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Review of Books

(by Ivan Lobo and Othmar Gächter)

Trinitapoli, Jenny, and Alexander Weinreb: Religion and AIDS in Africa. New York: Oxford University Press, 2012. 279 pp. 978-0-19-533594-1. (hbk)

The African AIDS epidemic has sparked fierce debate over the role of religion. Some scholars and activists argue that religion is contributing to the spread of HIV and to the stigmatization of people living with AIDS. Others claim that religion reduces the spread of HIV and promotes care and support for the sick and their survivors.

“Religion and AIDS in Africa” offers a comprehensive empirical account of the impact of religion on the AIDS epidemic. Jenny Trinitapoli and Alexander Weinreb draw upon extensive fieldwork in Malawi, including hundreds of interviews with religious leaders and lay people, and survey data from more than 30 other sub-Saharan African countries. Their research confirms the importance of religious narratives and institutions in everything related to AIDS in Africa. Among other key findings, they show that a combination of religious and biomedical approaches to prevention reduces risk most effectively; that a significant minority of religious leaders encourage condom use; that Christian congregations in particular play a crucial role in easing suffering among the sick and their dependents; and that religious spaces in general are vital for disseminating information and developing new strategies for HIV prevention and AIDS mitigation.

Steuer, Noemi: Krankheit und Ehre. Über HIV und soziale Anerkennung in Mali. Bielefeld: Transcript Verlag, 2012. 283 pp. 978-3-8376-2126-6. (pbk)

In Mali hat sich die Situation von Menschen, die von HIV/AIDS betroffen sind, dank neuer Behandlungsmöglichkeiten grundlegend verändert: Aus der bisher tödli-

chen Krankheit ist eine chronische geworden – und zudem eine, die unsichtbar bleibt. Trotzdem ist die Diagnose mit hohen sozialen Risiken verbunden, mit der Gefahr der Stigmatisierung und damit des sozialen Ausschlusses.

Noemi Steuer hat in Bamako mit HIV-positiven Menschen über mehrere Jahre wiederholt gesprochen und sie begleitet. Sie zeigt, wie die Betroffenen mit dem Geheimnis ihrer Diagnose leben, wie ihr Denken und Handeln von den Bemühungen geprägt sind, den guten Namen und damit die soziale Anerkennung zu bewahren. Im Zentrum stehen dabei unterschiedliche Aktionsfelder sozialer Widerstandsfähigkeit. Durch die Verknüpfung von Bourdieus Konzept des symbolischen Kapitals mit Goffmans dramaturgischem Ansatz gelingt es, entscheidende Facetten sozialer Gesundheit aufzuzeigen und vertiefte Einblicke in die lokalen Bedingungen von Ehre und Respekt zu vermitteln.

Dilger, Hansjörg, Abdoulaye Kane, and Stacey A. Langwick (eds.): Medicine, Mobility, and Power in Global Africa. Transnational Health and Healing. Bloomington: Indiana University Press, 2012. 348 pp. 978-0-253-22368-5. (pbk)

Recent political, social, and economic changes in Africa have provoked radical shifts in the landscape of health and healthcare. “Medicine, Mobility, and Power in Global Africa” captures the multiple dynamics of a globalized world and its impact on medicine, health, and the delivery of healthcare in Africa – and beyond. Essays by an international group of contributors take on intractable problems such as HIV/AIDS, malaria, and insufficient access to healthcare, drugs, resources, hospitals, and technologies. The movements of people and resources described here expose the growing challenges of poverty and public health, but they also show how new oppor-

tunities have been created for transforming healthcare and promoting care and healing.

Mark Hunter: This interesting and timely volume shows how African health issues can no longer be thought of as being sealed within Africa – that transnational flows are fundamentally shaping health practices.

Geissler, Paul Wenzel, Richard Rottenburg, and Julia Zenker (eds.): *Rethinking Biomedicine and Governance in Africa. Contributions from Anthropology.* Bielefeld: Transcript Verlag, 2012. 291 pp. 978-3-8376-2028-3. (pbk)

In the domain of health, the relation between bodies, citizenship, nations, and governments has changed beyond recognition over the past four decades, especially in Africa. In many regions, populations are now faced with a total lack of medical care, and the disciplinary regimes of modernity are faint memories. In this situation, new critical insights beyond the critique of old “modernization” and the “disciplinary regimes” of imperial times are needed. How can we keep up our sophisticated criticism of knowledge regimes and our doubts with regard to narratives of development, when so many people in Africa are dreaming about modernity and are envisioning their own renaissance?

Beck, Teresa Koloma: *The Normality of Civil War. Armed Groups and Everyday Life in Angola.* Frankfurt: Campus Verlag, 2012. 162 pp. 978-3-593-39756-6. (pbk)

In “The Normality of Civil War,” Beck uses theories of the everyday to analyze the social processes of civil war, specifically the type of conflict that is characterized by the expansion of violence into so-called normal life. She looks beyond simplistic notions of victims and perpetrators to reveal the complex shifting interdependencies that emerge during wartime. She also explores how the process of normalization affects both armed groups and the civilian population. A brief but smart analysis, “The Normality of Civil War” gets at the root of the social dynamics of war and what lies ahead for the participants after its end.

Chidester, David: *Wild Religion. Tracking the Sacred in South Africa.* Berkeley: University of California Press, 2012. 260 pp. 978-0-520-27308-5. (pbk)

“Wild Religion” explores South Africa’s recent history, from the advent of democracy in 1994 to the euphoria of the football World Cup in 2010. David Chidester situates the country’s political journey in the context of religious diversity, showing how the recovery of indigenous religion has provided the spiritual dimension of an African Renaissance. Indigenous religion has been recovered in South Africa as a national resource. “Wild Religion” analyzes indigenous rituals of purification on Robben Island, rituals of healing and reconciliation at the new national shrine, Freedom Park, and rituals of animal sacrifice at

the World Cup. Not always in the national interest, indigenous religion also appears in the wild religious creativity of prison gangs, the global spirituality of neoshamans, the ceremonial display of Zulu virgins, the ancient Egyptian theosophy in South Africa’s Parliament, and the new traditionalism of South Africa’s President Jacob Zuma.

Arguing that the sacred is produced through the religious work of intensive interpretation, formal ritualization, and intense contestation, Chidester develops innovative insights for understanding the meaning and power of religion in a changing society. He uncovers surprising dynamics of sacred space, violence, fundamentalism, heritage, media, sex, sovereignty, and the political economy of the sacred.

Gemeda, Eshete: *African Egalitarian Values and Indigenous Genres. A Comparative Approach to the Functional and Contextual Studies of Oromo National Literature in a Contemporary Perspective.* Wien: Lit Verlag, 2012. 321 pp. 978-3-643-90233-7. (pbk)

This comparative literary study provides intriguing social and political issues and discusses the African sense of national identity, patriotism, and egalitarian ideals in stylistic terms. It examines universal concerns and new trends in national literature with reference to academic discourse, aesthetic quality, the discovery of new ideas and layers of poetic meanings. The indigenous genres are placed in a new historicist context to show the way the literary landscape, cultural, political, and historical relationships are configured through foregrounding intellectual correlations and universal concerns. These combinations are empirically analyzed in terms of premodern, postmodern, and postcolonial events.

Pype, Katrien: *The Making of the Pentecostal Melodrama. Religion, Media, and Gender in Kinshasa.* New York: Berghahn Books, 2012. 331 pp. 978-0-85745-494-2. (hbk)

How religion, gender, and urban sociality are expressed in and mediated via television drama in Kinshasa is the focus of this ethnographic study. Influenced by Nigerian films and intimately related to the emergence of a charismatic Christian scene, these teleserials integrate melodrama, conversion narratives, Christian songs, sermons, testimonies, and deliverance rituals to produce commentaries on what it means to be an inhabitant of Kinshasa.

Filip De Boek: This ethnographically grounded book not only captures the heterogeneity that marks Kinshasa in a beautiful way, but it also innovatively combines three currently burgeoning fields within anthropology: the anthropology of urban setting, the anthropology of youth, and the anthropology of media.

Uchendu, Egoni: *Dawn for Islam in Eastern Nigeria. A History of the Arrival of Islam in Igboland.* Berlin: Klaus Schwarz Verlag, 2011. 283 pp. 978-3-87997-383-5. (pbk)

The story of the emergence of Islam in Nigerian Igboland, “the heartland of Christianity in Nigeria,” is taken simultaneously with the examination of the social reconfigurations that occurred in Igboland deriving from the introduction of Islam into this part of the country.

An important outcome of this study is the information it provides on the nature, depth, and success of the advance of Islam in recent times using as a site of discussion Eastern Nigeria and the Igbo society in particular where longheld frictions had existed with the (Muslim) Hausa ethnic community whose members considered themselves the original worshippers of Allah in the Western Sudan. Regarding the kind of Islam favored in the study area, one half of the Igbo Muslim population is sympathetic to the very conservative views found in Hausaland that has shown some strong connection with Saudi Arabia’s Wahhabi Islam. The other half is less swayed by the Wahhabi sentiments and favors a middle-ground approach to Islam akin to the traditional Sufi orders common in West Africa in earlier centuries.

Hamdy, Sherine: *Our Bodies Belong to God. Organ Transplants, Islam, and the Struggle for Human Dignity in Egypt.* Berkeley: University of California Press, 2012. 342 pp. 978-0-520-27176-0. (pbk)

Why has Egypt, a pioneer of organ transplantation, been reluctant to pass a national organ transplant law for more than three decades? This book analyzes the national debate over organ transplantation in Egypt as it has unfolded during a time of major social and political transformation – including mounting dissent against a brutal regime, the privatization of health care, advances in science, the growing gap between rich and poor, and the Islamic revival.

Sherine Hamdy recasts bioethics as a necessarily political project as she traces the moral positions of patients in need of new tissues and organs, doctors uncertain about whether transplantation is a “good” medical or religious practice, and Islamic scholars. Her richly narrated study delves into topics including current definitions of brain death, the authority of Islamic fatwas, reports about the mismanagement of toxic waste predisposing the poor to organ failure, the Egyptian black market in organs, and more. Incorporating insights from a range of disciplines, “Our Bodies Belong to God” sheds new light on contemporary Islamic thought, while challenging the presumed divide between religion and science, and between ethics and politics.

Kehl, Christoph: *Zwischen Geist und Gehirn. Das Gedächtnis als Objekt der Lebenswissenschaften.* Bielefeld: Transcript Verlag, 2012. 348 pp. 978-3-8376-2113-6. (pbk)

Das Gedächtnis hat sich von einem weichen Gegenstand philosophischer Reflexion in ein hartes, neurobiologisches Objekt verwandelt. Wie gelingt es den Lebens-

wissenschaften, das ephemere Phänomen dingfest zu machen?

Aus der Perspektive der Science & Technology Studies beleuchtet Christoph Kehl die Praxis der Gedächtnisforschung und legt die Verwicklungen zwischen Geist und Gehirn, Natur und Kultur offen. Durch den Zusammenschluss empirischer und wissenschaftstheoretischer Ansätze schließt die Studie eine Lücke in der Wissenschaftsforschung zur Biomedizin.

Hasler, Felix: *Neuromythologie. Eine Streitschrift gegen die Deutungsmacht der Hirnforschung.* Bielefeld: Transcript Verlag, 2012. 260 pp. 978-3-8376-1580-7. (pbk)

Alle machen Hirnforschung. Kaum eine Wissenschaftsdisziplin kann sich wehren, mit dem Vorsatz „Neuro-“ zwangsmodernisiert und mit der Aura vermeintlicher experimenteller Beweisbarkeit veredelt zu werden. Die Kinder der Neuroinflation heißen Neurotheologie, Neuroökonomie, Neurorecht oder Neuroästhetik. Der gegenwärtige Neurohype führt zu einer Durchdringung unserer Lebenswelt mit Erklärungsmodellen aus der Hirnforschung. Bin ich mein Gehirn? Nur ein Bioautomat?

Felix Haslers scharfsinniger Essay ist eine Streitschrift gegen den grassierenden biologischen Reduktionismus und die überzogene Interpretation neurowissenschaftlicher Daten: ein Plädoyer für Neuroskepsis statt Neurospekulation.

Dole, Christopher: *Healing Secular Life. Loss and Devotion in Modern Turkey.* Philadelphia: University of Pennsylvania Press, 2012. 291 pp. 978-0-8122-4416-8. (hbk)

In contemporary Turkey – a democratic, secular, and predominantly Muslim nation – the religious healer is a controversial figure. Attracting widespread condemnation, religious healers are derided as exploiters of the sick and vulnerable, discredited forms of Islamic and medical authority, and superstitious relics of a premodern era. Yet all sorts of people, and not just the desperately ill, continue to seek them out. After years of research with healers and their patients in working-class neighborhoods of urban Turkey, anthropologist Christopher Dole concludes that the religious healer should be regarded not as an exception to Turkey’s secular modern development but as one of its defining figures. “Healing Secular Life” demonstrates that religious healing and secularism in fact have a set of common stakes in the ordering of lives and the remaking of worlds.

Linking the history of medical reforms and scientific literacy campaigns to contemporary efforts of Qur’anic healers to treat people afflicted by spirits and living saints through whom deceased political leaders speak, “Healing Secular Life” approaches stories of healing and being healed as settings for examining the everyday social intimacies of secular political rule. This ethnography of loss, care, and politics reveals not only

that the authority of the religious healer is deeply embedded within the history of secular modern reform in Turkey but also that personal narratives of suffering and affliction are inseparable from the story of a nation seeking to recover from the violence of its own secular past.

Brotherton, P. Sean: *Revolutionary Medicine. Health and the Body in Post-Soviet Cuba.* Durham: Duke University Press, 2012. 257 pp. 978-0-8223-5205-1. (pbk)

“Revolutionary Medicine” is a richly textured examination of the ways that Cuba’s public health care system has changed during the past two decades and of the meaning of those changes for ordinary Cubans. Until the Soviet bloc collapsed in 1989, socialist Cuba encouraged citizens to view access to health care as a human right and the state’s responsibility to provide it as a moral imperative. Since the loss of Soviet subsidies and the tightening of the U.S. economic embargo, Cuba’s government has found it hard to provide the high-quality universal medical care that was so central to the revolutionary socialist project.

In “Revolutionary Medicine,” P. Sean Brotherton deftly integrates theory and history with ethnographic research in Havana, including interviews with family physicians, public health officials, research scientists, and citizens seeking medical care. He describes how the deterioration of health and social welfare programs has led Cubans to seek health care through informal arrangements, as well as state-sponsored programs. Their creative, resourceful pursuit of health and well-being provides insight into how they navigate, adapt to, and pragmatically cope with the rapid social, economic, and political changes in post-Soviet Cuba.

Harcourt, Alexander H.: *Human Biogeography.* Berkeley: University of California Press, 2012. 320 pp. 978-0-520-27211-8. (hbk)

In this innovative, wide-ranging synthesis of anthropology and biogeography, Alexander Harcourt tells how and why our species came to be distributed around the world. He explains our current understanding of human origins, discusses how climate determined our spread, and describes the barriers that delayed and directed migrating peoples. He explores the rich and complex ways in which our anatomy, physiology, cultural diversity, and population density vary from region to region in the areas we inhabit. The book closes with chapters on how human cultures have affected each other’s geographic distributions, how non-human species have influenced human distribution, and how humans have reduced the ranges of many other species while increasing the ranges of others. Throughout, Harcourt compares what we understand of human biogeography to non-human primate biogeography.

Hastrup, Kirsten, and Karen Fog Olwig (eds.): *Climate Change and Human Mobility. Global Challenges to the*

Social Sciences. Cambridge: Cambridge University Press, 2012. 263 pp. 978-1-107-02821-0. (hbk)

“The greatest single impact of climate change could be on human migration,” stated the Intergovernmental Panel on Climate Change (IPCC) in 1990. Since then there has been considerable concern about the large-scale population movements that might take place because of climate change. This book examines emerging patterns of human mobility in relation to climate change, drawing on a multidisciplinary approach, including anthropology and geography. It addresses both larger, general questions and concrete local cases, where the link between climate change and human mobility is manifest and demands attention – empirically, analytically and conceptually. Among the cases explored are both historical and contemporary instances of migration in response to climate change, and together they illustrate the necessity of analyzing new patterns of movement, historic cultural images, and regulation practices in the wake of new global processes.

Luig, Ute (ed.): *Negotiating Disasters. Politics, Representation, Meanings.* Frankfurt am Main: Peter Lang, 2012. 326 pp. 978-3-631-61096-1. (pbk)

A wide spectrum of events are covered ranging from floods, the tsunami of 2004, earthquakes and landslides to such long-term processes as the decline of pastures or coastlines. The diversity of the case studies opens up questions on method and the conceptualization of terms. Many authors, among them anthropologists, sociologists, geographers, and cultural psychologists engage in definition of crisis, disaster and catastrophe in order to differentiate emic and etic perceptions. They discuss topics like the politics of disaster, developments of boom economies, memory, rituals of mourning, and culture change to name but a few. Concepts like risk, vulnerability, and resilience are given ample theoretical consideration and are linked to local meanings and interpretation. This book reflects earlier research results and compares them with new theoretical and empirical findings.

Bowen, John R.: *A New Anthropology of Islam.* Cambridge: Cambridge University Press, 2012. 219 pp. 978-0-521-52978-5. (pbk)

In this powerful, but accessible, study John Bowen draws on a full range of work in social anthropology to present Islam in ways that emphasize its constitutive practices, from praying and learning to judging and political organizing. Starting at the heart of Islam – revelation and learning in Arabic lands – Bowen shows how Muslims have adapted Islamic texts and traditions to ideas and conditions in the societies in which they live. Returning to key case studies in Indonesia, Africa, Pakistan and Western Europe to explore each major domain of Islamic religious and social life, Bowen also considers the theoretical advances in social anthropology that have come out of the study of Islam. “A New Anthropology of Islam” is essential reading for all those interested in the

study of Islam and for those following new developments in the discipline of anthropology.

Siegers, Pascal: *Alternative Spiritualitäten. Neue Formen des Glaubens in Europa. Eine empirische Analyse.* Frankfurt: Campus Verlag, 2012. 373 pp. 978-3-593-39749-8. (pbk)

Der Rückgang der christlichen Religiosität in Europa ist vielfach empirisch belegt. Umstritten ist jedoch, ob es sich um einen Rückgang des Glaubens handelt oder ob Religion einen Formwandel erfährt. Pascal Siegers untersucht auf Basis von Daten der Europäischen Wertestudie die Verbreitung spiritueller Glaubensformen in Europa. Seine Analysen machen deutlich, dass alternative Spiritualitäten zur größten religiösen Minderheit geworden sind. Dabei zeigt sich, dass Menschen dann einen spirituellen Glauben wählen, wenn ein Konflikt zwischen Selbstverwirklichungswerten und der Moral der Kirchen vorliegt.

Hauschild, Thomas: *Weihnachtsmann. Die wahre Geschichte.* Frankfurt am Main: S. Fischer Verlag, 2012. 384 pp. 978-3-10-030063-8. (hbk)

Woher kommt der Weihnachtsmann? Er ist nicht vom Himmel gefallen, eine wissenschaftliche Detektivgeschichte gibt Auskunft. „Weihnachtsmann“, „Nikolaus“, „Santa Claus“ um diese harmlosen Figuren gibt es oft Streit. Die einen glauben zu wissen, welcher der „Richtige“ ist, andere kritisieren den Weihnachtskonsum als unchristlich. Alle reden vom Weihnachtsmann, aber nur eine kleine Minderheit glaubt an ihn – die Kinder. Schaut man jedoch die Rituale und Bilder der euroamerikanischen Weihnacht von außen an, überrascht die spektakuläre, für jeden schnell nachprüfbare Ähnlichkeit des Weihnachtsmannes zu verwandten Figuren in Asien wie dem chinesischen „Gott des langen Lebens“ oder der mongolischen „Weißen Alten“. Der Religionsforscher Thomas Hauschild ist ihnen allen begegnet, hat sie gesammelt, vermessen und verglichen. Und er bringt uns bei, diese winterlichen ewigjünglichen Eremiten als Leitbilder eines weltweiten Klima- und Familienkultes der Zukunft zu begreifen.

Balée, William: *Inside Cultures. A New Introduction to Cultural Anthropology.* Walnut Creek: Left Coast Press, 2012. 304 pp. 978-1-59874-605-1. (pbk)

New ways of viewing culture require new approaches to anthropology textbooks. This concise, contemporary, and alternative option for instructors of cultural anthropology breaks away from the traditional structure of introductory textbooks. Emphasizing the interplay of complexity and subsistence, the interaction between humans and their environment, the tension between human universals and cultural variation, and the impacts of colonialism on traditional cultures, William Balée's new textbook shows students how cultural anthropology can help us understand the complex, globalized world around us. Personal stories of the author's fieldwork in Amazonia and Malay-

sia, sidebars with fascinating cases of cultures in action, timelines, and other pedagogical elements enliven the text for undergraduate readers.

Apffel-Marglin, Frédérique: *Subversive Spiritualities. How Rituals Enact the World.* Oxford: Oxford University Press, 2011. 255 pp. 978-0-19-979386-0. (pbk)

Even in the twenty-first century, some two-thirds of the world's peoples quietly live in non-modern, non-cosmopolitan places. In such places the multitudinous voices of the spirits, deities, and other denizens of the other-than-human world continue to be heard, continue to be loved or feared or both, continue to accompany human beings in all their activities. In "Subversive Spiritualities," Frédérique Apffel-Marglin draws on a lifetime of work with the indigenous peoples of Peru and India to support her argument that the beliefs, values, and practices of such traditional peoples are "eco-metaphysically true." In other words, they recognize that human beings are in communion with other beings in nature that have agency and are kinds of spiritual intelligences, with whom humans can be in relationship and communion.

Ritual is the medium for communicating, reciprocating, creating, and working with the other-than-humans, who daily remind the humans that the world is not for humans' exclusive use. Apffel-Marglin argues that when such relationships are appropriately robust, human lifeways are rich, rewarding and, in the contemporary jargon, environmentally sustainable. Her ultimate objective is to "re-entangle" humans in nature, by promoting spirituality and ecology of belonging and connection to nature, and an appreciation of animistic perception and ecologies. Along the way she offers provocative and poignant critiques of many assumptions: of the "development" paradigm as benign (including feminist forms of development advocacy), of most anthropological and other social scientific understandings of indigenous religions, and of common views about peasant and indigenous agronomy. She concludes with a case study of the fair trade movement, illuminating both its shortcomings (how it echoes some of the assumptions in the development paradigms) and its promise as a way to rekindle community between humans as well as between humans and the other-than-human world.

Yong, Amos, and Estrela Y. Alexander (eds.): *Afro-Pentecostalism. Black Pentecostal and Charismatic Christianity in History and Culture.* New York: New York University Press, 2011. 261 pp. 978-0-8147-9731-0 8. (pbk)

In 2006, the contemporary American Pentecostal movement celebrated its 100th birthday. Over that time, its African American sector has been markedly influential, not only vis-à-vis other branches of Pentecostalism but also throughout the Christian church. Black Christians have been integrally involved in every aspect of the Pentecostal movement since its inception and have made significant contributions to its founding as well as the evolution of Pentecostal/charismatic styles of worship,

preaching, music, engagement of social issues, and theology.

“Afro-Pentecostalism” examines different facets of the movement, including its early history, issues of gender, relations with other black denominations, intersections with popular culture, and missionary activities, as well as the movement’s distinctive theology.

Fisher, Linford D.: *The Indian Great Awakening. Religion and the Shaping of Native Cultures in Early America.* New York: Oxford University Press, 2012. 296 pp. 978-0-19-974004-8. (hbk)

The First Great Awakening was a time of heightened religious activity in the colonial New England. Among those whom the English settlers tried to convert to Christianity were the region’s native peoples. In this book, Linford Fisher tells the gripping story of American Indians’ attempts to wrestle with the ongoing realities of colonialism between the 1670s and 1820. In particular, he looks at how some members of previously unevangelized Indian communities in Connecticut, Rhode Island, western Massachusetts, and Long Island adopted Christian practices, often joining local Congregational churches and receiving baptism. Fisher argues that Native individuals and communities actively tapped into transatlantic structures of power to protect their land rights, welcomed educational opportunities for their children, and joined local White churches. Religion repeatedly stood at the center of these points of cultural engagement, often in hotly contested ways.

Although these Native groups had successfully resisted evangelization in the 17th century, by the 18th century they showed an increasing interest in education and religion. Their sporadic participation in the First Great Awakening marked a continuation of prior forms of cultural engagement. In the decades after the Awakening, Native individuals and subgroups asserted their religious and cultural autonomy to even greater degrees by leaving English churches and forming their own Indian Separate churches. In the realm of education, too, Natives increasingly took control, preferring local reservation schools and demanding Indian teachers whenever possible. In the 1780s, two small groups of Christian Indians moved to New York and founded new Christian Indian settlements. But the majority of New England Natives – even those who affiliated with Christianity – chose to remain in New England, continuing to assert their own autonomous existence through leasing land, farming, and working on and off the reservations.

While Indian involvement in the Great Awakening has often been seen as total and complete conversion, Fisher’s analysis of church records, court documents, and correspondence reveals a more complex reality. Placing the Awakening in context of land loss and the ongoing struggle for cultural autonomy in the eighteenth century casts it as another step in the ongoing, tentative engagement of native peoples with Christian ideas and institutions in the colonial world. This book challenges long-

held notions about religion and Native-Anglo-American interaction.

Bryant, Sherwin K., Rachel Sarah O’Toole, and Ben Vinson III (eds.): *Africans to Spanish America. Expanding the Diaspora.* Urbana: University of Illinois Press, 2012. 279 pp. 978-0-252-03663-7. (hbk)

Africans to Spanish America expands the Diaspora framework that has shaped much of the recent scholarship on Africans in the Americas to include Mexico, Peru, Ecuador, and Cuba, exploring the connections and disjuncture between colonial Latin America and the African Diaspora in the Spanish empires. While a majority of the research on the colonial Diaspora focuses on the Caribbean and Brazil, analysis of the regions of Mexico and the Andes opens up new questions of community formation that incorporated Spanish legal strategies in secular and ecclesiastical institutions as well as articulations of multiple African identities. The editors arrange the volume around three themes: identity construction in the Americas; the struggle by enslaved and free people to present themselves as civilized, Christian, and resistant to slavery; and issues of cultural exclusion and inclusion. Across these broad themes, contributors offer probing and detailed studies of the place and roles of people of African descent in the complex realities of colonial Spanish America.

Fausto, Carlos: *Warfare and Shamanism in Amazonia.* New York: Cambridge University Press, 2012 [original Portuguese 2001]. 347 pp. 978-1-10-702006-1. (hbk)

“*Warfare and Shamanism in Amazonia*” is an ethnographic study of the Parakanã, a little-known indigenous people of Amazonia, who inhabit the Xingu-Tocantins interfluvial region in the state of Pará, Brazil. This book analyzes the relationship between warfare and shamanism in Parakanã society from the late 19th century until the end of the 20th century. Based on the author’s extensive fieldwork, the book presents firsthand ethnographic data collected among a generation still deeply involved in conflicts. The result is an innovative work with a broad thematic and comparative scope.

Marshall Sahlins: Here is the highest form of anthropology: superb ethnography, seriously pondered.

Goldstein, Daniel M.: *Outlawed. Between Security and Rights in a Bolivian City.* Durham: Duke University Press Books, 2012. 328 pp. 978-0-8223-5311-9. (pbk)

In “*Outlawed*,” Daniel M. Goldstein reveals how indigenous residents of marginal neighborhoods in Cochabamba, Bolivia, struggle to balance security with rights. Feeling abandoned to the crime and violence that grip their communities, they sometimes turn to vigilante practices, including lynching, to apprehend and punish suspected criminals. Goldstein describes those in this precarious position as “outlawed”: not protected from crime by the law but forced to comply with legal measures in other

areas of their lives, their solutions to protection criminalized while their needs for security are ignored. He chronicles the complications of the government's attempts to provide greater rights to indigenous peoples, including a new constitution that recognizes "community justice." He also examines how state definitions of indigeneity ignore the existence of marginal neighborhoods, continuing long-standing exclusionary practices. The insecurity felt by the impoverished residents of Cochabamba – and, more broadly, by the urban poor throughout Bolivia and Latin America – remains. "Outlawed" illuminates the complex interconnections between differing definitions of security and human rights at the local, national, and global levels.

Early, John D.: *Maya and Catholic Cultures in Crisis*. Gainesville: University Press of Florida, 2012. 500 pp. 978-0-8130-4013-4. (hbk)

In his most recent book, "The Maya and Catholicism: An Encounter of Worldviews," John Early examined the relationship between the Maya and the Catholic Church from the sixteenth century through the colonial and early national periods. In "Maya and Catholic Cultures in Crisis," he returns to delve into the changing worldviews of these two groups in the second half of the twentieth century – a period of great turmoil for both.

Drawing on his personal experiences as a graduate student, a Roman Catholic priest in the region and his extensive archival research, John Early constructs detailed case histories of the Maya uprisings against the governments of Guatemala and Mexico, exploring Liberation Catholicism's integral role in these rebellions as well as in the evolutions of Maya and Catholic theologies. His meticulous and insightful study is indispensable to understanding Maya politics, society, and religion in the late twentieth century.

Tamcke, Martin, and Gladson Jathanna (eds.): *Construction of the Other, Identification of the Self*. German Mission in India. Berlin: Lit Verlag, 2012, 382 pp. 978-3-643-90260-3. (pbk)

This volume is a collection of diverse contributions that attempt to revisit the European, mainly Lutheran, construction of the Indian Other. In their attempt to identify their European Self, the missionaries constructed India as their Other and archived such constructions. Such archival narratives epitomize not only the conviction of the missionaries in their Christian faith, but also their belief in the superiority of the European Self. However, the book is an attempt to listen to the different expressions by the sojourners of a spiritual voyage and a "civilizing" mission in India. The narratives, however, provide us (for whose eyes they were not meant originally) with spaces to locate our past and to identify our own Self.

Joshi, Vibha: *A Matter of Belief. Christian Conversion and Healing in North-East India*. New York: Berghahn Books, 2012. 298 pp. 978-0-85745-595-6. (hbk)

"Nagaland for Christ" and "Jesus Saves" are familiar slogans prominently displayed on public transport and celebratory banners in Nagaland, north-east India. They express an idealization of Christian homogeneity that belies the underlying tensions and negotiations between Christian and non-Christian Naga. This religious division is intertwined with that of healing beliefs and practices, both animistic and biomedical. This study focuses on the particular experiences of the Angami Naga, one of the many Naga peoples. Like other Naga, they are citizens of the state of India but extend ethnolinguistically into Tibeto-Burman south-east Asia. This ambiguity and how it affects their Christianity, global involvement, indigenous cultural assertiveness, and nationalist struggle is explored. Not simply describing continuity through change, this study reveals the alternating Christian and non-Christian streams of discourse, one masking the other but at different times and in different guises.

Robinson, Rowena (ed.): *Minorities Studies*. New Delhi: Oxford University Press, 2012. 319 pp. 978-0-19-807854-8 (hbk)

This volume explores the issue of minorities in India and how they are identified, defined, and categorized by legal and institutional processes. It examines how modern law creates and conditions minority identity and also how groups manipulate the ground-level situation to project a certain identity at a particular point of time. When more than one category applies to a group, and such categorizations become the basis for the struggle for rights, the politics of identity become even more complex. The volume specifically focuses on "religious" minorities, questioning the religious identification of groups and showing that the construction of minority groups in religious terms is difficult to achieve given the existence of several, and sometimes contradictory, loyalties and identities. The essays address the minority issue by engaging with different minority communities in India. These also question the relationship of minority identities to caste, gender, and tribal identity.

Ohnuma, Reiko: *Ties That Bind. Maternal Imagery and Discourse in Indian Buddhism*. New York: Oxford University Press, 2012. 262 pp. 978-0-19-991567-5. (pbk)

Reiko Ohnuma offers a wide-ranging exploration of the complex role of maternal imagery and discourse in pre-modern South Asian Buddhism. Motherhood was sometimes extolled as the most appropriate symbol for Buddhahood itself, and sometimes denigrated as the most paradigmatic manifestation of attachment and suffering. In Buddhist literature, feelings of love and gratitude for the mother's nurturance frequently mingle with submerged feelings of hostility and resentment for the unbreakable obligations thus created, and positive images of self-sacrificing mothers are counterbalanced by horrific depictions of mothers who kill and devour. Institutionally, the formal definition of the Buddhist renunciant as one who has severed all familial ties seems to coexist uneasily with an abundance of historical evidence demonstrating

monks' and nuns' continuing concern for their mothers, as well as other familial entanglements.

Ohnuma's study provides critical insight into Buddhist depictions of maternal love and grief, the role of the Buddha's own mothers, Maya and Mahaprajapati, the use of pregnancy and gestation as metaphors for the attainment of enlightenment, the use of breastfeeding as a metaphor for the compassionate deeds of Buddha and Bodhisattvas, and the relationship between Buddhism and motherhood as it actually existed in day-to-day life.

Scoditti, Giancarlo M.G.: Notes on the Cognitive Texture of an Oral Mind. Kitawa, a Melanesian Culture. Wantage: Sean Kingston Publishing, 2012. 308 pp. 978-1-907774-08-9. (hbk)

This book marks the culmination of Giancarlo M.G. Scoditti's series of publications on the cultural production of the northern Massim island of Kitawa, Papua New Guinea. It explores how the Nowau "creators of images" conceive of the way their artistic compositions come about – sketching Kitawan cognitive philosophy and aesthetic practice. Describing how for them images grow like the loops of the Nautilus shell – one of nature's prominent demonstrations of the logarithmic spiral and the golden section – Scoditti's analysis of Kitawan cognitive and artistic principles resonates with Lévi-Strauss's work on myth and Kant's notion of the mental schema, and makes a ground-breaking contribution to our understanding of the "oral mind."

Kaskija, Lars: Images of a Forest People. Punan Malinau – Identity, Sociality, and Encapsulation in Borneo. Uppsala: Uppsala University Library, 2012. 270 pp. 978-91-554-8299-2. (pbk)

This is a study of groups of forest foragers and horticulturalists in the Malinau River basin in northeast Borneo. These groups are known to themselves and others as Punan, or more specifically – in order to distinguish them from other groups of Punan (or Penan) living in other parts of Borneo – as Punan Malinau. Scholars have debated whether the Punan are to be regarded as "genuine" rain-forest hunter-gatherers or rather should be considered as groups of "runaway farmers" who have left the fields for a life as professional collectors in the forest.

The study offers a detailed overview of the many aspects of the recent hunter-gatherer debates in anthropology and related disciplines. It then provides a description of the ethnic setting with a brief information on the various ethnic groups of the area, and an ethno-historical sketch of the Malinau area, with particular reference to the last 200 years. Specific ethnographic data is provided on Punan subsistence, settlement patterns, social and political organization and local variation, as well as Punan

"mode of thought." A number of distinctive features of Punan sociality are explored – such as immediate return, individualism, opportunism, and sharing. Many of these features not only regulate internal relationships, but also serve as a collection of efficacious "tools" by which social and natural resources of all kinds are examined and manipulated, including the management of contacts with surrounding societies.

The final chapter is devoted to the situation at the turn of the millennium. In the course of the 1990s, a growing number of powerful outsiders started interfering with the local situation, including NGOs, and timber and mining companies. This was a time of increasing competition for land and various new sources of income among the people of the Malinau area. Such processes of globalization led to an expanding political awareness among the Punan, for whom lobbying for recognition and funding, from governmental or non-governmental organizations, became increasingly important. These developments show that the imaginings of the Punan, as well as their livelihoods, identity, and encapsulation are still a dynamic process.

Tebay, Neles: Reconciliation and Peace. Interfaith Endeavours for Peace in West Papua. Goroka: Melanesian Institute, 2012. 212 pp. 9880-65-071-6. (pbk)

The theme of this book is the reconciling mission of the religious communities in West Papua. West Papua is Papua New Guinea's nearest neighbor and the indigenous people on either side of the shared border are closely related. In 1963, Holland, the former colonial power in the Indonesian Archipelago, handed over the administration of West Papua, its last remaining possession in the area, to Indonesia. Indonesia formally incorporated West Papua in 1969 after a controversial "Act of Free Choice," in which selected Papuan representatives rejected independence in favor of remaining part of Indonesia.

West Papua has become a land of unsettled disputes and violent conflicts between the Indonesian government and indigenous Papuans, during which the latter have suffered grave human rights violations. West Papua is now a troubled territory, and has been so for the last 50 years, with a highly divided society, in need of justice, peace and reconciliation.

Franco Zocca: Fr. Neles Tebay ... has been involved for many years in the reconciliation process in order to make his troubled homeland a "Land of Peace." ... Being an indigenous Papuan, Fr. Tebay cannot be expected to be completely impartial when he describes the history of his homeland, especially the circumstances of its annexation by Indonesia and the events of the year since then. The Melanesian Institute has respected his analysis, terminology and interpretations, and left them intact.

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Review of Articles

(by Joachim G. Piepke)

Neonbasu, Gregor: An Outline of Humanity. A Travel Back into the Local Culture. *Anthropos* 108.2013: 163-172.

It is really true that doing anthropological research is the best way to know well the heart of local people's point of view, linking the ecological sphere and human beings in a network creation frame with the ancestors and the Divine through communication. There is a distance between the researcher and the local culture of his own people, and it's not caused by others but by himself. From the early process of his formal education – let's say, from elementary school up to university – he was away from his village and did not get the hold of his own people's point of view, no attentive reflection on their daily affairs, and spent most of his time doing “passing over” and learning a little bit of everything outside local people's paradigm of living in a community. Various inputs, both through formal education and daily informal experiences, tighten his perspectives, i.e., mostly his perspectives on the local culture. When he was assigned to do an effective research, a new chance to enrich his own capacity to see different came to him straightaway.

It is interesting that during his way back to his village on Timor Island, he was reminded that getting to the core of the ecological principal, which formulates a system of social, economic, moral, and political rules of the living community life of people, is very important. The ecological system becomes the central idea of local people's daily affairs as the principle of the ecological discourse always affected the perspective of the local people. In this case, he really learned to trace by imagining origin and structure of the universe and the elementary forces of the local sphere. In terms of the ecological theory, all the collecting data really presented the idea of the cosmological model of a system linking to the daily life of the local people.

Also the Timorese are sometimes faced with the social construct of reciprocity. The three related human behaviors in this case are: (1) gift, (2) counterpayment/return present, and (3) exchange. Such related cases do not only affect the economic life of local people but also refers to the paradigm of the ordinary people's social relationships. Experiencing that way has its own benefit for someone who wants to analyze social relationship aspects of the local people's point of view, especially in understanding the background of local people, since they are involved in making gift, counter-gift, and exchange.

In relation to this, something about traditional societies should be pointed out, in which one would have to

solve the current environmental and other daily problems by using specific ways based on the following perspectives:

1. the paradigm of the society with a coherent belief system;
2. the problems of people's experience in an unpredictable world;
3. cosmological concepts of establishing networks among such items as the people, the ancestors, the Divine, and the ecological system;
4. rituals that derived from the ancestors' time of the past.

His past one-year anthropological research was an academic journey. Such research was meant to complete his doctoral dissertation, entitled “We Seek Our Roots. Oral Tradition in Biboki, West Timor” (2011). It seems that such academic work presents the way to learn about people who have used oral traditions to seek their roots of life. The role of oral traditions indicates that it forms the identity of both a person and a society. More than that, oral traditions portray three related issues: human beings, society, and the environmental system. Based on the anthropological and sociological discourses, the function of oral traditions open a better way for seeing the worldview of local people, which includes things such as the way of thinking, way of living, way of behaving, and way of expression, as the ordinary people locate their lives within and among everything over the world.

An important point to be noted here is that Biboki people regard “centre” and “middle” as official places where “the flow of life” came to the reality of life. The Uab Meto expression *paha aisutin* can be *paha usan* “the navel of the land || the navel of the water”, referring to the lord of the land. In this respect, people believe that the lord of the land resides in the centre of the land || the middle of the water. In daily life, a leader – in this case the lord of the land – should be present among his people (in the middle of the people), i.e., live in the centre of the area. The middle and the centre are seen as the strategic locations from which people of the whole area can be reached. Needham's view about head-hunting, where he explains in great detail that the skull in some way might be regarded by ordinary people as “a centre of power” can be linked with the terms “middle,” “centre,” and “head,” with which Biboki people use to denote the official place, with the power centre of a living community.

One main idea that was impressing during his academic excursion was that he was able to figure out the general balance of energy in local perspective flowing through the social relations. In this case, native ecological concepts played a dominant organizational role within the

ordinary people's mindset concerning the kinship principle of a living community. In such a way of thinking it seems that understanding the structure and function of the ecosystem becomes a vital task for the local people to create the best atmosphere of life. There are close ties between animal community, human society, the paradigm of the ecological principal, the ancestors' order, and the Divine.

Bronk, Andrzej: Why Is a Presuppositionless and in This Sense Objective Study of Religion Impossible? *Anthropos* 108.2013: 231-239.

In philosophy and the sciences the requirement that knowledge be free of presuppositions dates back to Plato. Today many philosophical currents, like phenomenology and neopositivism in the 20th century, aspire to an absolute point of departure for cognition which would guarantee the objectivity and certainty of scientific statements and theories.

The study of religion cannot afford an objective study of religious phenomena in a sense similar to the objectivity in empirical (natural) sciences. This charge says also that the religion scholar, being guided by certain cultural (Eurocentric), religious (Christiancentric), or ideological interests in interpreting religious phenomena, of necessity makes a distorting reduction of, firstly, religious phenomena to irreligious and, secondly, of phenomena from one (extra-European) area to phenomena in the range of his own (European) culture.

Although the need for an objective approach to the subject matter was often and ostentatiously proclaimed, particularly by atheist scholars, the deeply personal and ideological engagement of researchers – both declared believers and nonbelievers – is visible from the very beginning. In particular, in the case of the truth of religion generally or of an individual religion, we can see nearly empirically how personal religious involvement – i.e., the scholar's acceptance or rejection of the existence of a transcendent dimension of the examined phenomena – had great influence on the results of the investigation.

From the beginning there was a tendency to harness the results of the study of religion to theses outside their proper scientific area. The problem in question is the well-known conflict associated with the simultaneous realization by a science of cognitive, ethical, and pragmatic values. The history of religion studies provides many examples of the ideological and instrumental involvement of scholars seeking in the study of religion a tool either for the criticism of religion, or for the defense of the truth of his or her own religion or of religion in general. For example, researchers of the religion of primitive peoples expected, in the spirit of evolutionism, that their findings "would be a mortal blow to Christianity. They thought that if they managed to explain 'primitive religion' as a kind of intellectual aberration and illusion resulting from

emotional stress or the given religion's social functions, it would also be possible to challenge and reject higher forms of religion" (Evans-Pritchard). Some varieties of the psychology of religion (Freudianism) also turned out to be destructive for the religious attitude. The opposite also occurred, when the study of religion (W. Schmidt) pointed out the in some respects exceptional cultural and social position of a specific religion or religion in general.

Religion studies initially owed its ideal of objectivity as presupposition-free cognition (the "from the outside" approach) to the 19th-century positivist and scientific concept of science, which was shaped on the model of the natural sciences. According to this conception, the Enlightenment's notion of science and the Christian religion are seen as two competing forces, each in its own way promising human beings a kind of "salvation." It was also accepted that only the academic (scientific) approach, and more precisely that of the natural sciences, ensured a neutral and hence – it was thought – supracultural point of view, unavailable to theology and philosophy, for example.

In order to ensure objectivity in the study of religious phenomena, 20th-century philosophers of sciences of religion proposed the pursuit of an attitude of "methodological atheism" (Rudolph 1984) or of "methodological agnosticism" (Berger 1997) in respect to the transcendent, supernatural dimension of religion: here the mind admits that it is not able to resolve the truth or the falseness of religious statements. Smart (1973), who also recommends that religious phenomena be studied from the position of methodological agnosticism – the suspension by the researcher of his or her own judgment (opinion) about the existence or nonexistence of God as a condition of objective research – later notes, however, that in the investigation of religion the presence of the idea of God in human experience and beliefs must be somehow taken into account (Smart 1984).

As philosophical hermeneutics states, the "principle of the empty head," if carried to its radical extreme – here, meaning not using the understanding of one's own culture in order to understand other religions (cultures) – would in practice mean that people from one culture (religion) would not be able to understand people from another culture (religion). In Gadamer's view (1960), every understanding is relative to the horizon of some culture, usually that of the subject, and constitutes a natural point of reference for understanding the world. A total neutralization of this preliminary understanding, which is associated with evaluation, is not only impossible but harmful, since it makes any understanding and agreement impossible. This is because the truth of any statement is always stated on the basis of some pre-understanding.

Methodological (and social) constructivism – the epistemological position that assumes cognition is simultaneously construction of the described reality – also treats "scientific facts" as theoretical constructs that are

the result of what, on the one hand, the subject and, on the other hand, the examined phenomenon bring to the cognition of the “objective” world. From the constructivist perspective “scientific facts” are the product of a scientific theory and as scientific theories change, so too do the “facts.” Therefore, what is called a “scientific fact” is a “reality” already interpreted at the stage of scientific observation and description, since these activities are from the beginning determined by the conceptual apparatus applied. From this perspective culture – and along with it religion – appears as a world of intentional constructs (beings) created – i.e., called into existence – by man.

Studies of religion originating in Christian theology and philosophy somehow naturally took over the Christian understanding of religion. Many notions used by scholars of religion were coined directly on the basis of Christianity, especially of Protestantism. Others have their beginning in Enlightenment understandings of religion. When the religious ideas and beliefs of non-European religions were studied, they were somehow automatically interpreted in European and Christian categories. The never-ending discussions of the presence of the term and the concept of religion in non-European cultures are an example of the problems caused by applying European notions. This is essentially the question of whether religion, as it is generally understood in European studies of religion, is really such a cultural universal as is mostly held.

Every culture brings with itself a determined – evaluative – view of religion and so equips the scholar with readymade schemes for understanding religious phenomena. This knowledge finds its expression in the assumptions about the object examined and the hypotheses that further research will confirm or deny. Though this knowledge may be paltry and indistinctive, true or false, it orients the research and even decides its results in advance. On this provisional definition of religion (religious phenomena) depends initially not only what will be researched and how, but also the meaning of all the terms used. In the course of inquiry this initial definition should become more and more precise and knowledge about the studied subject richer and richer, leading to the confirmation or rejection of the primary assumptions about the researched phenomenon.

Every scientific procedure is in some way relativistic (relativizing) and reductive because it is limited (fragmentary and aspectual), choosing its objects out of the entirety of other phenomena and analyzing them from a certain, selected point of view. It is also in the nature of empirical investigation that in trying to understand a complex phenomenon, the researcher has to appeal to its internal structure and to the properties of its components, accepting that phenomena on the lower levels, regarded as more basic, explain the properties (epiphenomena) of phenomena on higher levels. However, the accusation of reductionism can be justified in the case of those scholars, who – extrapolating ideologically from their results –

state, for example, on the grounds of empirical sciences that the methods they apply exhaust the whole of the examined religious phenomenon and that nothing exists apart from what was established in this way. And so we have a fundamental question: can a religion scholar simply globally deny the existence of moments of religious phenomena other than those accessible to his empirical research without venturing beyond – in a methodologically unauthorized process – the limits and possibilities of empirical science?

Since something like absolute objectivity in the study of religion seems impossible – for what exactly would it mean after all? – the role of methodological discussions as a meeting point for diverse, competing views is important. The presence of prejudgments, characteristic of humanist theories, demands that theories of religion propagated on the basis of religious disciplines be examined with a critical eye. Any discussions of their cognitive value should go to the very philosophical basis. Taking into account only one aspect of religion or, even worse, negating the existence of other aspects, must as a rule lead to a narrowed or even false image of religion in general or of the religion discussed.

Mayblin, Maya: The Madness of Mothers: Agape Love and the Maternal Myth in Northeast Brazil. *American Anthropologist* 114.2012: 240-252.

Santa Lucia is a village numbering some 150 households that lies in the semi-arid Agreste region of Pernambuco, in the Northeast of Brazil. Its inhabitants are predominantly Catholic and of mixed Portuguese, African, and indigenous ancestry, and they survive through a combination of semisubsistence agriculture, manioc flour production, and livestock rearing. Many villagers supplement their incomes through itinerant trade and seasonal wage labor in the cities and market towns of the region, and a significant number of households depend on the employment generated through links of kinship and municipal workers.

Mothers in Santa Lucia come with a complex variety of profiles, making it hard to provide a “typical” account. For the majority, the work of mothering must be combined with work in other areas: the fields, the manioc mill, or other forms of wage labor. A fair number of those who maintain renumerated jobs in town have some level of secondary education, and the increasing numbers of younger women are pursuing higher education courses in subjects like accounting, nursing, and education. A significant proportion of women over the age of 40, however, still describe themselves as illiterate.

Mothers are by no means always good mothers – or at least there is often disagreement among people about what sort of behavior a mother must display to prove or negate the fact of her love. The dominant discourse about “good mothers” reflects a very particular sort of ideal. Within this discourse strong affective bonds are main-

tained to exist between mothers and children, regardless of age or sex. Men and women whose mothers are long deceased often speak passionately of missing their mothers, and it is common to hear people remembering the death of a mother as the worst day in their lives. Motherhood comes with a certain social status that demands high levels of respect. No matter how informal the context, children will address a mother in the most formal register and are commonly expected to request a mother's blessing in the morning. In return, the mother is expected to nurture and protect her children with profound love and an abject capacity for self-sacrifice. The virtue of the good mother is closely analogous to the virtue of the *Santa Maria Mãe de Deus*, who is worshipped daily through rosary recital and with special intensity throughout the month of May. On Mothering Sunday, which also falls in May, grown children visit their mothers, bringing with them cards bearing poems and gifts.

Firstly, mother love is deemed to be both spontaneous and unmotivated by worldly concern. A mother does not love her child for what that child brings her in term of status, or material wealth, she loves it simply for being a part of God's creation in the world. Secondly, a mother is meant to love her children indiscriminately: the good, the bad, the beautiful, and the ugly, even those adult children deemed in the eyes of others to be criminals, rogues, and social failures. The third point arises with the notion that a mother's love has the capacity to bestow value and thus to create proper persons. That is, it is inherently creative. As such, beings created without or deprived of this originary love are likely to become the focus of speculation and suspicion. And fourth, mother love is that force that initiates a person's capacity to show love for other humans. The initial bond between mother and child, in this sense, is held to seep forever outward, a sort of socio-ontological glue, providing the impetus, the animating force to love in turn one's children, one's spouse, one's neighbors.

A striking aspect of the ideal of mother love is that its practice, while embraced by Christian teachings, would, in other nonmaternal social contexts, be considered quite "mad." The injunction to "love thy neighbor" offers a prime example of a teaching that, if followed indiscriminately and to the letter, undermines norms of behavior that make the worldly existence socially and materially productive. As a teaching it is highly enigmatic, however, for it is here, in this injunction, that the mysterious power of ontological love and the dangers of mundane madness threaten to collide.

Although the idealization and fetishization of mother love is not unique to Christian culture, existing in different forms in many parts of the world, what perhaps is unique to Christian cultures is the ontological status that love enjoys. In the Christian context, the analogical link between mother love and *agape* offers people a set of conceptual tools for reflecting on human-divine relations, the concept of primal animation, and the profound im-

balance of power that such a relationship entails. Motherhood, both as ideal and as praxis, provides a context in which a historically ambiguous Christian ontology can be tested for what it might truly reveal about the relationship between creature and creator – in other words, the precise nature of divine presence in the world.

Where the metaphorical relation between mother love and *agape* holds sway, a sense of impassable chasm prevails. In this version, mother love is like God's love but not the same. Human mothers who love unconditionally may be sanctified through their ability to channel and embody love's self-sacrificing, ontological force, but their humanness condemns them to the wrong side of the "doleful abyss." The mother as monster, as loveless alcoholic, the mother whose love is not equal "all the days, come what may." On the other hand, where the metonymical relation holds sway, a sense of possibility prevails. Even if the command to love one's neighbor is difficult one to observe, Santa Lucians derive comfort from the idea that the lovingness of mothers does for all. What is emphasized is the immanent and contiguous sense in which mothers take on divine work in the world.

Gibbs, Philip: Land as Legacy. *Catalyst* 42/1.2012: 1-11.

"We declare our fourth goal to be for Papua New Guinea's natural resources and environment to be conserved and used for the collective benefit of us all, and to be replenished for the benefit of future generations" (National Goals and Directive Principles, PNG Constitution).

The Cairns Declaration (March 2011) notes how Special Agricultural and Business Leases (SABLs) are diminishing the rights of traditional owners for long periods of time while promoting industrial-scale logging, deforestation for oil palm plantations or other extractive uses. Foreign or multinational corporations dominate most of these industrial uses. In 2010 alone 2.6 million hectares of SABLs were granted, all for protracted 99-year terms. Most of this is without the informed consent of the majority of customary owners, alienating for several generations the lands on which they depend and have long relied. In this way more than ten per cent of PNG's landmass has been handed over to foreign and national corporate interests over the past seven years under questionable land deals that appear to be aimed at logging native forest.

Another case is that of the Ramu NiCo mine in the Madang Province, planning to discharge more than 100 million tonnes of waste into the sea off Madang. This method of disposal is not accepted in China or Australia where the mining companies are based. However, the plan was given approval by the PNG Department of Environmental and Conservation. Early in 2011 over a thousand local landowners won an interim injunction preventing any waste dumping into the sea. Over a thousand landowners took an appeal to the Supreme Court which in

December 2011 decided 2-1 that the “apprehension” of nuisance is not nuisance and that the Ramu NiCo could go ahead with its plan for waste dumping. The company will do it because it is convenient and cheap and the Government of PNG will not dare to oppose it lest the multinational companies sue PNG for breach of contract.

There are hopeful signs in the way people in the media and at community gatherings are starting to voice their concern about the problem of how best to deal with the environmental resources in PNG. Some people now recognize that these resources are a heritage that they have received and that they must administer with justice and equity, handing them on to their heirs replenished rather than destroyed.

The recent move (January 2012) by the O’Neill-Namah government to repeal amendments to the Environmental Act is an effort in the right direction. In the midst of controversy over the Ramu NiCo waste management plans the amendments in favor of the Chinese miner MCC had been pushed through Parliament in a single afternoon in May 2011 – an attempt to silence protests by the local people. The controversial amendments had removed the rights of PNG citizens to challenge large resource projects and prevent them seeking damages for environmental damage caused by foreign corporations. The hurried amendment of the Environmental Act and its subsequent repeal warns us to beware of possible rampant and predatory industrial exploitation of the country’s forests, lands, and other natural resources. PNG needs sustainable economic development that will bring tangible benefits to people in terms of infrastructural developments and services.

Could it be that people liberated from the fear of demonic inhabitants of the forest are also losing their sense of the sacred significance of the natural world? When it comes to so-called development projects, how is it that often indigenous people seem more concerned about money than the environment? If they would get cash compensation, what would they do with it? Would reinvestment be accepted or would the money fund conspicuous consumption like a beer party, buying more wives, or vanish in the pockets of a few in corruptions? These and other issues point to the increasing importance of right conduct in our dealings with the natural world.

It could be said that neither the State nor the landowners “own” the land or the resource in the sense that they alone can decide how the land and resources can be used according to their own present needs. Their guardianship is ongoing, and they must consider it from an intergenerational perspective. Moreover, from a theological perspective guardianship is always subordinated to God’s ultimate sovereignty.

Besides natural ecology there is also social ecology since the web of life is one. This is not to support an anthropocentric view of ecology that places human beings

in a position of dominion over all other created realities. Rather, it takes into account the fact that everything that exists co-exists and that there is often a social mortgage associated with land ownership. Nature can be reduced to being a mere source of natural resources, and the neo-liberal form of economy accepted uncritically presumes that in exploiting nature the country will have resources for social goals – a presumption that in reality is an illusion, particularly for the rural population and the poor in urban settlements.

Having heard the Supreme Court judgment, blogger Martin Namorong wrote a letter to the future generations of the Bismarck Sea:

“I hope that in the year 2050 when you’re reading this, the sea birds still fly above the Astrolabe Bay, the sea is still clear and tuna still feed near the shoreline. Today the Astrolabe Bay is the closest one could get to Heaven, indeed it is Heaven on earth. ... A sovereign people who by a heritage of 50,000 years lived in harmony with the environment, are presented with a disaster – their gift from the Independent State of PNG. We were let down by the system. If this is what development looks like, it is good as the mine waste that is about to be discharged into Basamuk canyon.”

Rozario, Santi: Islamic Marriage: A Haven in an Uncertain World. *Culture and Religion* 13/2.2012: 159-175.

The research project that gave rise to this article was designed as an anthropological study of young Bangladeshi Muslims in the UK and in Bangladesh and focused on Islam, personal relationships, marriage and the family. A central issue for the research was the influence of various contemporary versions of Islam, including the so-called “Islamist” or “fundamentalist” movements. In the course of the project, 112 young Bangladeshi women and men in Bangladesh and in the UK, 31 focus groups, and 23 religious and community leaders were interviewed (Dhaka and Sylhet cities – London, Birmingham and Cardiff).

Despite their acceptance of often highly restrictive and puritanical forms of Islam and their principles for life, and their generally critical stance to “western,” secular values, especially with issues to do with sex, marriage, and family, these young people often demonstrate an open, cosmopolitan consciousness. They are often reflexive about their situation, and although they are critical about many aspects of modernity, they are certainly not opposed to modernity. Their version of Islam has little in common with the type handed down by the conservative Islamic organizations. They live in a modern state, and their mode of thinking is aligned in many ways to life in that state. None of them have serious interest in “extremist” forms of political Islam. Their focus is on shaping a successful life for themselves and their children. For young people from Muslim backgrounds, it is Islam that they turn to for structure and guidance, and this is of

particular importance in the arena of marriage and family. In this context, they seek for a more structured and a more guided lifestyle provided by Islamic religion.

A constant refrain is the fear of premarital sexuality and of infidelity in marriage, seen as specifically “western” problems against which a proper Islamic lifestyle can provide protection. But why do young Bangladeshis seem so willing to buy into what are in the end quite traditional Bangladeshi values of premarital chastity and female seclusion, even as they partake in many ways in a culture of modernity? Islamic marriage is not just deployed as a defense against the West. It also often provides a way of guarding against an unwelcome arranged marriage that might otherwise be imposed by one’s own family. From this point of view, denunciation of western values provides a common ground on which older and younger generations can agree, and perhaps helps to mask the more immediate conflict between parents and children. Islamic commitment can be a way of negotiating an acceptable marriage partner.

In the British context, the gap between Bangladeshi-born parents, often from illiterate peasant backgrounds, and their British-born and educated children is often greater and more dramatic. Islamic organizations are certainly not the only places to which young people look for new ways of thinking and feeling that can help them understand and cope with the dilemmas of their everyday lives, but their role is a significant one, and its importance is evident in much of the collected field material.

Falcone, Jessica Marie: Putting the “Fun” in Fundamentalism: Religious Nationalism and the Split Self at Hindutva Summer Camps in the United States. *Ethos* 40/2. 2012: 164-195.

At Shantiniketan, a summer camp with Hindu nationalist (*Hindutva*) political bent based in the suburbs of Washington, D.C., a distinct aversion to Islam was a central aspect of community dogma. However, at a facilitator-led discussion with teenage campers about dating in 2001, Preeti, a college-aged Hindu American volunteer-counselor caused a stir by candidly admitting that back at school she was in a relationship with a Muslim American peer. The teenage campers, as well as the adult supervisors, were aghast. Mouths had literally dropped open. Neilesh, the primary counselor for the teen campers, a young man who had recently emigrated from India for higher education in the United States, visibly stiffened with shock. The gathered campers and adults spent the next 20 minutes enumerating the myriad “problems of marrying non-Hindus,” especially reinforcing the notion that Muslims of any race and African Americans of any religion, were completely out of the question as potential partners.

After a deluge of negative responses to her revelation, Preeti retracted her statement by saying that she was

actually only using it as an imaginary example to show that she believed that two people could find happiness together regardless of religion. Neilesh sputtered a reiteration of her retraction with visible relief: “She isn’t dating a Muslim! She was just using it as a hypothetical example. She’s not actually dating one!” Neilesh then wrapped up the discussion by saying that marrying others Hindus is the only way to keep “the Hindu community united and strong.”

The idea of community is rapidly coming to mean a religious-ethnic (Hindu, Sikh, Muslim, Tamil, Brahmin) identity, rather than a national one (Indian, Pakistani, Nepali, etc.). Read in conjunction with the growth of religious-ethnic fundamentalisms in South Asia, especially in its exclusivist, state-sponsored, discriminatory form in India, and now increasingly in Pakistan, this means that the South Asian diaspora, with its wealth and influence, and its anxiety over maintaining cultural ties to the homeland, becomes a power broker for the most heinous of ethnocentrism back home. Hindutva activists argue that a Marathi-speaking Hindu from Mumbai has more in common with an Oriya-speaking Hindu from Bhubaneswar than she or he does with a Marathi-speaking Muslim from Mumbai.

Hindu extremism, which expanded its influence in the United States in the mid- to late 1980s, was demonstrably rising popularity among many Hindu Americans throughout the 1990s. Hindu extremism, also known as Hindutva, Hindu fundamentalism, or right wing Hindu ideology, is unique in the breadth of the inclusivity that frames its explicit exclusivity: it embraces all so-called “Indic” religions, while vehemently rejecting the right of “non-Indic” or “imported” traditions to exist in India. So whether Sikhs, Buddhists, Jains, and Indian indigenous peoples (*adivasis*) want to be encompassed by the Hindu Parivar’s (the institutionalized Hindutva community) version of Hinduism or not, they are considered Hindus under Hindutva rhetoric; the “non-Indic” traditions of Islam and Christianity, however, are treated as foreign contaminants.

Hindutva ideology flows from India to the United States, yet dollars flow back from the United States to India. In effect, Hindutva in the diaspora earns much of the largesse that allows Hindutva politicians and organizers in India to realize their political agendas. Hindu fundamentalism in the United States is worthy of careful scrutiny because the substantial largesse raised here means that “Yankee Hindutva” is complicit in current Indian politics. There is an anti-Hindutva resistance within the Hindu American community, much of it a progressive activism based in academia, but for all that, Hindutva has a manifest foothold on university campuses. The Hindu Student Council, for example, a prominent national group with chapters throughout the United States, is a part and parcel of the Hindutva family. Hindutva extremist ideology aims to systematically curb and admonish the political authentication of Muslim and Christian Indians

in India. By virtue of its paralleled exclusions, this stance mirrors the structural “possessive investment in whiteness” of the mainstream United States, in which white majority and privilege is ferociously and systematically guarded against incursion by people of color. The innumerable racist structures of U.S. society, bolstered in the hopes of maintaining white supremacy, have unintended social consequences, including the advancement of Hindutva discourse among some Hindu American communities.

Rountree, Kathryn: Neo-Paganism, Animism, and Kinship with Nature. *Journal of Contemporary Religion* 27/2. 2012: 305-320.

Contemporary Western Pagans and Neo-Pagans engage with landscapes, their interactions – whether they are gardening, bush-walking, performing a ritual, or protesting against environmental destruction – constitute a kind of family re-union: a recognition, celebration, and embodied performance of kin relationships with the earth’s seen and unseen inhabitants and constituents, present and past.

Paganism/Neo-Paganism is a diverse but cohesive array of religious activities and affiliations that can also be named “nature-centered spiritualities” or “nature religions.” Adherents name themselves “Pagan” and/or its cognate “Heathen,” and some use further self-identifying labels such as Ásatrú, Druid, Goddess-Feminist, Shaman, or Wiccan. They identify themselves with the ancestral (pre-Christian) religious traditions of Europe as re-created in the early to mid-twentieth century and in continuous evolution and construction since then. A large number of them are animists of one sort or another, for whom all of the earth’s visible inhabitants – trees, rocks, rivers, mountains, caves, insects, animals, fire, snow, particular tracts of land, or indeed the whole earth itself (or Herself) – are conscious and en-souled or en-spirited. Druids may reify, or even deify, “the land” as the most significant entity, Heathens and Neo-Shamans may centralize relationships with trees, rocks, animals, or spirits. Wiccans focus on Goddesses and Gods, tending to feminize the landscape, seeing rounded hills as the earth Goddess’s breasts and caves as Her womb, Irish pagans invoke Celtic gods and goddesses, Nordic pagans the ancient Norse gods, Elves, and Landspirits.

The landscape itself is an infinitely complex network of intersubjective relationships among living, sentient beings. Humans are not central to this eco-system; they are one kind of people alongside tree-people, waterfall-people, bird-people, and so on. All such people have rights, responsibilities, and agency. They constitute a dynamic, evolving super-community in which the participants are mutually bound by close relationships, physical connections, emotional ties, expectations of reciprocity, mutual dependence and support, struggle and dialogue – in short, in relationships resembling those regarded as characteristic of human kin relationships in Western societies.

This community might thus be seen as a vast, extended familial system, with genealogical connections stretching into the mythic past.

Neo-Pagan animism is an elective animism in the sense that indigenous people’s animisms are not, because the latter are common to a group and necessary to communal life. For perhaps the majority of neo-Pagans, animism and kinship with nature, while officially and often passionately espoused, mostly pertain to the domain of religious belief, ritual, and recreational activity. For a minority, especially Eco-Pagans, kinship with nature is more thorough-going, leading, for example, to environmental and peace activism (including, sometimes, life-risking activity) and protest against all manner of injustices and cruelty to human and other-than-human beings and places. References to animism are most evident in religious rituals and festivals, where Pagans regularly renew their relationships and deepen their intimacy with their environment. The most important ceremonies honor the land and seasonal cycle and are often held outdoors. The Wheel of the Year incorporates eight festivals: two solstices, two equinoxes, and four quarter days (Samhain, Beltaine, Lughnasad, Brigid), whose historical origins lie in Celtic and Germanic pre-Christian festivals which have been merged and adapted for modern use.

Familiarity with nature grows through an embodied experience of participation in the landscape. A woman who came across an area of ferns said: “As I waded through the ferns I felt them softly stroking my legs. The sun warmed them and they seemed to release their sweet green earthy scent all around me. It was intoxicating. It surrounded me and I lay down amongst them and breathed, and breathed, and breathed with them until I felt almost one with them.” This can lead to an altered experience of personal boundaries and identity, where the line between human self and the rest of the natural world blurs or becomes permeable.

Singleton, Andrew: Beyond Heaven? Young People and the Afterlife. *Journal of Contemporary Religion* 27/3. 2012: 453-468.

In 2009, 27-year-old British reality-TV star Jade Goody died from cervical cancer. She first came to prominence as a controversial cast member of the reality TV-show “Big Brother.” Goody was reportedly christened just two weeks before she died. Not previously known as a religious person, her imminent death perhaps led her to seek comfort and meaning in religion. Traditionally, organized religion has been the primary authority for making sense of both life and death. All religions offer comfort and reassurance in the face of death with the promise of eternal life, whether this involves the prospect of heaven or rebirth on earth.

She told her children that “Mummy was going to heaven and that heaven is where people who are ill go to

get better ... when they [her children] look in the sky and see a star, that's Mummy looking down" (BBC News). Goody is typical of many Westerners in affirming a belief in the afterlife. Data from recent national surveys among adults reveal that 46% of Britons, 46% of Australians, and 75% of Americans believe in life after death. As a young person, Goody's predicament probably caused her to think about her own fate when she might otherwise have given it little thought. It is widely assumed that, because of their age and life stage, teens and emerging adults do not spend much time thinking about their own mortality or the afterlife. However, recent national surveys of teens in the US, Great Britain, and Canada indicate that approximately half of all teens in these countries believe in life after death. Young people believe themselves to be informed enough already to make their own religious and spiritual choices. But what do young people think will happen to them when they die?

Recent representative survey data complemented with rich data from interviews with Australian teens and emerging adults show the following: more than half of Australian youth aged 13-24 (56%) have some kind of firm belief in the afterlife. This is higher than the proportion who "definitely" believe in God (51%), angels (44%), or the possibility of contact with the dead (25%). Only about 23% of youth – less than a quarter – are confident that death is the end. Further analysis reveals that females are more likely than males to believe in life after death (61% compared to 51%). When Australian youth affirm a belief in the afterlife, it prompts the question what kind of afterlife they believe in. Australia is traditionally a Christian country, so it might be assumed that ideas about heaven dominate. However, further analysis of the data suggests that traditional Christian ideas about the afterlife might have far less currency than expected.

Reincarnation (rebirth, transmigration) refers to the belief that some aspect of the person, such as their spirit

or soul, survives death and is reborn in another human or another living being. Originally central to Hinduism and Buddhism, the doctrine spread out in Western societies and influenced new religious movements like Scientology, New Age, or Neo-Paganism. The survey data reveal that almost 70% of teens and emerging adults who believe in reincarnation have never explored Buddhism or Hinduism. The belief in reincarnation seems more a "folk belief" than an article of faith connected to the Indian religious heritage. Followers of Eastern religions have a desire to break free from the constant cycle of death and rebirth. Among the young reincarnationists, however, reincarnation is simply considered to be a person's fate and is thus not seen negatively. None of the informants expressed a desire to free themselves from this cycle.

One fifth of Australian youth believe in life after death but reject outright belief in reincarnation. In-depth interview data suggest that these youth believe that the next life is lived in heaven or in a similar place, such as a new earth, or another plane of existence. The majority of them identified with traditional religions. The most imaginative component of afterlife belief is people's description of what they think heaven will be like. The point of view most commonly expressed in interviews was that heaven is a place of peace, wholeness, and happiness, where one is reunited with family and friends.

For many, thinking about afterlife can also give rise to questions about death. The 25 youths participating in the "Afterlife in a Secular Age" interviews were asked to give their views. No matter what they believed about the afterlife, most of them thought occasionally about their own mortality. Many said that, when they thought about death, it mainly led to them thinking about living fulfilled and meaningful lives. Personal belief had proved a comfort either at funerals or during the grieving process. The personalized, self-authenticated vision of the afterlife offered by Australian youth is further evidence of the impact of individualism in the West.

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