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Review of Books

(by Othmar Gächter und Anton Quack)

Arndt, Susan, Eckhard Breiting, and Marek Spitzczok von Brisinski (eds.): *Theatre, Performance, and New Media in Africa*. Bayreuth: Pia Thielmann & Eckhard Breiting, 2007. 222 pp. ISBN 978-3-939661-01-6. (pbk)

The main objective of popular culture performances has always been to educate and to entertain. This applies to oral performances, to presenters of proverbial lore and oral narratives. It has remained the same with the presenters in the new electronic media, TV, video, and pop music. The essays assembled in this volume reflect the commonalities of popular cultural performances. At the same time they highlight the cultural differences, between West, East, and Southern Africa. They reveal how cultural activists implement the specificities of old and new media. The essays focus on the two hottest social issues in the cultural debate on the continent: the role of women and gender inequalities and, related to this, the challenges African societies face by the HIV/AIDS epidemic. The plight of women and the pitfalls of gender conceptions are negotiated in proverbs, tales, and video/plays; HIV/AIDS figures prominently in theatre, video, and popular songs. Each of them created their own mode of communication, specific in style to the respective medium. The essays illuminate specific medial forms in exemplary fashion and they point to the most intriguing areas where different media meet, overlap, and interact.

Olupona, Jacob K., and Terry Rey (eds.): *Òrìṣà Devotion as World Religion. The Globalization of Yorùbá Religious Culture*. Madison: The University of Wisconsin Press, 2008. 609 pp. ISBN 978-0-299-22464-6. (pbk)

Tens of millions of people participate in devotions to the spirits called Òrìṣà. This book explores the emergence of Òrìṣà devotion as a world religion. Originating among the

Yorùbá people of West Africa, the varied traditions that comprise Òrìṣà devotion are today found in Africa, the Americas, Asia, Europe, and Australia.

The African spirit proved remarkably resilient in the face of the transatlantic slave trade, inspiring the perseverance of African religion wherever its adherents settled in the New World. Among the most significant manifestations of this spirit, Yorùbá religious culture persisted, adapted, and even flourished in the Americas, especially in Brazil and Cuba, where it thrives as Candomblé and Lukumi/Santería, respectively. After the end of slavery in the Americas, the free migrations of Latin American and African practitioners have further spread the religion to places like New York City and Miami.

Ifá divination in Nigeria, Candomblé funerary chants in Brazil, the role of music in Yorùbá revivalism in the United States, gender and representational authority in Yorùbá religious culture – these are among the many subjects discussed here by experts from around the world. Approaching Òrìṣà devotion from diverse vantage points, their collective effort makes this one of the authoritative texts on Yorùbá religion and a groundbreaking book that heralds this rich, complex, and variegated tradition as one of the world's great religions.

Thornton, Robert J.: *Unimagined Community. Sex, Networks, and AIDS in Uganda and South Africa*. Berkeley: University of California Press, 2008. 282 pp. ISBN 978-0-520-25553-1. (pbk)

This groundbreaking work, with its unique anthropological approach, sheds new light on a central conundrum surrounding AIDS in Africa. Robert Thornton explores why HIV prevalence fell during the 1990s in Uganda despite that country's having one of Africa's highest

fertility rates, while during the same period HIV prevalence rose in South Africa, the country with Africa's lowest fertility rate. Thornton finds that culturally and socially determined differences in the structure of sexual networks – rather than changes in individual behaviour – were responsible for these radical differences in HIV prevalence. Incorporating such factors as property, mobility, social status, and political authority into our understanding of AIDS transmission, he also suggests new avenues for fighting the disease worldwide.

Shirley Lindenbaum: Thornton cuts an original and creative path through the massive AIDS literature assembled since the 1980s. He departs from current purely epidemiological, demographic, sociological, and behavioral approaches, and also goes beyond the analysis and proposals for intervention to be found in most medical, public health, and policy studies. It is a study grand in conception and scale.

Handmaker, Jeff, Lee Anne de la Hunt, and Jonathan Klaaren (eds.): *Advancing Refugee Protection in South Africa*. New York: Berghahn Books, 2008. 336 pp. ISBN 978-1-84545-109-7. (hbk)

Divided into three thematic parts to guide the reader, this important volume documents the development and implementation of refugee policy in South Africa over a 10-year period from 1996 until 2006. In doing so, it addresses issues of detention, gender, children, and health as well as welfare policies for refugees. The contributions, all written by academics and practitioners of refugee protection, vividly illustrate the tangible shifts and concerns of a process that is not only aimed at establishing policies and legislation but also practices concerning refugees.

Kirsch, Thomas G.: *Spirits and Letters. Reading, Writing, and Charisma in African Christianity*. New York: Berghahn Books, 2008. 274 pp. ISBN 978-1-84545-483-8. (hbk)

Studies of religion have a tendency to conceptualise “the Spirit” and “the Letter” as mutually exclusive and intrinsically antagonistic. However, the history of religions abounds in cases where charismatic leaders deliberately refer to and make use of writings.

This book challenges prevailing scholarly notions of the relationship between “charisma” and “institution” by analysing reading and writing practices in contemporary Christianity. Taking up the continuing anthropological interest in Pentecostal-charismatic Christianity, and representing the first book-length treatment of literacy practices among African Christians, this volume explores how church leaders in Zambia refer to the Bible and other religious literature, and how they organise a church bureaucracy in the Pentecostal-charismatic mode.

Examining social processes and conflicts that revolve around the conjunction of Pentecostal-charismatic and literacy practices in Africa, “Spirits and Letters” recon-

siders influential conceptual dichotomies in the social sciences and the humanities and is, therefore, of interest not only to anthropologists but also to scholars working in the fields of African studies, religious studies, and the sociology of religion.

Hahn, Hans Peter, and Georg Klute (eds.): *Cultures of Migration. African Perspectives*. Berlin: Lit Verlag, 2007. 291 pp. ISBN 978-3-8258-0668-2. (pbk)

International migrations have become a central topic in the humanities in the last years. Understanding migration requires a closer look at the migratory phenomena and the continuities within the societies involved in the migration process. This volume intends to overcome simplistic views on migration and the shortcomings of a push and pull-factor analysis. Instead, the perspective of the migrants themselves orients the approach of “cultures of migration.” In this view, migration becomes a complex issue, and motives and acceptance of migration appear to be a matter of negotiations, in the migrants’ societies of origin and in the host societies as well.

The present volume brings together a number of essays exploring the cultures of migration in various contexts. It is organised in three sections, dealing with “Migrations as Encounters,” “Migration as Challenge,” and “Transcontinental Migrants.” Ten contributions, each based on original fieldwork in various parts of Africa, examine the validity of the concept of “cultures of migration,” as explained in the introduction.

Ter Haar, Gerrie (ed.): *Imagining Evil. Witchcraft Beliefs and Accusations in Contemporary Africa*. Trenton: Africa World Press, 2007. 348 pp. ISBN 978-1-59221-485-3. (pbk)

Witchcraft – as the title of the book says – is a way of imagining evil. The belief in witchcraft is as strong as it is widespread in Africa. An alarming element of witchcraft accusations is the lynching or killing of alleged witches that often follows.

As a comment on witchcraft beliefs and accusations in contemporary Africa, “Imagining Evil” is distinguished from work in the same field in two major ways. First, the fact that most of the contributors are scholars living and working in Africa brings an acuteness of observation – often based on lived experience rather than academic observation alone. Second, the interest of authors in this volume is defined not only by scholarly insights, but also – even primarily – by the painful knowledge of the human suffering caused by witchcraft accusations. The personal tragedies that afflict the lives of those who fall victim to witchcraft accusations are hardly ever discussed in the academic literature on witchcraft. Witchcraft is a human rights issue.

By focussing on the fact that witchcraft accusations may result in violent death, the twelve contributors to the volume concentrate on witchcraft as an actual threat to

society and to the psychology of individuals. Most of them acknowledge the spiritual nature of the issue, without losing sight of its material aspects. Both dimensions are significant, but it appears that no lasting solution to the problems posed by witchcraft beliefs and accusations will be found unless full account is taken of the spiritual dimension of the matter.

Cole, Catherine M., Takyiwaa Manuh, and Stephan F. Miescher (eds.): *Africa after Gender?* Bloomington: Indiana University Press, 2007. 328 pp. ISBN 978-0-253-21877-3. (pbk)

Gender is one of the most productive, dynamic, and vibrant areas of Africanist research today. But what is the meaning of gender in an African context? Why does gender usually connote women? Why has gender taken hold in Africa when feminism hasn't? Is gender yet another Western construct that has been applied to Africa however ill-suited and riddled with assumptions? "Africa after Gender?" looks at Africa now that gender has come into play to consider how the continent, its people, and the term itself have changed. Leading Africanist historians, anthropologists, literary critics, and political scientists move past simple dichotomies, entrenched debates, and polarizing identity politics to present an evolving discourse of gender. They show gender as an applied rather than theoretical tool and discuss themes such as the performance of sexuality, lesbianism, women's political mobilization, the work of gendered NGOs, and the role of masculinity in a gendered world. For activists, students, and scholars, this book reveals a rich and cross-disciplinary view of the status of gender in Africa today.

Banerjee-Dube, Ishita (ed.): *Caste in History*. New Delhi: Oxford University Press, 2008. 303 pp. ISBN 978-0-19-568936-5. (hbk)

By bringing together a careful selection of old and new works, seminal and recent studies by historians and social scientists, "Caste in History" reflects on the diverse understanding of caste in precolonial, colonial, and post-colonial India. It examines caste as institution and ideology and as perception and practice by charting its varied trajectories and changing contours. It also explores the experiences in everyday life of hierarchies and disabilities of caste. The result is a questioning of pervasive presuppositions regarding the givenness of caste as involving tacit structures of belief and action.

Organized thematically, the volume has four sections. The first part focuses on the distinct yet overlapping ways in which configurations of caste changed and gained legitimacy during colonial times. The next section opens up new vistas of thinking about caste, kingship, identity, and hierarchy. Questions arising from multiple pasts of communities and identities concern the third part on caste and politics. The concluding section explores the vicissitudes of caste in everyday lives through personal accounts and emotive portrayals of disability and discrimination.

In her introduction to the volume, Ishita Banerjee-Dube discusses the varied historical and epistemological trajectories of caste as well as key debates around identity and consciousness in modern India. She further underlines issues and themes for future research.

McGilvray, Dennis B.: *Crucible of Conflict*. Tamil and Muslim Society on the East Coast of Sri Lanka. Durham: Duke University Press, 2008. 426 pp. ISBN 978-0-8223-4161-1. (pbk)

"Crucible of Conflict" is an ethnographic and historical study of Hindu castes, matrilineal family structure, popular religious traditions, and ethnic conflict. It is also the first full-length ethnography of Sri Lanka's east coast, an area that suffered heavily in the 2004 tsunami and that is of vital significance to the political future of the island nation. Since the bitter guerrilla war for an independent Tamil homeland in Sri Lanka broke out in 1983, the easternmost region of the island has emerged as a strategic site of conflict. Dennis B. McGilvray argues that any long-term resolution of the ethnic conflict must accommodate this region, in which Sinhalese Buddhists, Tamil Hindus, and Tamil-speaking Muslims are each a significant share of the population.

Gananath Obeyesekere: This much-awaited book will be indispensable for understanding the complexities of the nation's ethnic conflict and a "must read" for those working in South Asia, on ethnic conflict and resolution, on the vicissitudes of matrilineal descent, and the complexities of historical and social change in this region.

Metcalf, Barbara D.: *Islamic Contestations*. Essays on Muslims in India and Pakistan. New Delhi: Oxford University Press, 2006. 365 pp. ISBN 978-0-19-568513-8. (pbk)

Written over the last quarter of a century, this collection represents a distinguished body of writing on the Muslims of the Indian subcontinent. Focusing on individual Muslim lives, it questions many prevalent negative stereotypes. It also sheds light on the role of Islamic symbols and identities in public life in northern India. The book will interest scholars and students of modern South Asian history, particularly those concerned with modern Islam as well as general readers interested in the cultural and political life of Muslims.

Jeffrey, Craig, Patricia Jeffrey, and Roger Jeffrey: *Degrees without Freedom? Education, Masculinities, and Unemployment in North India*. Stanford: Stanford University Press, 2008. 240 pp. ISBN 978-0-8047-5743-0. (pbk)

"Degrees without Freedom?" reevaluates debates on education, modernity, and social change in contemporary development studies and anthropology. Education is widely imputed with the capacity to transform the prospects of the poor. But in the context of widespread un-

employment in rural north India, it is better understood as a contradictory resource, providing marginalized youth with certain freedoms but also drawing them more tightly into systems of inequality. The book advances this argument through detailed case studies of educated but unemployed or underemployed young men in rural western Uttar Pradesh. It draws on fourteen months' ethnographic research with young men from middle caste Hindu, Muslim, and ex-Untouchable backgrounds. In addition to offering a new perspective on how education affects the rural poor in South Asia, "Degrees without Freedom?" includes in-depth reflection on the politics of modernity, changing rural masculinities, and caste and communal politics.

Toffin, Gérard: *Newar Society. City, Village, and Periphery.* Lalitpur: Social Science Baha, Himal Books, 2007. 443 pp. ISBN 978-99933-43-86-8. (pbk)

The Newar of the Kathmandu Valley form a highly complex society that cannot be reduced to an oversimplified and schematic presentation. Their caste system, comprising of more than 30 main hierarchical groupings, is one of the most sophisticated in South Asia. Besides the traditional high and low castes, it also includes a variety of castes of intermediate status and a number of Vajrayana Buddhist groups.

This book is the outcome of a long commitment between Gérard Toffin and this brilliant civilisation, extending from the early 1970s up to the present day. It is based on several first-hand case studies undertaken among a number of caste groups, living not only in the cities but also in rural areas. The themes that emerge include: kinship ties and the complex association of the *guthi* type; the duality between centre and periphery; the salience of territorial affiliation and social boundaries; the enactment of social ties in religious performances; and the construction of ethnic identity.

Some peripheral groups, such as the Balami and the Pahari, are analysed here for the first time. The pace of changes over the last four decades or so is also dealt with, with particular emphasis on gender issues and the emergence of new caste associations.

Brower, Barbara A., and Barbara Rose Johnston (eds.): *Disappearing Peoples? Indigenous Groups and Ethnic Minorities in South and Central Asia.* Walnut Creek: Left Coast Press, 2007. 275 pp. ISBN 978-1-59874-121-6. (pbk)

South and Central Asia is a region of extraordinary cultural and environmental diversity, and home to nearly one-quarter of the earth's population. Many of these diverse peoples find their ways of life threatened by war, development, involuntary resettlement, environmental degradation, population growth, disease, and the penetration of global markets.

This volume examines twelve such groups whose way of life, is endangered. Some are "indigenous" peoples, others

are ethnic minorities. Each group represents a unique answer to the question of how to survive and thrive on the planet earth, and illustrates both the threats and the responses of peoples caught up in the struggle to sustain cultural meaning, identity, and autonomy. Each chapter, written by an expert scholar for a general audience, offers a cultural overview, explores both threats to survival and the group's responses, and provokes discussion and further research with "food for thought." This powerful documentation of both tragedy and hope for the twenty-first-century survival of centuries-old cultures is a key reference for anyone interested in the region, in cultural survival, or in the interplay of diversification and homogenization.

Taylor, Philip (ed.): *Modernity and Re-enchantment. Religion in Post-revolutionary Vietnam.* Singapore: Institute of Southeast Asian Studies, 2007. 491 pp. ISBN 978-981-230-438-4. (pbk)

The richness and vibrancy of Vietnamese spirituality are vividly portrayed in these twelve essays that shed light on the remarkable renaissance of religion in this communist country.

Ancestor worship, mediumship, sacrifices, and communal rituals have not only survived Vietnam's reintegration into the capitalist world; they are intrinsic to the dramatic reshaping of its contemporary social and cultural life. Transnational Buddhism and Christianity challenge the political status quo as they answer conflicting aspirations for enlightenment, justice, national development, and cultural identity. Making conceptual contributions to anthropology and comparative religion, this book provides insights from post-revolutionary Vietnam into the diverse passages to re-enchantment in the modern world.

Hanser, Amy: *Service Encounters. Class, Gender, and the Market for Social Distinction in Urban China.* Stanford: Stanford University Press, 2008. 235 pp. ISBN 978-0-8047-5837-6. (pbk)

This lively study explores how social and economic changes to Chinese society create new cultural values and forms of inequality. Amy Hanser examines changes to a particular set of job – service work, in this case salesclerk work – and the nature of the social interactions involved. It argues that a new "structure of entitlement," which makes elite groups feel more entitled to public forms of respect and social esteem, is constructed in settings like new, luxury department stores. The book demonstrates not only how this change involves increasingly unequal relations between clerks and customers, but also how marketplaces have become sites where social differences – and inequalities – are recognized and justified. The study's importance lies in its attention to ethnographic detail, its application of cultural theories of inequality to China, and its contribution to our understanding of contemporary China. Unlike other studies of inequality in urban China, this book takes a unique setting – the marketplace and the interactions between customers and sales-

people – and a unique approach – the author herself worked as a salesclerk in three settings.

Scott, Janet Lee: *For Gods, Ghosts, and Ancestors. The Chinese Tradition of Paper Offerings.* Seattle: University of Washington Press, 2007. 311 pp. ISBN 978-0-295-98718-7. (pbk)

Offerings of various kinds – food, incense, paper money, and figures – have been central to Chinese culture for millennia, and as a public, visual display of spiritual belief, they are still evident today in China and in Chinatowns around the world. Using Hong Kong as a case study, Janet Scott looks at paper offerings from every conceivable angle – how they are made, sold, and used. Her comprehensive investigation touches on virtually every aspect of Chinese popular religion as it explores the many forms of these intricate objects, their manufacture, their significance, and their importance in rituals to honor gods, care for ancestors, and contend with ghosts.

Throughout “For Gods, Ghosts, and Ancestors,” paper offerings are presented as a vibrant and living tradition expressing worshippers’ respect and gratitude for the gods, as well as love and concern for departed family members. Ranging from fake paper money to paper furniture, servant dolls, cigarettes, and toiletries – all multi-hued and artfully constructed – paper offerings are intended to provide for the needs of those in the spirit world.

Readers are introduced to the variety of paper offerings and their uses in worship, in assisting worshippers with personal difficulties, and in rituals directed to gods, ghosts, and ancestors. We learn of the manufacture and sale of paper goods, life in paper shops, the training of those who make paper offerings, and the symbolic and artistic dimensions of the objects. Finally, the book considers the survival of this traditional craft, the importance of flexibility and innovation, and the role of compassion and filial piety in the use of paper offerings.

Baker, Don: *Korean Spirituality.* Honolulu: University of Hawai’i Press, 2008. 167 pp. ISBN 978-0-8248-3257-5. (pbk)

Korea has one of the most dynamic and diverse religious cultures of any nation on earth. Koreans are highly religious, yet no single religious community enjoys dominance. Buddhists share the Korean religious landscape with both Protestant and Catholic Christians as well as with shamans, Confucians, and practitioners of numerous new religions. As a result, Korea is a fruitful site for the exploration of the various manifestations of spirituality in the modern world. At the same time, however, the complexity of the country’s religious topography can overwhelm the novice explorer.

Emphasizing the attitudes and aspirations of the Korean people rather than ideology, Don Baker has written an accessible aid to navigating the highways and byways of

Korean spirituality. He adopts a broad approach that distinguishes the different roles that folk religion, Buddhism, Confucianism, Christianity, and indigenous new religions have played in Korea in the past and continue to play in the present while identifying commonalities behind that diversity to illuminate the distinctive nature of spirituality on the Korean peninsula.

Davidson, Jamie S.: *From Rebellion to Riots. Collective Violence on Indonesian Borneo.* Madison: The University of Wisconsin Press, 2008. 287 pp. ISBN 978-0-299-22584-1. (pbk)

“From Rebellion to Riots” is a critical analysis of the roots of contemporary violence in one of Indonesia’s most ethnically heterogeneous provinces, West Kalimantan. Citing evidence from his research, internal military documents, and ethnographic accounts, Jamie S. Davidson refutes popular explanations for these flare-ups. The recurrent violence has less to do with a clash of cultures, the ills of development, or indigenous marginalization than with the ongoing politicization of ethnic and indigenous identity in the region.

Davidson demonstrates that the endemic violence in this vast region is not the inevitable outcome of its ethnic diversity and reveals that the initial impetus for collective bloodshed is not necessarily the same as the forces that sustain it.

Donald L. Horowitz: Fascinating. Davidson’s careful historical examination of this decades-long sequence of riots deserves to be read by anyone interested in ethnic conflict and violence. I learned a great deal.

Hayase, Shinzo: *Mindanao Ethnohistory beyond Nations. Maguindanao, Sangir, and Bagobo Societies in East Maritime Southeast Asia.* Quezon City: Ateneo de Manila University Press, 2007. 289 pp. ISBN 978-971-550-511-6. (pbk)

This book traces how the maritime Southeast Asia tribal societies that prospered under the “Age of Commerce” lost their autonomy in the course of modernization and became minorities. So far, the maritime world has not been fully described due to the limitation of written documents, the general tendency to follow national historical writing, and the mainland-centered historical view. Focusing on Southeast Asia, the author attempts to present a new historical image by utilizing genealogy and oral tradition. Specifically, this book looks into three societies: the Maguindanao society, which formed an Islamic kingdom and became the strongest force in Eastern Maritime Southeast Asia in the heyday of its power; the Sangir societies, which did not go beyond the small kingdoms; and lastly the Bagobo society, which remained a tribal society.

Curtens, Ien: *Restoring the Balance. Performing Healing in West Papua.* Leiden: KITLV Press, 2008. 252 pp. ISBN 978-90-671827-8-2. (pbk)

Who made Mama Raja ill? This question, buzzing around the village, starts off this anthropological study on healing performances in the context of religious change. The fascinating case is presented of a seriously ill woman of high standing in northwest Ayfat, in the Bird's Head in West Papua. By unravelling the various explanations of the cause of the illness, and the path Mama Raja followed in search of healing, the author documents how, why, and when Papuan people make their choices in their search for healing.

The study offers an ethnographically rich journey through the variety of healing methods in current Ayfat society: indigenous (learned during female and male initiation rites), biomedical (the missionary hospital), and Christian (created by ritual healers since the coming of the missionaries). Likewise, the causes ascribed to illness range from sorcery, witchcraft, and violation of ancestral or biblical rules, to biomedical conditions – a multiplicity of ways of understanding illness and healing that emerged in the context of religious change. Making choices among the variety of healing performances, and the creation of new performances, are shown to be dynamic processes.

At the core are the innovative contributions of local healers, particularly women, who chose to create new performances in the face of religious change. "Restoring the Balance" looks at indigenous and Christian religious practices, and how people in northwest Ayfat have found a way to integrate the two and bring both sides into balance.

Stewart, Pamela J., and Andrew Strathern (eds.): *Exchange and Sacrifice*. Durham: Carolina Academic Press, 2008. 257 pp. ISBN 978-1-59460-179-8. (pbk)

Inspired by the research of the French anthropologist Daniel de Coppet on exchange, death, and compensation in the Solomon Islands within the South-West Pacific region, this collection highlights the fundamental connections between exchange and sacrifice as ritual practices within cosmological frameworks. The volume builds on both de Coppet's work and that of Marcel Mauss in "The Gift" and provides new insights from an engaging set of established scholars. The chapters in "Exchange and Sacrifice" stress the dynamic performativity of exchanges and their deep connections with ideas of sacrifice. This collection of theoretically and ethnographically focused essays will be valuable to those interested in the classic debates in social/cultural anthropology on ritual and religious systems of material and spiritual interaction, and the politics of "the gift." The chapters in this volume also make strong contributions to the understanding of processes of historical change and indigenous representational narratives of change in the South-West Pacific.

Malogne-Fer, Gwendoline : *Les femmes dans l'Église protestante mā'ohi*. Religion, genre et pouvoir en Polynésie française. Paris : Éditions Karthala, 2007. 512 pp. ISBN 978-2-84586-938-7. (pbk)

Les archipels qui forment l'actuelle Polynésie française ont été progressivement découverts depuis le XVIII^e

siècle par les navigateurs tels James Cook, de Bougainville ... Leurs récits décrivent une société où hommes et femmes jouiraient d'une égale "liberté sexuelle".

A la même époque, la London Missionary Society envoie les premiers missionnaires protestants évangéliser les Polynésiens. Ils n'ont cessé de réformer ces mœurs jugées dépravées en se fondant sur un projet de "civilisation" par l'occidentalisation des modes de vie. Dans ce cadre, les rôles dévolus aux deux sexes se redéfinissent : aux femmes les soins aux enfants, le ménage, la maison, la sphère privée, aux hommes les travaux des champs, la sphère publique. Le mariage est imposé à tout nouveau converti pour qu'il puisse devenir membre d'église. L'instruction, notamment celle des femmes – et encore plus des femmes de pasteurs – revêt une grande importance.

Gwendoline Malogne-Fer s'appuie sur des enquêtes et sur son observation de manifestations de l'Église évangélique de Polynésie française pour analyser l'institutionnalisation progressive du rôle des femmes dans cette Église avant la décision de 1995 de les admettre au pastorat. Puis elle s'intéresse aux parcours des premières femmes pasteures et diacres. Elle aborde enfin les conséquences de la féminisation du pastorat.

Cet ouvrage montre comment les femmes polynésiennes se sont approprié le message biblique et ont conquis leur place en prenant la parole dans les assemblées ainsi que dans leur société.

Pajuelo Teves, Ramón: *Reinventando comunidades imaginadas*. Movimientos indígenas, nación y procesos sociopolíticos en los países centroandinos. Lima: Instituto Francés de Estudios Andinos y Instituto de Estudios Peruanos, 2007. 173 pp. ISBN 978-9972-623-51-6. (pbk)

Este libro muestra que en la región andina los movimientos indígenas apelan simultáneamente a un sentido de identificación étnica y de pertenencia nacional que sustenta su movilización política. En contraste con lo que ocurre con otras áreas del mundo, donde los movimientos étnicos adquieren tintes más exclusivistas que a veces han acarreado el estallido de conflictos violentos, en los Andes se ha conformado un tipo de identificación étnica más permisiva, que discurre a través del reclamo de pertenencia a la nación. La diferencia étnica, de esa manera, se reivindica a través de la demanda de participación en la comunidad nacional más amplia y no a partir de una plataforma reivindicativa exclusivista, formulada estrictamente en términos étnicos.

Una imagen que puede permitir describir este sentido peculiar de la movilización étnica en los tres países centroandinos analizados en el presente libro de Ramón Pajuelo, es la que da título al volumen: "Reinventando Comunidades Imaginadas". Si las naciones, de acuerdo a la conocida formulación de Benedict Anderson, pueden ser consideradas como "comunidades imaginadas", entonces lo que vienen haciendo los movimientos indígenas andinos es una auténtica reinvención (discursiva y práctica) de tales comunidades.

Losonczy, Anne-Marie: La trama interétnica. Ritual, sociedad y figuras de intercambio entre los grupos negros y Emberá del Chocó. Bogotá: Instituto Colombiano de Antropología e Historia, 2006. 391 pp. ISBN 978-958-8181-37-0. (pbk)

¿Qué es ser "moreno", "libre", "chocoano", "cholo" o "emberá" en el Chocó rural? ¿Y si para desplegar todos sus recursos y competencias sociales y culturales para sentirse plenamente uno mismo, se necesitara de la presencia, el impacto cultural y la parcial inclusión del otro en el espacio social propio? ¿Si la trama interétnica y sus diferentes figuras fueran una de las fuentes de la creatividad social y de la singularidad cultural de ciertos grupos minoritarios acercados por la historia y el territorio? ¿Cómo analizar construcciones culturales cuya identidad consiste precisamente en su apertura audaz hacia otras, en la multiplicidad de prácticas, alianzas y referentes territoriales y culturales? ¿Sería esta estrategia cultural una alternativa a la ignorancia del otro y a la violencia?

Es alrededor de estas preguntas, que el presente libro se adentra en la exploración del espacio social y su construcción cultural y ritual entre los grupos negros e indígenas Emberá, vecinos en el territorio del Chocó rural. Dibujando las filigranas históricas, sociales y culturales de su construcción y convivencia en la sutil dialéctica entre distancia y proximidad, la autora analiza la circulación interétnica de bienes, servicios, enfermedades, curaciones, rituales, palabras y silencios.

Cruzamientos y circulación de prácticas e ideas, zarabanda de santos, muertos, diablos y espíritus chamánicos: su análisis permite despejar una vía inédita para los estudios afro-americanos, lo que impone una revisión de las teorías más corrientes de la identidad cultural y étnica.

Ricard Lanata, Xavier: Ladrones de sombre. El universo religioso de los pastores del Ausangate (Andes surperuanos). Lima: Instituto Francés de Estudios Andinos, 2007. 494 pp. ISBN 978-9972-623-50-9. (pbk)

En el macizo del Ausangate, al sur de Cuzco, a casi 5000 metros de altura, viven poblaciones de pastores quechua-hablantes. Estos pastores, seminómadas, practican la ganadería extensiva de camélidos andinos y carneros. Son ellos los denominados Pastores de Tierras Altas, capaces de sobrevivir en condiciones de vida muy difíciles.

Este libro aborda el problema del análisis de las creencias y de la supuesta irracionalidad de las creencias mágicas, tomando como ejemplo el universo religioso de estos pastores. El libro presenta las nociones fundamentales que estructuran el sistema de representaciones. Luego, se pasa a una descripción y análisis de los diferentes ritos, los mismos que, puestos en relación con las representaciones, conforman un sistema, asociado a una ontología, cuya coherencia es demostrada con detenimiento.

Höllinger, Franz: Religiöse Kultur in Brasilien. Zwischen traditionellem Volksglauben und modernen Erwe-

ckungsbewegungen. Frankfurt: Campus Verlag, 2007. 261 pp. ISBN 978-3-593-38473-3. (pbk)

Die religiöse Kultur des modernen Brasilien zeichnet sich durch eine außergewöhnliche Vielfalt und Dynamik aus. Das Spektrum reicht von archaischen Formen des Spiritismus über den Volkskatholizismus, die katholische Befreiungstheologie und die charismatische Erneuerungsbewegung bis hin zu den Pfingstkirchen.

Franz Höllinger zeichnet nach, wie sich die religiöse Kultur im Verlauf der letzten 150 Jahre aus der Volksreligiosität der multiethnischen Kolonialgesellschaft heraus entwickelte. Er zeigt, welche zentrale Rolle die neuen religiösen Bewegungen für die Bewältigung der sozialen Probleme spielen, die der Prozess der Modernisierung in einer postkolonialen Gesellschaft mit sich bringt.

Schick, Marie-Laure : Le chaman qui téléphonait aux esprits. Une ethnologue en Amazonie. Paris : Éditions Imago, 2008. 157 pp. ISBN 978-2-84952-062-8. (pbk)

Marie-Laure Schick raconte son voyage en Amazonie où elle se rend pour étudier le chamanisme local au contact de la modernité. Sur le terrain – au cœur de la grande forêt, aux confins du Pérou, de la Colombie et du Brésil – la voici seule, exposée à toutes sortes de mésaventures. De façon très vivante, elle relate ses impressions, ses rencontres, ses tâtonnements, ses peurs et ses découragements et, en dépit des obstacles, son désir de pénétrer un monde si lointain et si secret.

Au-delà des nombreuses péripéties qui animent l'enquête, Marie-Laure Schick révèle qui sont aujourd'hui les chamans. Comment vivent-ils ? Quels sont leurs croyances et leurs rituels, notamment leur usage des plantes hallucinogènes ? Comment réagissent-ils face à la curiosité occidentale en mal d'exotisme et de spiritualité ? Elle nous permet aussi, souvent avec humour, de mieux comprendre les pratiques et les motivations de l'ethnologue – son attrait pour l'inconnu, son constant va-et-vient entre idéalisation et désillusion – et la difficulté à rencontrer l'autre...

Dehouve, Danièle : Offrandes et sacrifice en Mésoamérique. Paris : Riveneuve éditions, 2007. 261 pp. ISBN 978-2-914214-20-9. (pbk)

Les sacrifices humains pratiqués par les peuples de l'ancien Mexique ont fasciné les Européens. Se focalisant sur les aspects sanglants des cérémonies, ceux-ci ont isolé les sacrifices des rituels dont ils faisaient partie.

Cet ouvrage propose une nouvelle approche des rapports entre les offrandes et le sacrifice, par l'analyse d'un rituel spécifique – le dépôt rituel – qui a traversé les âges depuis le début de notre ère jusqu'à nos jours, dans l'aire culturelle mésoaméricaine. Il consiste à déposer sur le sol des objets cérémoniels divers, soigneusement dénombrés, en couches verticales successives surmontées d'un être sacrifié.

Que signifient les dépôts rituels ? Un don aux dieux ? Une maquette de l'univers ? Un assemblage de nombres ? L'ouvrage répond à ces questions en déchiffrant les dépôts rituels effectués de nos jours par les Indiens tlapanèques de l'État de Guerrero, au Mexique, et en appliquant les principes découverts à d'autres cas anciens et récents.

Johnson, Paul Christopher: *Diaspora Conversions. Black Carib Religion and the Recovery of Africa.* Berkeley: University of California Press, 2007. 330 pp. ISBN 978-0-520-24970-7. (pbk)

By joining a diaspora, a society may begin to change its religious, ethnic, and even racial identifications by rethinking its "pasts." This multisite ethnography explores how this phenomenon is affecting the remarkable religion of the Garifuna, historically known as the Black Caribs, from the Central American coast of the Caribbean. It is estimated that one-third of the Garifuna have migrated to New York City over the past fifty years. Johnson compares Garifuna spirit possession rituals performed in Honduran villages with those conducted in New York, and what emerges is a compelling picture of how the Garifuna engage ancestral spirits across multiple diasporic horizons. His study sheds new light on the ways diasporic religions around the world creatively plot itineraries of spatial memory that at once recover and remold their histories.

Stewart, Charles (ed.): *Creolization. History, Ethnography, Theory.* Walnut Creek: Left Coast Press, 2007. 268 pp. ISBN 978-1-59874-279-4. (pbk)

Social scientists have used the term "creolization" to evoke cultural fusion and the emergence of new cultures across the globe. However, the term tends to be used as a simple synonym for "mixture" or "hybridity." In this volume, by contrast, Stewart presents 12 essays from anthropologists, linguists, ethnographers, and historians, discussing the history and evolution of the concept of "creolization." Contributors demonstrate that while originally a negative term applied to the offspring of emigrants from the Old World to the New, "creole" has come to denote cultural pride and perhaps superiority in French-Caribbeans and Spanish Colonial populations. Works also examine the cruel circumstances of conquest out of which creole identities often form; discuss the place of "creolization" in African Americanist history, and consider the issues of particular sites such as Mauritius and Reunion Island, among other topics.

Assmann, Jan: *Of God and Gods. Egypt, Israel, and the Rise of Monotheism.* Madison: The University of Wisconsin Press, 2008. 196 pp. ISBN 978-0-299-22554-4. (pbk)

For thousands of years, our world has been shaped by biblical monotheism. But its hallmark – a distinction between one true God and many false gods – was once a new and radical idea. "Of God and Gods" explores the revolutionary newness of biblical theology against a background of the polytheism that was once so commonplace.

Jan Assmann traces the concept of a true religion back to its earliest beginnings in Egypt and describes how this new idea took shape in the context of the older polytheistic world that it rejected. He offers readers a deepened understanding of Egyptian polytheism and elaborates on his concept of the "Mosaic distinction," which conceives an exclusive and emphatic Truth that sets religion apart from beliefs shunned as superstition, paganism, or heresy. Without a theory of polytheism, Assmann contends, any adequate understanding of monotheism is impossible.

Michael Fishbane: A masterful achievement – brimming with fundamental and challenging insights about monotheism and polytheism, religious violence and exclusivity... With this work, Assmann solidifies his stature as one of the premier historians of religious ideas in our generation.

Zigon, Jarrett: *Morality. An Anthropological Perspective.* Oxford: Berg, 2008. 180 pp. ISBN 978-1-84520-659-8. (pbk)

"Morality: An Anthropological Perspective" provides an account of anthropological approaches to the question of morality. By considering how morality is viewed and enacted in different cultures, and how it is related to key social institutions such as religion, law, gender, sexuality, and medical practice, Jarrett Zigon takes a closer look at some of the most central questions of the morality debates of our time.

The author combines theory with practical case studies for student use. Drawing on anthropological, philosophical, and general social scientific literature, the book will be useful for both undergraduate students and researchers. Accessibly written, the book provides a unique and wide-ranging perspective on morality, and will be essential reading for those interested in this important debate.

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Review of Articles

(by Joachim G. Piepke and Dariusz Piwowarczyk)

Wagner, Heike: Migration und Gewalt gegen Frauen. Über unsichtbare Migrationsgründe und Neuverhandlungen im Migrationsprozess. *Anthropos* 104.2009/1: 41-61.

Domestic violence represents an “invisible” motive for migration and is almost an unstudied phenomenon in the context of migration. This article examines domestic violence in the case of Ecuadorian migrants living in Spain and its influence on their decision to migrate. First, domestic violence affecting Ecuadorian women is analyzed as a potential cause of migration. Next, the determining factors causing the decline of domestic relations, incitement of violence or renegotiation of violent gender relations in Spain are explored, by looking at women’s income, social networks, contested values and norms, official responses, different forms of assistance for abused women and their efficiency. It is demonstrated that institutional help, including the possibility of pressing charges against a violent person, is an important resource for abused women. However, at the same time their vulnerability as (undocumented) female migrants with an often uncertain or male-dependent legal status restricts the female migrants’ access to and the efficacy of these instruments.

Thierner-Sachse, Ursula: Hombre bárbaro versus hombre silvestre en la Nueva España. ¿Ideas exóticas de origen europeo? *Anthropos* 104.2009/1: 81-92.

En la época de la conquista española, ya en el Viejo Mundo, se diferenciaba desde hacía siglos entre los hombres silvestres y los bárbaros. Es importante comparar las ideas que existían entre los grupos indígenas de doble continente sobre los “outros”, los “bárbaros”, con los conceptos que se habían desarrollado en Europa basados en la visión del mundo de los griegos. Sorprendentemente, se puede observar que estos conceptos y sus expresiones verbales no son muy distintos, a pesar de que nunca antes hubieran existido contactos entre los pueblos de los continentes.

En Europa se entendía bajo el término de “bárbaros” a los extranjeros, los foráneos, a los que no hablaban bien. Los “bárbaroi” eran los que barbullaban o balbuceaban. Era una voz onomatopéyica que significaba “los que hablan bar-bar”, los que hablaban algo incomprensible para los griegos. Encontramos este mismo concepto entre los indígenas del nuevo continente. Las informaciones reflejan el comportamiento frente a los otros grupos étnicos que hablaban idiomas ajenos y por esto fueron vistos como “bárbaros”. Los mexicas de Anáhuac (México central) dijeron sobre aquellos otros: “Esta gente tiene el nombre común de *tenime* [nahuatl: gente de arco y flechas], pues hablan *popoloca*” [nahuatl: que habla incomprensible]. Lo extraño no solamente se refleja en la existencia de un

idioma incomprensible pero también se expresaba a veces en el modo de vivir, y por supuesto en la cultura.

Entre los mexicas, por ejemplo, sólo se pudo conocer superficialmente a extranjeros, y esto se daba con individuos aislados, cuando eran traídos como prisioneros al centro para ser sacrificados. Por esta causa la imagen de extranjero que hablaba otro idioma fue estrechamente entrelazada con la imagen oficial del enemigo. Mediante el sacrificio de su vida, el cautivo participó en el rejuvenecimiento y reforzamiento del mundo divino y en la existencia ulterior del universo. También los mercaderes a larga distancia pudieron llegar a mercados foráneos. Se los puede comparar con un ejército expansivo que gozaba de toda la ayuda estatal a sus espaldas. Así se pudo desarrollar una imagen muy diferenciada de habilidades y conocimientos de los grupos étnicos forasteros. Por esto, a los mexicas les pareció aún más necesario elevarse a sí mismos sobre todos los otros pueblos.

Se puede constatar, sin embargo, que caracterizaron a los otros como brutos, mal educados, no muy ágiles y de una u otra manera fuera de la regla. Cuando querían criticar el comportamiento o la apariencia de un compatriota, lo denominaban con un etnónimo ajeno: “Te has cambiado a otomí, a un gran otomí”. Tenían la opinión de que miembros de los grupos étnicos ajenos eran generalmente grandes hechiceros con la capacidad de practicar el mal de ojo y que aprovechaban sus conocimientos para hechizos malos.

A causa de la invasión española, los representantes de las civilizaciones autóctonas de América, y hasta la gente común, se vieron confrontados con aquellos “bárbaros” barbudos que vinieron por el mar de oriente y los vencieron y subyugaron. Los mexicas vieron a los españoles de la misma manera como anteriormente percibían a los vecinos, es decir, como los que no hablan inteligiblemente. Esto se puede verificar en las impresiones que los mexicas tuvieron durante el primer encuentro entre Motecuhzoma Xocoyotzin y Hernán Cortés, caracterizado el lenguaje del último como “bárbaro”, es decir *popoloca*. Más tarde, además, los mismos bárbaros europeos que habían destruido muchas expresiones artísticas y culturales autóctonas, se convirtieron en los que tuvieron el poder de decidir lo que era civilización y cultura. Definieron ellos lo que es “bárbaro” según sus propias tradiciones y clasificaron todas las culturas indígenas como más o menos bárbaras. Se discutió la cuestión si aquellos “bárbaros”, encontrados en l’América, eran seres humanos o no.

Del otro lado, se inventó a una imagen del indio que aludió a la vida paradisíaca en tiempos remotos. Según el esquema de la cosmogonía medieval, Cristóbal Colón clasificó a los indígenas taínos de las islas antillanas como buenos salvajes, pacíficos e inocentes, pero al mismo

tiempo inventó a los caníbales, los salvajes malos e idólatras. También Bartolomé de las Casas se refirió en su “Historia de las Indias” a estos indígenas como buenos salvajes: “¿Que mayor argumento de su inocencia y buena simplicidad? ¿Que más pudiera usarse en aquella edad dorada de que tantas maravillas y felicidades cantan los antiguos autores, mayormente poetas?” El concepto del “hombre silvestre” se entrelazó con el de Lahmu, un ser mítico del mundo medioriente, peludo, que vence animales, especialmente las bestias feroces – un tópico de una inmensa carga simbólica. El concepto del hombre silvestre surgió de una reflexión filosófica que se oponía al desarrollo civilizatorio y proponía una “huida por adentro” con un deseo de regresar a la naturaleza. Aquellos seres míticos, de ambos os sexos, se caracterizaban por un pelaje completo y una vida alternativa a la de los hombres en las ciudades europeas. Pero no se percibió como foráneos y bárbaros, sino como una considerable alternativa a propia cultura. Pero se puede constatar que aquellos “hombres silvestres” no fueron integrados a las creencias indígenas del Nuevo Mundo. Al contrario de las sirenas con cola de pez, por ejemplo, que fueron aceptadas por los indígenas e incorporadas en sus creencias de formas sincréticas, los “hombres silvestres” quedaron afuera.

Hamer, John: The Individual and Social Self. An American and African Illustration of Differences. *Anthropos* 104.2009: 186-195.

Historically there has developed an exaggerated stereotype of the individualistic American as being totally egocentric. This has arisen out of Enlightenment thinking about freedom and individual choice so firmly grounded in the Constitution. There is, however, some empirical basis for this belief. Thus, French scholar and traveler, de Toqueville, in his visit to America in 1831 suggested equality and individualism were visible in all the social activities he observed. He concluded that this was in keeping with the thinking of Enlightenment philosophers. According to his observations it created a situation in which one man’s opinion was as adequate as another’s. He feared that this could conduct to a form of skepticism and cynicism leading to a goal of materialistic well-being, with less concern about prosperity for all. Dickens also noticed this lack of social commitment in his discussion of Protestantism, which he believed was based completely on dissent, without any concern for a consensus on beliefs.

Though the Constitution places stress upon the importance of a moral and religious obligation to participate in governance, this obligation has been largely eroded by the late twentieth century and, as individuals have chosen to withdraw, it has become difficult to sustain public life. A survey of 24,000 persons who kept diaries between 1992 and 1999 shows that time spent in religious worship and visiting friends declined by twenty percent. In further widespread sampling across the United States there were indications of a general decline since the 1960s in political participation, community associations, and churches. This seems to be a dramatic movement away from social interaction with others to the privacy of the household,

electronic entertainment, and obsession with the continuous news of warfare. At the same time training for self-sufficient independence in childhood has become mostly preparation for leaving home, ignoring family, and community affiliation. There is a contradiction between this desire for individualism and muted sense of wishing to be a part of community.

The Japanese anthropologist Watanabe in a recent study of the family in Boston has suggested that it is difficult for modern Americans to visualize the “social whole.” This forces the individual to search for personal security by protecting privacy and rights to freedom. The lack of social connectedness between individuals leads to increasing emphasis on legal and bureaucratic procedures. He cites as an example the legal empowerment of small children to sue their own parents. And an increasing ambiguity of moral values and obligations makes it easy to adopt temporarily to others and take on varying social roles, so long as one can maintain individual “wants and inner impulses.” This makes it increasingly difficult to maintain trust within the family when there is so little in the outside community. This in turn discourages Americans from considering child rearing as a “social enterprise.” On the other hand, motherhood without husband and the cases of family break-up lead to the conclusion that the family is no longer able to control the child rearing process. Such control tends to portray the state rather than the family as the new basis for social inclusiveness.

African people represent a striking contrast of socio-centrism to the egocentrism of Americans. The generally widespread emphasis on conformity to norms by the former helps develop a sense of compromise and desire in maintaining community harmony. This eliminates the need for a bureaucratized hierarchy of controls. To illustrate this difference, the author focuses on the social system of the Sidāma in the Horn of Africa.

The basis for this difference between Africans and Americans can be seen as grounded in early childhood experiences. It is noteworthy that American infants and toddlers when demanding help for dependency needs are encouraged to manipulate positive responses from adults. Indeed it seems they spend so much time in the conjugal setting that it becomes difficult for them to participate in the outside community. Consequently, compared to Sidāma youngsters, they develop less of a sense of social responsibility tending to blame social conflicts on uncontrollable social forces. Their Sidāma counterparts are encouraged to take care of themselves after weaning, but to respond positively to the demands of authority. The latter is encouraged through the teasing technique which helps develop self-control. Parents and other siblings are supported in this process by neighbors in all community households. The consequences of Sidāma early training are supported by the imaginary stories told by a small sample of boys and young men. Their tales indicate that fear of punishment by those in authority is tempered by hope for leniency, which is not only forthcoming from parents, but in later life from the community of elders who are symbolically portrayed as fathers and foster

fathers in the generational class system (*lua*). Emotions such as greed and jealousy are virtually absent from the responses of these youths. However, with the increasing influence of modernization and the cash economy a few begin to show concern about wealth accumulation.

Finally, one cannot accept Sidāmo sociocentrism as a way of life without problems. In the attempt to emphasize reciprocal responsibility in self-help associations excessive kinship commitments have been shown as counter-productive. The necessary planning and management of associations require a degree of individualism previously unknown in Sidāmoland.

Bednarik, Robert G.: Reviewing the Flores Hobbit Chronicles. *Anthropos* 104.2009: 195-198.

Two books (Morwood: A New Human. The Startling Discovery and Strange Story of the “Hobbit” of Flores, Indonesia. New York, 2007; Henneberg: The Hobbit Trap. Money, Fame, Science, and the Discovery of a “New Species.” Kent Town, 2008) are of particular relevance to *Anthropos* because they both deal with the most recent continuation of the work begun by Father Dr. Theodor Verhoeven SVD – nearly all of which has been published in this journal several decades ago. Verhoeven was the first to report Stegodon remains in Wallacea, and then, at Flores, their co-occurrence with Lower Palaeolithic stone tools. He was not, however, the first to discover the bones of these pachyderms and other ancient animals; they have been recovered by local villagers for a long time, who had even created stories to explain their presence. Nor did Verhoeven claim otherwise, although it would be true to say that he was the first to recognize the stone tools.

The same admirable scholarly restraint and humility are not evident in the first of these two books, the most recent continuation of the Flores saga. It presents a very well written account of Professor Mike Morwood’s archaeological investigations on two Indonesian islands, but especially on Flores, including the discovery of the remains of very small humans dubbed “Hobbits,” and the ensuing controversy. The descriptions of incidents are so partial and the book so replete with errors of fact that the veracity of the rest of it must be questioned. Nevertheless, even Morwood’s own version depicts him as distrustful, self-centred, and biased, and creates the impression that he himself prompted most of the problems now haunting him.

The second volume is largely a response to the above book and the various publications about the Liang Bua remains. Reading the two volumes back to back provides a fascinating study of how two individuals can perceive the same events and “egofacts” very differently. Henneberg assumes the role of the truth-seeking underdog, but even he provides glimpses of academic arrogance. His book, however, is largely free of the factual errors and self-contradictions the Morwood volume suffers from. Henneberg is perhaps the most outspoken of those who regard the Liang Bua population as pathological modern

humans, suffering from congenital or genetic conditions probably attributable to a combination of founder effects, genetic isolation, and a high inbreeding coefficient, apparently manifested as microcephalic osteodysplastic primordial dwarfism.

The Flores controversy documented in these two volumes demonstrates that palaeoanthropology and, by implication, Pleistocene archaeology remain epistemologically unsound disciplines. Morwood’s *Homo floresiensis* has been variously defined as a gibbon-like creature, dwarf *Homo erectus*, as deriving from *Homo dmanisi* or *Homo habilis*, as an Asian australopithecine and as a modern human with genetic defects. Any intelligent person can see that it is a primate, and if the discipline of palaeoanthropology cannot resolve such a basic issue, it has not learnt much since those remains of the Kleine Feldhofer Cave were presented. The Flores controversy is the archaeological equivalent of still arguing whether the Sun or the Earth rotates around the other.

Geertz, Armin W.: Indigenous Religions. A Review Essay. *Anthropos* 104.2009: 198-202.

“From Primitive to Indigenous” addresses a problem faced by all scholars of indigenous religions (cf. Cox, James L.: From Primitive to Indigenous. The Academic Study of Indigenous Religions. Aldershot, 2007). By what name do we categorize the cultures and religions of indigenous peoples? Most university departments of religion have courses on the major world religions. But courses on Indigenous Religions are squeezed into the category of “Primal Religions,” “Nature Religions,” “Pre-literature Religions,” and even “Primitive Religions” (not only in the West but also in India and Asian countries). Research publications and theoretical discussions in the comparative study of religion also use such terms. These terms are, however, burdened with the ideological baggage of “primitivism.” The crux of the matter with this particular classificatory exercise is that it is quite often the romping place for colonial stereotypes, racism, and civilizational preening.

At the same time, however, there is a justified need to maintain the legitimacy and necessity of working with a category of non-Western peoples and cultures who do not subscribe to the major world religions. Why? Because 1) their cultures and religions have for better or worse played an exceptionally central role in the development of methodologies and theories in a wide variety of academic disciplines, 2) their cultures and religions deserve study and comparative reflection in their own right, and 3) they are constantly under dangerous pressure from dominant societies, industries, and interest groups who do not care about multicultural heritage, and thus the importance of sustained intellectual interest in them.

Graña-Behrens, Daniel, and Xiaobing Wang-Riese: Ancestors in Maya and Shang Chinese Inscriptions. *Paideuma* 54.2008: 129-149.

According to one of the current anthropological theories, ancestor cult is a social institution, and the concept of “ancestors” is a “cognitive convention” that allows people to act in a collective setting. The ancestor cult involves the veneration of the dead based on certain attributes assigned to them. Above all, the ancestors intervene in the lives of their descendants and are guards of the existing moral order. Direct ancestors give importance to genealogies and membership in a certain lineage.

These theoretical reflections serve the authors as a point of departure for the comparison of certain characteristics of ancestor worship in two early cultures: the Classic Maya of Mesoamerica (300-1000 AD) and the late Shang dynasty of old China (1200-1045 BC). The article is based on etymology and the conceptualization of ancestors, and inquires into various contexts and activities in which they appear. In general, it is estimated that the origins of the ancestor cult among the Maya date back to the Pre-Classic period (before 300 BC). It has been suggested that its base was the system of lineages, such as those that secure the property rights of people in agrarian societies. On the other hand, the kingdom of the Shang dynasty, which ruled China from the 16th to the 12th century BC, is the first Chinese civilization for which there is evidence through written documents. The archeological remains of that kingdom were discovered in the province of Henan, in central China.

Now, regarding the notion of ancestors in the Maya culture, the authors point to five concepts that exist in the classical and in the modern Maya languages. Thus, the ancient Maya inscriptions use the word *mam* to refer to predecessors, although, in its strict sense, this word denotes not “ancestors” in general but rather “grandfather” or “uncle.” During colonial times, however, in the Maya language spoken in Yucatan, the word *mam* was used by the first brothers to refer to each other, which reminds of the practice among the Yakoma in the Congo, where twins become ancestors. Additionally, during that period, the meaning of the word *mam* for the Maya speaking group of Cholti was “idol.” Besides those connotations, in some Maya languages that are still spoken, such as Tzetzal in Mexico and K’iche in Guatemala, we find a meaning of that word equal to “old man” and “getting old.” In this case, it appears that the concept of ancestor is not only limited to a specific kinship structure but also defined in relation to the longevity of a person, as it can be found in the book of Genesis in the Bible, where the early patriarchs lived way beyond normal age expectations. Finally, one more usage of the term can be deduced from contemporary cultures in Mesoamerica. When in Mexico the Day of the Dead is being celebrated from October 31st until November 2nd, in the southern part of the state of Oaxaca, a dance group, called a *vuelo*, a name that comes from the Spanish word *abuelo* (“grandfather”), goes from house to house. The group represents the spirits of the dead, which, so it is thought, have come to visit the living.

As for the concept of ancestors in China, the ancient paleographers use the word *zu* that refers to male ancestors, while for female ancestors there existed another

term, *bi*. Besides the word *zu*, however, there were some other relevant signs referring to the ancestors, inscribed in oracle bones and bronze objects: *shi* (“deity,” and “clan”) and represented by the sign that resembles the shape of a wooden or stone board inhabited by the souls; *zong* – the word represented by the sign whose meaning is both home and *shi*, and as such it is interpreted as “temple of the ancestors.”

In the conclusive remarks the authors state that it is not possible to fix the meaning of the word “ancestor” for either the Classic Maya or the Chinese Shang-dynasty because the etymologies and the reconstructions of meanings indicate several possibilities. A communal and, at the same time, universal point of departure is the reference to the relationship of grandfather, and from this point of view, both the Classic Maya and the Shang Chinese do not represent any exception. All the additional semantic categories are specific to a particular sociohistorical and cultural context, and this is where the differences arise.

DeTemple, Jill: (Re)Production Zones: Mixing Religion, Development, and Desire in Rural Ecuadorian Households. *The Journal of Latin American and Caribbean Anthropology* 13.2008/1: 115-140.

Although they belong to the most private of spaces, rural Ecuadorian households are nevertheless the focus of several public debates and actions. Personnel in both religious and development organizations work in kitchens, propagating messages about cleanliness, nutrition, and purity. In bedrooms, Christian doctrines and secular development agendas both address sexual behavior. The article explores this interplay of religion and development in the contact zones of domestic spaces from a religious studies perspective. DeTemple emphasizes the roles that ecclesiastical, missionary, and lay religious constructions of reality have and do play in the production and reproduction of ideas and practices concerning sexuality, households and families.

Focusing especially on the ways in which these constructions of reality employ a discourse of desire and its control, DeTemple argues that development continues to deploy an implicit religious orientation despite its overtly secular rhetoric; that religiously motivated agents use development strategically, and that Ecuadorian “clients” mix and separate religion and development in ways unintended by religious and development workers.

Lee, Alison Elisabeth: “Para salir adelante”: The Emergence and Acceleration of International Migration in New Sending Areas of Puebla, Mexico. *The Journal of Latin American and Caribbean Anthropology* 13. 2008/1: 48-78.

The article examines the phenomenon of international migration in Mexico by analyzing how Zapotitlán Salinas, a rural town in the state of Puebla, was rapidly transformed into a migrant sending community over the last 20 years. In the mid-1980s, some individuals from

Zapotitlán set out for New York City in order to *salir adelante* (do well for themselves) in the hopes of improving their standard of living in Mexico. By the mid-1990s, the local impact of Mexico's deepening economic crisis, the neoliberal economic policies implemented to counteract the crisis, and other local and regional factors virtually destroyed the town's onyx industry, eliminating most local sources of employment. Increasing levels of consumption and consumption expectations among Zapotitecos along with the lack of suitable local and regional employment options reinforced individuals' decisions to migrate, particularly in the context of worsening economic and social conditions in the country. The acceleration of international migration in Zapotitlán Salinas was accompanied by changes in the meaning and experience of migration over time.

Saito, Akira: The Cult of the Dead and the Subversion of the State Justice in Moxos, Lowland Bolivia. *Journal of Latin American Lore* 22.2004/2: 167-196.

Until the mid-1980s, the Trinitarios, an indigenous people of the Moxos region of Lowland Bolivia, occasionally held nocturnal séances where the medium invoked the spirits of the dead at the request of their living relatives. The dead who appeared at the séances were, with one exception, all indigenous people. The only exception was a white man named Virtuchi. He would often come to the séances to help the Trinitarios find a missing person or object and, as a reward for this service, received Catholic prayers that were indispensable for his salvation. When the author carried out his field research in the mid-1990s, many elderly Trinitarios still remembered Virtuchi. According to them, he was a white man who, in the remote past, had killed many people. He was caught by the police and publicly executed by firing squad.

A number of questions might be raised about that white murderer: How did the Trinitarios get to know him? What motivated them to let him appear at their séances? Why was he the only white to do so? Is the fact that he was a murderer and was executed related to his appearances at the séances? The stories that the Trinitarios tell about Virtuchi are typical examples of the "great criminal" genre – namely, the stories that center on fabulous exploits of criminals and their inevitable deaths at the hands of the judiciary. They also stress that every time the police caught Virtuchi and put him in jail, he managed to escape. The police made every effort to catch him and finally arrested and then executed him. At the moment of the execution, he showed a surprisingly strong hold on life: it is said that it took firing squad several volleys of shots to kill him.

The "great criminal" stories owe their main attraction to the fact that they demonstrate to the public that violence still exists outside law. One essential characteristic of the modern legal system is to monopolize violence and to deny the public the right to resort to it. The "great criminal" fascinates the public because the latter is no less a target or potential victim of modern legislation than the former. Consequently, "the masses" see in the figure of

the great criminal a symbol of defiance against the law, which implies that the criminal could be their liberator from an oppressive legal system. From such a viewpoint, the Trinitarios' fascination with the white murderer may seem less strange than it first appears, for the law that condemned him is an instrument of social control in the hands of the dominant white population, who are none other than their oppressors.

Gonzalez, Philippe: Lutter contre l'emprise démoniaque. Les politiques du combat spirituel évangélique. *Terrain* 50.2008 : 44-61.

« Nous prenons autorité au nom de Jésus », s'écrie le pasteur alors qu'il prophétise, comme il ferait au moment de chasser le démon d'une personne. « Cette ville appartient à Jésus. Nous faisons tomber les principautés, nous brisons les puissances d'homosexualité, de débauche », poursuit-il, déclenchant les ovations de la salle. Ces paroles sont proférées à Genève, lors d'une soirée de louange organisée par divers responsables évangéliques de tendance charismatique. Elles renvoient au chapitre sixième de l'épître aux Éphésiens et disent la lutte que oppose le chrétien, tel un soldat du Christ, aux puissances du mal : « Revêtez-vous de toutes les armes de Dieu, afin de pouvoir tenir ferme contre les ruses de diable. Car nous n'avons pas à lutter contre la chair et le sang, mais contre les dominations, contre les autorités, contre les princes de ce monde de ténèbres, contre les esprits méchants dans les lieux célestes. » Les drapeaux helvétiques et genevois que brandissent les participants, les images de la ville que l'on projette sur l'écran géant sont autant d'artefacts symboliques signalant que le combat spirituel contre le démon a pour objectif le territoire national.

Le protestantisme évangélique a été refusé traditionnellement le découpage paroissial, c'est-à-dire territorial, lui préférant les réseaux supranationaux et les communautés électives. L'analyse mettra au jour les liens que relie le corps individuel au corps social, tous deux étant l'objet d'une même lutte visant à les soustraire à une emprise démoniaque. La guérison de l'un a pour pendant la purification de l'autre, la conversion apparaissant comme un puissant opérateur de redéfinition de la réalité, tant biographique que sociale et politique. Dans tous les cas, il s'agit de contester un ordre ancien, perçu comme diabolique, afin d'y substituer un nouvel ordre, divin.

L'évangélisation est incursion en territoire ennemi et bouleversement de l'ordre qui y règne. Les évangéliques ont conscience d'œuvrer à la croisée entre deux mondes, leur action ayant pour but de délivrer les captifs du démon et de les introduire dans la réalité divine. Ce passage des ténèbres à la lumière constitue un moment délicat, car le diable ne se laisse pas facilement déposséder des âmes qu'il tient sous sa coupe. Cette géographie duelle des mondes spirituels se réfracte alors en une topologie intérieure propre au récent converti : délaissant l'emprise des forces démoniaques, il est encore aux prises avec elles, jusqu'à ce qu'un nouvel ordre s'instaure pleinement en sa personne.

L'hymnologie est un lieu éminent pour observer les conceptions démonologiques en vigueur au sein de l'évangélisme, quelle que soit sa tendance. Ce matériau revêt un intérêt particulier en ce qu'il s'agit d'une pratique régulière conduisant à l'incorporation d'idées théologiques par la répétition d'un répertoire, célébration après célébration. Le transport émotionnel suscité par la dimension esthétique du chant ne fait qu'accroître son impact, et donc son intériorisation par l'interprète. Replacée dans son cadre communautaire, la louange apparaît comme un moyen privilégié pour forger une grammaire commune de l'expérience religieuse.

« Prenons cette cité, luttons avec foi / La prière fait trembler les démons / Assaillons ses entrées par des cris de joie / Par nos louanges, les murs crouleront / Prenons cette ville en son nom. » Cette prise de la ville est le fait d'une « proclamation » qui s'adresse notamment aux démons, ceux-ci étant vus comme les détenteurs réels du lieu, ce qui implique qu'ils dominent les institutions politiques, qu'elles soient locales ou nationales. La proclamation est un acte langagier ayant pour objectif d'exorciser des collectifs territoriaux, au nom de son propriétaire légitime, le Christ. La louange constitue le véhicule privilégié de ce genre d'action, car elle permet aux « chrétiens » – l'extension de ce terme renvoyant généralement aux seuls évangéliques – de joindre leurs voix pour confesser ensemble la seigneurie divine sur toutes les sphères de l'existence, y compris le politique.

Un élément n'est pas remarqué (ou reconnu) : le caractère politique des « délivrances » de collectifs. Les officiants, tout comme les participants, semblent s'accorder sur le fait que l'on travaille au niveau de cadre invisible que soutient les institutions, et non sur les programmes ou les individus (en tant que partisans) : on s'attaque aux démons qui empêchent de déployer une politique agréable à Dieu. À première vue, les soirées semblent offrir l'hospitalité à d'autres nationalités. Or, cela n'est que partiellement vrai, la catégorie de participation étant ici « évangélique » ; elle prend donc le pas sur l'opposition entre Suisses et étrangers. Toutefois, lorsqu'une catégorie religieuse commune n'est pas partagée, l'autre est vu comme une altérité menaçante, un étranger à évangéliser, voire à exorciser. En dernière analyse, il semblerait que les exorcismes de collectifs renvoient au fantasme d'une nation chrétienne, et plus vraisemblablement évangélique, n'en déplaie à un militant de centre gauche.

La violence du discours se fait particulièrement ressentir lorsqu'elle rend possible l'exclusion d'autrui des collectifs ecclésial ou national, en raison d'influences « occultes » qu'il subirait : qu'il s'agisse de l'attachement à des objets d'une autre confession (ou religion), de l'indifférence à l'égard de l'évangélisme ou encore d'une orientation sexuelle différente. Dans tous ces cas, l'évocation du démon permet de rappeler les clôtures de la communauté, les frontières entre pureté et impureté. Ce n'est pas tant le fait de poser une limite que pose problème, mais plutôt un usage que voudrait qu'elle préviene toute forme de dialogue avec une altérité et se refuserait à construire un commun sur la base de différences. Cette violence conduit à poursuivre l'inter-

rogation relative à la figure généralement métaphorique de l'« ennemi », bien que la métaphore tende à céder la place à des incarnations particulières. Se pourrait-il qu'à terme l'image serve à désigner durablement des êtres de chair et de sang présentés comme les adversaires de la pureté nationale ?

Wolf, Christof: How Secularized Is Germany? Cohort and Comparative Perspectives. *Social Compass* 55.2008/2: 111-126.

Answering the question posed in the title implies a clear understanding of the term secularization. Here this term is taken to mean *a decline of individual religiosity and a decline of the social consequences of religiosity*. In other words the analysis is confined to the level of individuals. That does not imply that either the significance of the organizational level of religion or the relationship between religion and state are disputed. A comprehensive analysis of secularization would have to critically investigate these fields too. This however cannot be accomplished here.

Church related religiosity is captured by church membership and church attendance, the two standard measures of Christian religiosity. Individual religiosity is measured by praying and subjective religiosity. These two indicators must be seen together with the two on church-related religiosity. Devout Christians should have high values, non-religious people should have low values on both sets of indicators. The interesting question is, of course, how widespread is the combination of high levels of individual religiosity paired with low levels of traditional religiosity. This group, those who have turned away from church-based religion without giving up religiosity, should be of a notable size.

An analysis of church-related religiosity shows following data. In the year 1980 almost 90% of the population of West Germany belonged to either the Roman Catholic (47%) or the Protestant Church of Germany (42%). By 1989 – before East and West Germany were unified in 1990 – this share declined to 84%. At this point 27% of East Germany's population were Protestants and only 6% Catholics. The vast majority of East Germans did not and still do not belong to a church or religious organization.

In unified Germany in 1991 the proportion of members of the two main churches was around 72%. This proportion steadily declined and reached 62% in 2005 (Protestants and Catholics both approximately 31%). Of the remaining 38%, around 4% are Muslims, 3% belong to other Christian organizations, 0.3% are Buddhists, 0.2% are Jews, 0.1% are Hindus, and 0.2% belong to other religious groups. That leaves about 30% of the population (24 million) not belonging to any religious group. Over the last 25 years more than 7.6 million people have left the Catholic and Protestant Churches. Although this must have been a bitter experience for the churches, this process could have been seen as positive if the remaining members had become more committed. If we take church attendance as an indicator of commitment, however, this

expectation is not met. On the contrary, attendance at regular Sunday services was already under 5% among Protestants in 1980, and continued to decline during the next two and a half decades. During this time the Catholic rate of church attendance almost halved: it dropped from 28% in 1980 to under 15% in 2005. Thus, while more and more people have left the churches, the percentage of committed members among those who have not (yet) left has not increased but sharply decreased. The churches have not been able to turn the quantitative loss of members into a qualitative enhancement of their membership basis. Taken together, these findings clearly demonstrate a tremendous decline of traditional church-based religiosity in Germany.

A decline of traditional church-related religiosity does not necessarily mean that people have given up religion altogether. Many have argued that people satisfy their need for religion by turning to other traditions, piecing together what they like. This phenomenon was dubbed religious *bricolage* or *patchwork religiosity*. Thus it is assumed that while people turn their back on organized religion, they maintain a private religiosity and embrace “new” religions – a situation also characterized as “believing without belonging.”

Two indicators can shed some light on these conjectures: praying and subjective assessment of religiosity. Praying is a form of religious behavior that does not rely on an organizational context and it is not confined to the Christian tradition. Even more general is the question of the degree of religiosity. Because the question wording does not define or confine the type of religiosity, everyone can answer the question with respect to their own understanding of this term. As a result both indicators, praying and self assessment of religiosity are capable of capturing all forms of religiosity including highly individualized or syncretistic forms.

The proportion of respondents saying they never pray is given for different birth cohorts. In both East and West Germany this proportion steadily increases and reaches approximately a third of West Germany's and over 80% of East Germany's younger cohorts. Taken together that means that over 40% of Germans born after the Second World War never engage in this activity. A similar picture can be found in the self assessment of religiosity. Over time the proportion declines slightly within each cohort; thus there is an ageing effect. The striking finding, however, is the clear difference between the cohorts, with each successive cohort describing itself as less religious than the one before it. Given that the term “religious” was deliberately not further specified in the item wording, i.e. respondents could interpret the term as they wished, the result strongly implies that a majority of East Germans and a sizable minority of West Germans are not religious in any way.

Several conclusions can be drawn from these findings. First, the decline of traditional church-related religion is not counterbalanced by an increase in less traditional, more individualized forms of religiosity. Second, among each cohort, but especially among the younger and the

East German cohorts, the proportion of non-religious individuals is so high that the assumption that religiosity is a universal human need does not seem to be warranted. Third, there is no indication that the decline of religiosity, i.e. the process of secularization, will be reversed in the near future. That is to say, if people have not learned to be religious, have not learned to pray, have not learned to turn to religion for comfort, companionship, etc. they are unlikely to do so in the future.

Oviedo, Lluís: Testing the Effects of Organizational Culture on a Catholic Religious Order. *Journal of Contemporary Religion* 23.2008/2: 193-214.

The challenge of this research was to provide data to measure the relative influence of the cultural orientation in a religious institution. The author has chosen the Franciscan Order of Friars Minor (OFM) to conduct a broad individual survey which focuses on the aims of the research. This religious order is one of the largest and most widely extended orders in the Catholic Church; the most recent published statistics (for 2004) list a total of 15,333 members, including temporary and perpetual professed. The survey selects a representative sample of 11 Provinces (covering 1,565 members) of Italy, Spain, Mexico, North America, Ecuador, Chile, England, and Poland. The participation rate was around 54% of the friars requested. In total, 760 valid questionnaires were collected between May and September 2005.

The questionnaires included 49 questions, sub-divided into four groups. The first group covered demographic and occupational data. The second group sought to measure levels of satisfaction through the self-assessment of the friars' own religious life and to determine levels of prayer, fraternal life, poverty, and pastoral work. A third group of questions aimed at assessing personal convictions about the participants' own faith, sense of mission, and availability for a greater commitment. A fourth and larger group of questions related to personal opinions on a broad set of matters, often subject to different interpretations: the nature of consecrated life, its sense of excellence, the understanding of vows of poverty, chastity, and obedience, opinions about other “essentials” of religious life like prayer, community life, the role of the order in the Church and in society, and ways to improve or overcome the perceived crisis which the order is undergoing.

The results reveal a considerable group among the friars who are looking for a synthesis between tradition and new meanings of consecrated life. A significant minority can be identified by their resistance to any return to the past or, in other words, by their progressivism; three minor groups are characterized by their commitment to new expressions, resistance to change, and negative orientation, respectively. If taken in an exploratory and hypothetical way, these components suggest the presence of various “sub-cultures” in the collective group analyzed, even if a relatively stable main core is easily identifiable.

First of all, it is interesting to observe that the cultural trends identified are never linked to generational traits, as

could be expected. One common view in this area of research is that cultural trends in the Catholic Church, and especially among the clergy, run along the lines of three generations: the oldest still influenced by traditional ideas; the middle, very much identified with the post-Conciliar line, perceived as liberal or “modern,” and an emerging young generation, more associated with traditional views and quite distant in many ways from the post-Conciliar generation, with regard to both attitudes and programs.

Personal satisfaction seems to be in tune with fidelity and openness to the new and in stark opposition with negative attitudes, even if the figures not permit to assess a sharp contrast. Religious convictions are more clearly correlated with “creative fidelity” and “looking for new ways” and are decisively in contrast with resistance to tradition and change, while obviously incompatible with negativist stances. The pattern appears to be the same: more committed religious members are at the same time advocating fidelity to tradition, some degree of openness, and avoidance of negative attitudes.

Some regional contrasts were assessed when the descriptive tables from different countries were compared. Briefly, the impression is that internal culture is sometimes very much influenced by cultural environments. Indeed, there are marked differences between the opinions of friars living in advanced liberal societies (California) and those situated in more traditional Catholic settings,

like Ecuador and Poland. The conclusion to draw is that a certain degree of “permeability” can be observed, allowing for a continuous osmosis between internal and external ideas and sensibilities, and that, therefore, the notion of “cultures of contrast” with one’s own ambient must be discarded.

Regarding the indicators of vitality, the survey selected one important: the average age of each one of the 11 Provinces and their vocational coefficient. The average age decreases in a significant way in the cases of higher “creative fidelity”; it increases clearly where there is resistance to tradition and negativism. There are usually more vocations where “creative fidelity” is the norm and less vocations where tradition is dismissed – and it is here that negativity predominates. The new data provided by the present survey states, in a nuanced way, that some degree of vitality is linked with cultural forms which can combine tradition with an new understanding of religious life and is negatively affected by any kind of closure, especially to traditional issues. This conclusion reveals that those who reject their own tradition are frequently unable to provide substitute programs that can nourish new forms of commitment and therefore have a lasting effect of demobilization in these traditional religious organizations. In other words, these data suggest that a renewal project cannot be conducted inside a “traditional religious organization” unless part of the tradition is saved or recreated. Mere opposition to tradition does not work at all.

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