobrar el curanderismo como algo propio se necesita pasar más allá de este dualismo entre lo exótico y lo diabólico, o entre la visión del “primitivo” como algo anti-moderno y la visión del sincretismo como algo imperialista e impuesta. Pero para eso se necesita ver cómo estos dos puntos de vista han impactado las tradiciones de curar en el Perú contemporáneo.

El exotismo debe ser entendido como algo re-apropiado por los curanderos hechos “objetos” o portadores humanos de un “patrimonio cultural” recientemente declarado por el Estado peruano. Algunos se han beneficiado económicamente a raíz de esa fama. Les llegan turistas dispuestos a pagarles diez veces más de lo que reciben de sus compatriotas. Y algunos han podido viajar para conocer otros lugares a raíz de su fama creciente. Una de las curanderas, por ejemplo, ha sido sujeto de dos documentales internacionales que le siguen trayendo más clientela. Ha sido invitada a participar en congresos y talleres *new age* en el Perú y en los EE.UU. Y en estas ocasiones ha sido alabada por los gringos como mujer *indígena* (lo que no es), como mujer *sacerdotisa* de una religión prístina y precolombina (lo que nunca antes había afirmado) e incluso co-

mo *representante* de toda una tradición de mujeres curanderas a nivel de todas las Américas. Apropiándose de la manta tradicional, primitiva y comunitaria que le otorgan los occidentales melancólicos, esa curandera (venerada por ser algo completamente ajena a lo moderno) ha podido aprovechar ese imaginario para convertirse en mujer empresaria.

De otro lado, el que participa en un pacto diabólico pierde completamente todo sentido moral y es “poseído” por el mismo demonio. Es asociado con un comportamiento “anti-humano”: egoísta y sin respeto para el orden moral de este mundo. El pacto *invierte* ese orden humano – que es netamente un orden que asegura buenas relaciones *sociales* – porque los compactados participan en relaciones sexuales que son incestuosas, necrofilicas y/u homosexuales con sus seres queridos. Y es así no solo para el brujo “compactado” sino para el que se le acerca para que haga un daño porque el brujo entrega al mismo suplicante (o a la misma víctima) al demonio para completar el daño.

A raíz de eso, la asociación con el daño y con el pacto diabólico ayuda a explicar los comportamientos “anti-sociales”, dando a entender que la codicia, la envidia, el egoísmo y la imoralidad tienen una raíz “no-humana” o netamente diabólica. En una sociedad donde la “modernidad” es conocida quizás más por el enfoque individualista y capitalista que por otra cosa es sumamente interesante que ese concepto del demonio importado hace tantos siglos sirva ahora como una “válvula de escape” que permite perdonar a los que sufren las consecuencias relacionales de esa intrusión económica y social. Y da una pista para hacerle comprender al paciente las acciones necesarias para poder curarse. Así, a través de esa relación con lo diabólico, la persona implicada pierde la voluntad propia, el “yo personal” y el poder de su autodefinición. Superar el maleficio es salir de ese estado de ser “poseído por el Demonio”. Es recobrar su libre albedrío como curandero. Así, la ideología de lo diabólico ha sido incorporada y transformada en el imaginario de los curanderos y sus pacientes en algo que sirve.

El trabajo de los curanderos o curanderas no debe ser ni cohibido ni mistificado por autoridades, científicos o ideólogos, pero debe ser un trabajo auténtico de personas humanas a búsqueda de curar con la ayuda de las fuerzas allá del humano.

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