Review of Books

(by Vinsensius Adi Gunawan and Othmar Gächter)

Hart, John (ed.): The Wiley Blackwell Companion to Religion and Ecology. Chichester: Wiley Blackwell, 2017. 527 pp. ISBN 978-1-118-46556-1. (hbk)

In the face of the current environmental crisis – which clearly has moral and spiritual dimensions – members of all the world's faiths have come to recognize the critical importance of religion's relationship to ecology. This book offers a comprehensive overview of the history and the latest developments in religious engagement with environmental issues throughout the world. Newly commissioned essays from noted scholars of diverse faiths and scientific traditions present the most cutting-edge thinking on religion's relationship to the environment.

Initial readings explore the ways traditional concepts of nature in Christianity, Judaism, Islam, Buddhism, and other religious traditions have been shaped by the environmental crisis. Readings then address the changing nature of theology and religious thought in response to the challenges of protecting the environment. Various conceptual issues and themes that transcend individual traditions – climate change, bio-ethics, social justice, ecofeminism, and more – are then analyzed before a final section examines some of the immediate challenges we face in caring for the Earth while looking to the future of religious environmentalism.

Timely and thought provoking, this book offers illuminating insights into the role of religion in the ongoing struggle to secure the future well-being of our natural world.

Juergensmeyer, Mark, Margo Kitts, and **Michael Jerryson** (eds.): Violence and the World's Religious Traditions. An Introduction. New York: Oxford University Press, 2017. 243 pp. ISBN 978-0-19-064966-1. (pbk)

Is religion inherently predisposed to violence? Or has religion been taken hostage by a politics of aggression? The years since the end of the Cold War have shown a noticeable shift in patterns of religious extremism, accentuating the uncomfortable, complex, and oft-misunderstood relationship between religion and violence. The essays in this succinct new volume examine that relationship by offering a well-rounded look at violence, as it appears in the world's most prominent religious traditions, exploring Hindu, Buddhist, Sikh, Jewish, Christian, Islamic, African, Pacific Island, and Chinese texts and practices.

The essays explore the ways in which specific religions have justified acts of destruction, in history, in scripture, and in the contemporary world. However, the collection also offers an investigation of religious symbols and practices, shedding new light on the very nature of religion and confronting the question of how deeply intertwined are violence and faith.

Tesche, Thorsten: Der Tod – und was dann? Jenseitsvorstellungen heute. Paderborn: Ferdinand Schöningh, 2017. 174 pp. ISBN 978-3-506-78556-5. (pbk)

Das Jenseits – was ist das? Gewiss ist der Tod, aber vollkommen ungewiss ist für viele Menschen die Frage, was nach dem Tod kommt. Ist der Tod das absolute Ende oder folgt nach ihm etwas anderes, das sich der direkten Erkenntnis des Menschen entzieht?

Diese Fragen beschäftigen alle Menschen, vollkommen gleich welche säkulare oder spirituell-religiöse Grundhaltung sie vertreten. Was aber tun, wenn Menschen nicht mehr bereit sind, "Glaubenswahrheiten" anzunehmen, wenn diese nicht mehr von einer aufgeklärten Bevölkerung akzeptiert werden? Seit der zweiten Hälfte des 20. Jahrhunderts werden viele der bis dato festgefügten religiösen Vorstellungen und Lebens-

regeln im Zuge der fortschreitenden Globalisierung mit neuen Informationen und Sinnangeboten konfrontiert. Bisherige "Sinngeber" – überwiegend die religiösen Institutionen – haben ihre Deutungshoheit zunehmend verloren. Antworten auf die dadurch entstandenen Verunsicherungen und Deutungsspielräume werden durch individuelle Meinungsbildung und über Angebote anderer Protagonisten ersetzt und ergänzt. Religionssoziologisch und -wissenschaftlich wird hier das Forschungsergebnis über die aktuellen Jenseitsvorstellungen in Deutschland dargestellt und analysiert.

Basu, Helene, Roland Littlewood, and **Arne S. Steinforth** (eds.): Spirit & Mind. Mental Health at the Intersection of Religion & Psychiatry. Münster: LIT Verlag, 2017. 284 pp. ISBN 978-3-643-90707-3. (pbk)

This volume explores the complexities involved in localizing the interaction between religion and psychiatry within discourses of mental health. These are played out in diverse sites, such as in clinical and pastoral care in Ireland and Ghana, in the psychiatric institutions and cosmological rituals of healing in Malawi, India, and the US, and in the religious and spiritual practices that have positioned themselves as alternatives to psychiatric care. While many publications formulate programmatic intentions based largely on scriptural understandings of religion, the chapters in this anthology are mostly concerned with the practical dimensions of the relationship between psychiatry and religion, as well as the challenges and limitations arising from it.

Khan, Nichola: Mental Disorder. Toronto: University of Toronto Press, 2017. 129 pp. ISBN 978-1-4426-3533-3. (pbk)

This book reflects anthropology's growing encounter with the key "psych" disciplines (psychology and psychiatry) in theorizing and researching mental illness treatment and recovery. Khan summarizes new approaches to mental illness, situating them in the context of historical, political, psychoanalytic, and postcolonial approaches, and encouraging readers to understand how health, illness, normality, and abnormality is constructed and produced. Using case studies from a variety of regions, Khan explores what anthropologically informed psychology/psychiatry/medicine can tell us about mental illness across cultures.

Dupré, Wilhelm: Paul J. Schebesta mit Briefen aus dem Urwald. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2017. 298 pp. ISBN 978-3-7001-7873-6. (pbk)

Als einer der wichtigsten Ethnologen des 20. Jahrhunderts hat Paul Schebesta SVD (1887–1967) sechs Forschungsreisen unternommen, die ihn zwischen 1924 und 1955 einerseits zu den Semang in Malaysia und den Aeta auf den Philippinen und andererseits zu den Bambuti (Efe, Bacwa u. a.) in Zentralafrika führten. Schebesta hat seine Forschungen und Erfahrungen in zahlreichen Reiseberichten ausführlich beschrieben und in wissenschaftlichen Werken umfassend behandelt. Doch wer war er selbst, wie verlief und gestaltete sich sein Leben, was trieb ihn an, und wie verstand er sich und seine Aufgabe – als Mensch und vor allem als Wissenschaftler, dem die Erforschung der Kulturen kleinwüchsiger Menschen zur Lebensaufgabe geworden war und der darin internationale Anerkennung fand? Auf diese Fragen versucht das Buch eine Antwort zu geben. Gestützt wird diese Antwort auf Briefe, die Schebesta, der mit der Österreichischen Akademie der Wissenschaften als korrespondierendes Mitglied verbunden war, ab 1929 aus dem Urwald nach Wien sandte. Als Dokumente persönlichen Verhaltens erlauben sie es dem heutigen Leser, den Forscher gewissermaßen aus der Nähe zu erleben und in seinen Stärken und Schwächen kennenzulernen. Hierbei werfen die Briefe nicht nur die Frage nach der eigenen und fremden Kultur auf, sondern erweisen sich auch als eindrucksvolles Zeugnis für die Bedeutung kultureller Gleichzeitigkeit und Ungleichzeitigkeit im Rahmen zwischenmenschlicher Begegnungen.

Elliott, Denielle, and **Dara Culhane** (eds.): A Different Kind of Ethnography. Imaginative Practices and Creative Methodologies. Toronto: University of Toronto Press, 2017. 147 pp. ISBN 978-1-4426-3661-3. (pbk)

Building on the sensory ethnographic trend in contemporary sociocultural anthropology, this collection introduces the idea of a different kind of ethnography: an imaginative and creative approach to anthropological inquiry that is collaborative, open-ended, embodied, affective, and experimental. The authors treat ethnography as a methodology that includes the whole process of ethnography, from being fully present while engaging with the experience to analyzing, representing, and communicating the results, with the hope of capturing different kinds of knowledge and experiences.

Schneider, Arnd (ed.): Alternative Art and Anthropology. Global Encounters. London: Bloomsbury Academic, 2017. 239 pp. ISBN 978-1-4742-3124-4. (pbk)

While the importance of the relationship between anthropology and contemporary art has long been recognized, the discussion has tended to be among scholars from North America, Europe, and Australia; until now, scholarship and experiences from other regions have been largely absent from mainstream debate.

Arnd Schneider maps the relationship between anthropology and contemporary art from a global perspective. Entirely dedicated to perspectives from Asia, Latin America, and Africa, the book advances our understanding of the connections between anthropology

and contemporary art on a global scale. Across ten chapters, a range of anthropologists, artists, and curators from countries such as China, Japan, Indonesia, Bhutan, Nigeria, Chile, Ecuador, and the Philippines discuss encounters between anthropology and contemporary art from their points of view, presenting readers with new vantage points and perspectives.

Jackson, Michael: The Work of Art. Rethinking the Elementary Forms of Religious Life. New York: Columbia University Press, 2016. 235 pp. ISBN 978-0-231-17818-1. (hbk)

How are we to think of works of art? Rather than treat art as an expression of individual genius, market forces, or aesthetic principles, the author focuses on how art effects transformations in our lives. Art opens up transitional, ritual, or utopian spaces that enable us to reconcile inward imperatives and outward constraints, thereby making our lives more manageable and meaningful. Art allows us to strike a balance between being actors and being acted upon.

Drawing on his ethnographic fieldwork in Aboriginal Australia and West Africa, as well as insights from psychoanalysis, religious studies, literature, and the philosophy of art, Jackson deploys an extraordinary range of references – from Bruegel to Beuys, Paleolithic art to performance art, Michelangelo to Munch – to explore the symbolic labor whereby human beings make themselves, both individually and socially, out of the environmental, biographical, and physical materials that affect them: a process that connects art with gestation, storytelling, and dreaming and illuminates the elementary forms of religious life.

Adrian Parr: "The work of Art" is a deeply moving, inspirational, and intellectually compelling examination of the myriad ways in which art, religion, and ritual overlap.

Beck, Ulrich: The Metamorphosis of the World. Cambridge: Polity Press, 2016. 223 pp. ISBN 978-0-7456-9021-6. (hbk)

We live in a world that is increasingly difficult to understand. It is not just changing: it is metamorphosing. Change implies that some things change, but other things remain the same – capitalism changes, but some aspects of capitalism remain as they always were. Metamorphosis implies a much more radical transformation in which the old certainties of modern society are falling away and something quite new is emerging. To grasp this metamorphosis of the world, it is necessary to explore the new beginnings, to focus on what is emerging from the old and seek to grasp future structures and norms in the turmoil of the present.

Take climate change: much of the debate about climate change has focused on whether or not it is really happening and, if it is, what we can do to stop or contain it. However, this emphasis on solutions blinds us to the fact that climate change is an agent of metamorphosis.

It has already altered our way of being in the world – the way we live in the world, think about the world and seek to act upon the world through our actions and politics. Rising sea levels are creating new landscapes of inequality – drawing new world maps whose key lines are not traditional boundaries between nation-states but elevations above sea level. It is creating an entirely different way of conceptualizing the world and our chances of survival within it.

The theory of metamorphosis goes beyond theory of world risk society: it is not about the negative side effects of goods but the positive side effects of "bads". They produce normative horizons of common goods and propel us beyond the national frame towards a cosmopolitan outlook.

Button, Gregory V., and **Mark Schuller** (eds.): Contextualizing Disaster. New York: Berghahn Books, 2016. 208 pp. ISBN 978-1-78533-319-4. (pbk)

This book offers a comparative analysis of six recent "highly visible" disasters and several slow-burning, "hidden", crises that include typhoons, tsunamis, earthquakes, chemical spills, and the unfolding consequences of rising seas and climate change. The author argues that, while disasters are increasingly represented by the media as unique, exceptional, newsworthy events, it is a mistake to think of disasters as isolated or discrete occurrences. Rather, building on insights developed by political ecologists, this book makes a compelling argument for understanding disasters as transnational and global phenomenon.

Arthur D. Murphy: This book presents a vivid picture of extreme events and how different parties involved in the recovery process contextualize them.

Ghaziani, Amin: Sex Cultures. Cambridge: Polity Press, 2017. 228 pp. ISBN 978-0-7456-7040-9. (pbk)

In this crisp and compelling book, the author provides a pithy introduction to the field of sexuality studies through a distinctively cultural lens. Rather than focusing on sex acts, Ghaziani crafts a conversation about sex cultures that zooms in on the diverse contexts that give meaning to sexual pursuits and practices. Unlike sex, which is a biological expression, the word "sexuality" highlights how the materiality of the body acquires cultural meaning as it encounters other bodies, institutions, regulations, symbols, societal norms, values, and worldviews. Think of it this way: sex + culture = sexuality.

This work offers an introduction to sexuality unlike any other. Its case study and debate-driven approach animated by examples from across the globe and across disciplines, upends stubborn assumptions that pit sex against society.

Steven Epstein: "Sex Cultures" is a wonderful introduction to how to think about sexuality today. Unlike so many sexuality textbooks, here is a teaching resource

that elegantly weaves its way through cultural codes, political programs, and moral debates.

Morán, Elizabeth: Sacred Consumption. Food and Ritual in Aztec Art and Culture. Austin: University of Texas Press, 2016. 142 pp. ISBN 978-1-4773-1069-4. (pbk)

Aztec painted manuscripts and sculptural works, as well as indigenous and Spanish sixteenth-century texts, were filled with images of foodstuffs and food processing and consumption. Both gods and humans were depicted feasting, and food and eating clearly played a pervasive, integral role in Aztec rituals. Basic foods were transformed into sacred elements within particular rituals, while food in turn gave meaning to the ritual performance.

This book offers the first integrated study of food and ritual in Aztec art. The author asserts that while feasting and consumption are often seen as a secondary aspect of ritual performance, a close examination of images of food rites in Aztec ceremonies demonstrates that the presence or, in some cases, the absence of food in the rituals gave them significance. She traces the ritual use of food from the beginning of Aztec mythic history through contact with Europeans, demonstrating how food and ritual activity, the everyday and the sacred, blended in ceremonies that ranged from observances of births, marriages, and deaths to sacrificial offerings of human hearts and blood to feed the gods and maintain the cosmic order. Morán also briefly considers continuities in the use of pre-Hispanic foods in the daily life and ritual practices of contemporary Mexico. Bringing together two domains that have previously been studied in isolation, this book promises to be a foundational work in Mesoamerican studies.

Graña-Behrens, Daniel (ed.): Places of Power and Memory in Mesoamerica's Past and Present. How Sites, Toponyms, and Landscapes Shape History and Remembrance. Berlin: Gebr. Mann Verlag, 2016. 292 pp. ISBN 978-3-7861-2766-6. (pbk)

This book provides a fresh look at the principles of power and the memory of places in Mesoamerica. Toponyms, boundaries, and landscapes play an important role in shaping local politics and peoples' life's throughout past and present. Beyond structural and conceptual similarities in calendar, rituals, and religion, Mesoamerica shares a devote preference for places, sites, or urban centers as distinguishable feature for collectiveness, constantly reshaped, and transformed according to the historical circumstances either political, economic, or religious. Thus, more than a coincidence, the importance of places over recognizable or by natives documented cultural regions in Mesoamerica seems to be a cultural pattern with deep roots lasting until today.

Stern, Jessica Yirush: The Lives in Objects. Native Americans, British Colonists, and Cultures of Labor and Exchange in the Southeast. Chapel Hill: The University of North Carolina Press, 2017. 250 pp. ISBN 978-1-4696-3148-6. (pbk)

In this book, the author presents a thoroughly researched and engaging study of the deerskin trade in the colonial Southeast, equally attentive to British American and Southeastern Indian cultures of production, distribution, and consumption. Stern upends the longstanding assertion that Native Americans were solely gift givers and the British were modern commercial capitalists. This traditional interpretation casts Native Americans as victims drawn into and made dependent on a transatlantic marketplace. Stern complicates that picture by showing how both the Southeastern Indian and British American actors mixed gift giving and commodity exchange in the deerskin trade, such that Southeastern Indians retained much greater agency as producers and consumers than the standard narrative allows. By tracking the debates about Indian trade regulation, the author also reveals that the British were often not willing to embrace modern free market values. While she sheds new light on broader issues in native and colonial history, the author also demonstrates that concepts of labor, commerce, and material culture were inextricably intertwined to present a fresh perspective on trade in the colonial Southeast.

Timothy Shannon: Broad in its geographic and chronological scope, "The Lives in Objects" promises to change the way we think about European and Indian trade in the early Southeastern United States.

Tortorici, Zeb (ed.): Sexuality and the Unnatural in Colonial Latin America. Oakland: University of California Press, 2016. 239 pp. ISBN 978-0-520-28815-7. (pbk)

This book brings together a broad community of scholars to explore the history of illicit and alternative sexualities in Latin America's colonial and early national periods. Together the essays examine how "the unnatural" came to inscribe certain sexual acts and desires as criminal and sinful, including acts officially deemed to be "against nature" – sodomy, bestiality, and masturbation – along with others that approximated the unnatural – hermaphroditism, incest, sex with the devil, solicitation in the confessional, erotic religious visions, and the desecration of holy images. In doing so, this anthology makes important and necessary contributions to the historiography of gender and sexuality. Amid the growing politicized interest in broader LGBTQ movements in Latin America, the essays also show how these legal codes endured to make their way into post-independence Latin America.

Sonya Lipsett-Rivera: Building on strong foundations, Tortorici brings together an impressive cast of historians who explore the edges of normative sexuality in colonial Latin America, uncovering hidden corners of private lives and the desires and passions that animated men and women. This book will become required reading for anyone interested in the history of sexuality.

Matthews, Maureen: Naamiwan's Drum. The Story of a Contested Repatriation of Anishinaabe Artefacts. Toronto: University of Toronto Press, 2016. 325 pp. ISBN 978-1-4426-2826-7. (pbk)

This book follows the story of a famous Ojibwe medicine man, his gifted grandson, and remarkable water drum. This drum, and forty other artefacts, were given away by a Canadian museum to an American Anishinaabe group that had no family or community connections to the collection. Many years passed before the drum was returned to the family and only half of the artefacts were ever returned to the museum.

The author takes us through this astonishing set of events from multiple perspectives, exploring community and museum viewpoints, visiting the ceremonial group leader in Wisconsin, and finally looking back from the point of view of the drum. The book contains a powerful Anishinaabe interpretive perspective on repatriation and on anthropology itself. Containing fourteen beautiful colour illustrations, it is a compelling account of repatriation as well as a cautionary tale for museum professionals.

Susan Rowley: "Naamiwan's Drum" advances our understanding of a number of important topics including repatriation, Anishanaabeg language use, anthropology, and material cultural studies.

Brightman, Marc: The Imbalance of Power. Leadership, Masculinity, and Wealth in the Amazon. New York: Berghahn Books, 2016. 187 pp. ISBN 978-1-78533-309-5. (hbk)

Amerindian societies have an iconic status in classical political thought. For Montaigne, Hobbes, Locke, Hume, and Rousseau, the Native American "state of nature" operates as a foil for the European polity. Challenging this tradition, the book demonstrates ethnographically that the Carib-speaking indigenous societies of the Guiana region of Amazonia do not fit conventional characterizations of "simple" political units with "egalitarian" political ideologies and "harmonious" relationships with nature. The author builds a persuasive and original theory of Amerindian politics: far from balanced and egalitarian, Carib societies are rife with tension and difference; but this imbalance conditions social dynamism and a distinctive mode of cohesion.

Carlos Fausto: This book makes a crucial contribution to Amazonian anthropology, bringing to the forefront a topic that has remained under-thematized in the last decades.

Piot, Charles (ed.): Doing Development in Africa. A Reader by and for the Undergraduates. Durham: Duke University Press, 2016. 216pp. ISBN 978-0-8223-6192-3. (pbk)

In recent years the popularity of service learning and study abroad programs that bring students to the global South has soared, thanks to this generation of college students' desire to make a positive difference in the world. This collection contains essays by undergraduates who recount their experiences in Togo working on projects that established health insurance at a local clinic, built a cyber café, created a micro lending program for teens, and started a local writers' group. The essays show students putting their optimism to work while learning that paying attention to local knowledge can make all the difference in a project's success. Students also conducted research on global health topics by examining the complex relationships between traditional healing practices and biomedicine.

Charles Piot's introduction contextualizes student-initiated development within the history of development work in West Africa since 1960, while his epilogue provides an update on the projects, compiles an inventory of best practices, and describes the type of projects that are likely to succeed. This book provides a relatable and intimate look into the range of challenges, successes, and failures that come with studying abroad in the global South.

Brad Weiss: The perspectives of the students in this collection make it clear that simply having good intentions, dedication, or even excellent innovative ideas are not sufficient to implement the initiatives that development workers hope to. A grasp of local politics and regional histories and social forms is critical, not just to success, but to understanding the nature of the "problems" in the first place. An innovative work, "Doing Development in West Africa" is an eminently readable and teachable text valuable to courses in international relations, political science, and anthropology.

Dreyer, Jaco, Yolanda Dreyer, Edward Foley, and **Malan Nel** (eds.): Practicing Ubuntu. Practical Theological Perspectives on Injustice, Personhood and Human Dignity. Zürich: LIT Verlag, 2017. 264 pp. ISBN 978-3-643-90848-3. (pbk)

Ubuntu is a dynamic and celebrated concept in Africa. In the great Sutu-nguni family of Southern Africa, being humane is regarded as the supreme virtue. The essence of this philosophy of life, called *ubuntu* or *botho*, is human relatedness and dignity. The Shona from Zimbabwe articulate it as: "I am because we are; I exist because the community exists." This volume offers twenty-two such reflections on practicing *ubuntu* as it relates to justice, personhood, and human dignity both in Southern African as well as in wider international contexts. This work highlights the potential of *ubuntu* for enriching our understanding of justice, personhood, and human dignity in a globalizing world.

Bertelsen, Bjørn Enge: Violent Becomings. State Formation, Sociality, and Power in Mozambique. New York: Berghahn Books, 2016. 332 pp. ISBN 978-78533-293-7. (pbk)

This book conceptualizes the Mozambican state not as the bureaucratically ordered polity of the nation-state,

but as a continuously emergent and violently challenged mode of ordering. In doing so, it addresses the question of why colonial and postcolonial state formation has involved violent articulations with so-called "traditional" forms of sociality. The scope and dynamic nature of such violent becomings is explored through an array of contexts that include colonial regimes of forced labor and pacification, liberation war struggles and civil war, the social engineering of the post-independence state, and the popular appropriation of sovereign violence in riots and lynching.

James D. Sidaway: "Violent Becomings" carries us into the fascinating interfaces between Mozambican sovereignty, power, economy, and culture, in ways that will have implications for many other accounts of postcolonial statehood.

Lueong, Glory M.: The Forest People without a Forest. Development Paradoxes, Belonging, and Participation of the Baka in East Cameroon. New York: Berghahn Books, 2017. 206 pp. ISBN 978-1-78533-380-4. (hbk)

Development interventions often generate contradictions around questions of who benefits from development and which communities are targeted for intervention. This book examines how the Baka, who live in Eastern Cameroon, assert forms of belonging in order to participate in development interventions, and how community life is shaped and reshaped through these interventions. Often referred to as "forest people", the Baka have witnessed many recent development interventions that include competing and contradictory policies such as "civilize", assimilate, and integrate the Baka into "full citizenship", conserve the forest and wildlife resources, and preserve indigenous cultures at the verge of extinction.

Calkins, Sandra: Who Knows Tomorrow? Uncertainty in Northeastern Sudan. New York: Berghahn Books, 2016. 269 pp. ISBN 978-1-78533-015-5. (hbk)

Although uncertainty is intertwined with all human activity, plans, and aspirations, it is experienced differently: at times, it is obsessed over and at times, it is ignored. This ethnography shows how Rashaida in northeastern Sudan deal with unknowns from day-to-day unpredictability to life-threatening dangers. It argues that the amplification of uncertainty in some cases and its extenuation in others can be better understood by focusing on forms that can either hold the world together or invite doubt. Uncertainty, then, need not be seen solely as a debilitating problem, but also as an opportunity to create other futures.

Musa Adam Abdul-Jalil: Calkins has elegantly written an unconventional ethnography that presents new perspectives on issues of marginalization, poverty, and hunger. This is a must read for everyone concerned with Sudan and the fundamental uncertainty of human existence.

Besteman, Catherine: Making Refuge. Somali Bantu Refugees and Lewiston, Maine. Durham: Duke University Press, 2016. 336 pp. ISBN 978-0-8223-6044-5. (pbk)

How do people whose entire way of life has been destroyed and who witnessed horrible abuses against loved ones construct a new future? How do people who have survived the ravages of war and displacement rebuild their lives in a new country when their world has totally changed? In this book, the author follows the trajectory of Somali Bantus from their homes in Somalia before the onset in 1991 of Somalia's civil war, to their displacement to Kenyan refugee camps, to their relocation in cities across the United States, to their settlement in the struggling former mill town of Lewiston, Maine.

Tracking their experiences as "secondary migrants" who grapple with the struggles of xenophobia, neoliberalism, and grief, Besteman asks what humanitarianism feels like to those who are its objects and what happens when refugees move in next door. As Lewiston's refugees and locals negotiate co-residence and find that assimilation goes both ways, their story demonstrates the efforts of diverse people to find ways to live together and create community. Besteman's account illuminates the contemporary debates about economic and moral responsibility, security, and community that immigration provokes.

Didier Fassin: "Making Refuge" is the extraordinary story of an anthropological reencounter as the ethnographer discovers that villagers she had lived with in Somalia two decades earlier have become her neighbors in Maine after they left their war-torn country to seek asylum in the United States. Few studies have provided such a powerful albeit intimate understanding of the unexpectedness of globalization, variations in the experience of diaspora, and complications of resettlement in a sometimes-hostile new environment.

Covington-Ward, Yolanda: Gesture and Power. Religion, Nationalism, and Everyday Performance in Congo. Durham: Duke University Press, 2016. 287 pp. ISBN 978-0-8223-6036-0. (pbk)

In this book, the author examines the everyday embodied practices and performances of the BisiKongo people of the Lower Congo to show how their gestures, dances, and spirituality are critical in mobilizing social and political action. Conceiving of the body as the center of analysis, a catalyst for social action and as a conduit for the social construction of reality, Covington-Ward focuses on specific flash points in the last ninety years of Congo's troubled history, when embodied performance was used to stake political claims, foster dissent, and enforce power. In the 1920s, Simon Kimbangu started a Christian prophetic movement based on spirit-induced trembling, which swept through the Lower Congo, subverting Belgian colonial authority. Following independence, Dictator Mobutu Sese Seko required citizens to dance and sing national-

ist songs daily as a means of maintaining political control. More recently, embodied performance has again stoked reform, as nationalist groups such as Bundu dia Kongo advocate for a return to precolonial religious practices and non-Western gestures such as traditional greetings. In exploring these embodied expressions of Congolese agency, the author provides a framework for understanding how embodied practices transmit social values, identities, and cultural history throughout Africa and the diaspora.

Paul Stoller: "Gesture and Power" makes very important contributions to our knowledge of cultural embodiment, African social life, and the political importance of everyday performance. This book is a deeply researched and profoundly experienced work that is the result of substantive and sensitive fieldwork in Lower Congo. Impressive in its scope, its depth, and its expression, "Gesture and Power" will prompt much important debate in the years to come.

Ahmad, Attiya: Everyday Conversions. Islam, Domestic Work, and South Asian Migrant Women in Kuwait. Durham: Duke University Press, 2017. 270 pp. ISBN 978-0-8223-6344-6. (pbk)

Why are domestic workers converting to Islam in the Arabian Peninsula and Persian Gulf region? In "Everyday Conversions" Attiya Ahmad presents us with an original analysis of this phenomenon. Using extensive fieldwork conducted among South Asian migrant women in Kuwait, Ahmad argues domestic workers' Muslim belonging emerges from their work in Kuwaiti households as they develop Islamic piety in relation – but not opposition – to their existing religious practices, family ties, and ethnic and national belonging. Their conversion is less a clean break from their preexisting lives than it is a refashioning in response to their everyday experiences. In examining the connections between migration, labor, gender, and Islam, Ahmad complicates conventional understandings of the dynamics of religious conversion and the feminization of transnational labor migration while proposing the concept of everyday conversion as a way to think more broadly about emergent forms of subjectivity, affinity, and belonging.

Lara Deeb: "Everyday Conversions" is an excellent and nuanced portrayal of conversion to Islam among migrant domestic workers in Kuwait. Interweaving multiple theoretical strands, Attiya Ahmad analyzes these conversions in the context of gendered domestic and reproductive labor, discourses about South Asian female malleability, and social relationships in spaces of transnational migrant labor.

Mollica, Marcello (ed.): Fundamentalism. Ethnographies on Minorities, Discrimination, and Transnationalism. Zürich: LIT Verlag, 2016. 166 pp. ISBN 978-3-643-80201-9. (pbk)

With the aim of shedding some light on the many ambiguities that contemporary dramatic events are bringing to the fore, this volume collects eight ethnographic contributions, the product of fieldwork conducted in the last two years in geographical problem areas upon fundamentalism and transnationalism, religiously driven deviations and challenges in data collection. It also aims to provide a slightly different contribution from the dominant academic rhetoric, with chapters that cut across established historical "academic" regions while intersecting anthropological or cultural areas, thus deliberately connecting the Caucasus to the Eastern Mediterranean shores through the Anatolian peninsula and the northern Mesopotamia region.

Bradley, Francis R.: Forging Islamic Power and Place. The Legacy of Shaykh Dā'ūd bin 'Abd Allāh al-Faṭānī in Mecca and Southeast Asia. Honolulu: University of Hawai'i Press, 2016. 213 pp. ISBN 978-0-8248-5161-3. (hbk)

This book charts the nineteenth-century rise of a vast network of Islamic scholars stretching across Southeast Asia and the Indian Ocean to Arabia. Following the political and military collapse of the tiny Sultanate of Patani in what is now southern Thailand and northern Malaysia, a displaced community of scholars led by Shaykh Dā'ūd bin 'Abd Allāh al-Faṭānī regrouped in Mecca. In the years that followed, al-Faṭānī composed more than forty works that came to form the basis for a new, text-based type of Islamic practice. Via a network of scholars, students, and scribes, al-Faṭānī's writings made their way back to Southeast Asia, becoming the core texts of emerging *pondok* (Islamic schools) throughout the region. Islamic scholars thus came to be the primary power brokers in the construction of a new moral community, setting forth an intellectual wave that spurred cultural identity, literacy, and a religious practice that grew ever more central to daily life.

In this book, the author analyzes the important role of this vibrant Patani knowledge network in the formation of Islamic institutions of learning in Southeast Asia. He makes use of an impressive range of sources, including official colonial documents, traveler accounts, missionary writings, and above all a trove of handwritten manuscripts in Malay and Arabic, what remains of one of the most fertile zones of knowledge production anywhere in the Islamic world at the time. Writing against prevailing notions of Southeast Asia as the passive recipient of the Islamic traditions of the Middle East, Bradley shows how a politically marginalized community engineered its own cultural renaissance via the moral virility of the Islamic scholarly tradition and the power of the written word. He highlights how, in an age of rising colonial power, these knowledge producers moved largely unnoticed and unhindered between Southeast Asia and the Middle East carrying out sweeping cultural and religious change. His focus on Thailand's so-called "deep south," which has been marginalized in scholarly studies until recent times, helps lay the groundwork for a new generation of scholarship on the region and furthers our understanding of the present-day crisis in southern Thailand.

Schreiber, Jenny: Politics, Piety, and Biomedicine. The Malaysian Transplant Venture. Bielefeld: transcript Verlag, 2017. 298 pp. ISBN 978-3-8376-3702-1. (pbk)

The discourse on transplantation and brain death has become emblematic of conflicts between certain perspectives on adequate medical care, death, and dying. Scientific and religious, modernizing and traditional as well as academic and popular voices debate how to approach these topics. This work captures the heterogeneous and often contradictory views on the Malaysian transplant venture and the treatment option of end-stage organ failure from the Malay and Chinese population, physicians, state officials, as well as Muslim, Buddhist, and Daoist clergy. It also addresses vital issues as to the use of and extent to which biomedicine and medical technology in contemporary Malaysia actually benefits its people.

Lee, Doreen: Activist Archives. Youth Culture and the Political Past in Indonesia. Durham: Duke University Press, 2016. 296 pp. ISBN 978-0-8223-6171-8. (pbk)

In this book, the author tells the origins, experiences, and legacy of the radical Indonesian student movement that helped end the thirty-two-year dictatorship in May 1998. Lee situates the revolt as the most recent manifestation of student activists claiming a political and historical inheritance passed down by earlier generations of politicized youth. Combining historical and ethnographic analysis of "Generation 98," Lee offers rich depictions of the generational structures, nationalist sentiments, and organizational and private spaces that bound these activists together. She examines the ways the movement shaped new and youthful ways of looking, seeing, and being – found in archival documents from the 1980s and 1990s; the connections between politics and place; narratives of state violence; activists' experimental lifestyles; and the uneven development of democratic politics on and off the street. Lee illuminates how the interaction between official history, collective memory, and performance came to define youth citizenship and resistance in Indonesia's transition to the post-Suharto present.

Goodlander, Jennifer: Women in the Shadows. Gender, Puppets, and the Power of Tradition in Bali. Athens: Ohio University Press, 2016. 199 pp. ISBN 978-0-89680-304-6. (pbk)

Wayang kulit, or shadow puppetry, connects a mythic past to the present through public ritual performance and is one of most important performance traditions in Bali. The *dalang,* or puppeteer, is revered in Balinese society as a teacher and spiritual leader. Recently, women have begun to study and perform in this traditionally male role, an innovation that has triggered resistance and controversy.

In this book, the author draws on her own experience training as a *dalang* as well as interviews with early women *dalang* and leading artists to upend the usual assessments of such gender role shifts. She argues that rather than assuming that women performers are necessarily mounting a challenge to tradition, "tradition" in Bali must be understood as a system of power that is inextricably linked to gender hierarchy.

She examines the very idea of "tradition" and how it forms both an ideological and social foundation in Balinese culture. Ultimately, Goodlander offers a richer, more complicated understanding of both tradition and gender in Balinese society.

Matthew Isaac Cohen: Jennifer Goodlander offers a detail-rich, evocative, and insightful account of her practical studies of Balinese *wayang kulit*, situating her own training in relation to the small group of Balinese women who have performed as puppeteers over the last four decades.

Elmore, Mark: Becoming Religious in a Secular Age. Oakland: University of California Press, 2016. 292 pp. ISBN 978-0-520-29054-9. (pbk)

Religion is often viewed as a universally ancient element of the human inheritance, but in the Western Himalayas, the community of Himachal Pradesh discovered its religion only after India became an independent secular state. Based on extensive ethnographic and archival work, this book tells the story of this discovery and how it transformed a community's relations to its past and to its members, as well as to those outside the community. Moreover, as Mark Elmore demonstrates, Himachali religion offers a unique opportunity to reimagine relations between religion and secularity. Elmore shows that modern secularity is not so much the eradication of religion as the very condition for its development. Showing us that to become a modern, ethical subject is to become religious, this book creatively augments our understanding of both religion and modernity.

Review of Articles

(by Joachim G. Piepke, Darius J. Piwowarczyk, and Vinsensius Adi Gunawan)

Ståhlberg, Sabira, and **Ingvar Svanberg:** Wildmen in Central Asia. *Anthropos* 112. 2017/1: 51–61.

Two Kazak hunters caught a wildman, *kiik adam*, in the Altai Mountains some eighty years ago. From its breast, they knew it was a female. They tied the hairy, furious creature to a pole of their *yurt* (nomadic tent), where it clawed at people and cried all night. In the morning, the hunters felt sorry for the creature and set it free.

This interesting piece of ethnographic information was told to Ingvar Svanberg in the early 1980s by a Kazak informant from Xinjiang, western China. Similar stories about wild, human-like creatures are told throughout Central Asia. There are different types and names of wildmen, e.g., Mongolian *almas*, Kazak and Kyrgyz *kiik adam* or *kiyik kishi*, and *zhabayi kishi* in the Pamir. Especially in the Gobi Desert and the Altai and Tianshan Mountains wildmen stories abound.

The stories on encounters with wildmen will be analyzed from three points of view: the *emic*, e*tic*, and *mixed* perspectives. These points of view should be seen as levels, or rather dimensions of understanding, which complement each other.

The *emic* perspective is the viewpoint of the local people, who believe or used to believe that wildmen roam in their surroundings. The legends, stories, and emotions connected to wildmen are the main sources for this perspective. Local folk knowledge is a complex system where "knowledge" does not necessarily mean a view based on arguments and facts. Scientific knowledge usually builds on objectivity, accumulated information, non-partiality, the concept of truth, and a methodological approach. In contrast, folk knowledge develops on a basis of local conditions, traditions, interpretations, habitual understanding, and hearsay. Folk and scientific knowledge often do not coincide. Folk knowledge seldom makes any clear distinction between scientific and other knowledge systems. It appears at first to be a mixture of detailed information, mythical ideas, and beliefs.

The *etic* or scientific perspective is needed to understand and analyze the reasons for and the distribution of wildmen traditions. Therefore, we use linguistic and historical data found in various kinds of sources, such as travel narratives and historical records. European, Russian, and Buryat Mongol travelers have noted wildmen stories since the end of the nineteenth century. The main interest of the travelers lies in geographical and archaeological exploration; wildmen stories are mentioned only in passing as curious events or folk beliefs. Even though the material is fragmentary and scarce, it can be considered as a kind of primary (albeit not very secure) source for the early period, as it is based on first-hand experiences. From the 1950s onwards, there are mainly Russian research reports, which respond to some scientific criteria. The latest field study on wildmen was done in Mongolia in the early 1990s.

The third perspective of our analysis, the *mixed* point of view, reflects the chaos in secondary sources. Cryptozoologists try to balance between inner and outer perspectives, believing the local people, yet trying to make science. Chinese, Soviet (now Russian), and Western cryptozoologists have chased wildmen in Central Asia for several decades. As a result, theories about Neanderthal and other hominid origins abound, but there is little analysis, information, or research that could be remotely classified as science. Their influence on the distribution and frequency of wildmen encounter reports in Central Asia is also a question, which requires attention.

The *almas* is known mostly among different Mongolian peoples. There are data from Mongolia, the Altai and Tianshan Mountains, Xinjiang, Gansu and Qinghai in China, and the Tuva Republic in Siberia, as well as among Kalmyks (now in Kalmykia by the Caspian Sea). In its modern form, which prevails in reports since the end of the nineteenth century, *almas* is usually described as a tall, hairy, human-like creature which eats small mammals and wild plants and roams mainly during the night. It uses primitive tools, but does not know any language. The Russian researcher Boris Porshnev, who interviewed people in areas where *almas'* stories have been noted, mentions that it can run as fast as a horse and is an excellent swimmer. Almas lives in holes in the ground or caves and smells very badly.

Close to *almas* both in meaning and form is *albast (y)*, from *albin* "demon, devil, evil spirit, sprite." This linguistically related word exists in Mongolian and is also very common in the Turkic languages of Central Asia, the Volga region, Siberia, and Caucasus. Among some Turkic peoples, *albasty* is a kind of supernatural hero besides being classified as an ill-willed demon. In Mongolian, *albin em-e* means "she-devil, demoness'." It is used also as an invective for women. *Albin ghal* is a "will-o'-the-wisp, ignis fatuus."

There are two kinds of female *albasty* among the Turkic Kazaks: yellow or friendly spirits, and black or evil ones. Both have long hair and a hideous appearance and can freely take animal or human form. The friendly one just changes form and deceives people. The evil albasty drinks human blood during the night and causes death to weak persons, and is especially dangerous for women giving birth.

Turkic *kishi* or *adam*, "man" and *kiyik*, "wild animal" form the basis for several combinations and spellings which all mean "wild animal-men" or "wildmen." The names are common in Kyrgyz, Kazak, and several other Turkic languages in Central Asia. The wild animal-man is since at least a century described as tall and hairy. It runs with difficulty, screeches, and eats raw meat, vegetables, and grain. Its housing is a rock shelter and the creature sleeps squatting. *Kiik adam* is reported from the Altai Mountains, Kazakhstan, Kyrgyzstan, and Xinjiang in China.

From an ethnological or folkloric point of view, Central Asian wildmen are a wandering myth, which also in their hominid form easily fit into local knowledge systems. A young pupil in Tajikistan was asked half a century ago what animals he knew. The answer was "the wolf, the bear, the fox, the hare, the *adzhina*," the last being a wildman.

Central Asian wildmen are very close to Chinese *yeren*, "wild person." It would be natural to look for the origins of at least some of the Central Asian wildmen traditions in Chinese sources. For more than two millennia Central Asian nomads and settled Chinese have exchanged and shared goods, politics, economy, culture, and people. Chinese historical documents contain several references to wildmen and some even classify different kinds of them, such as man-bear, hairy man, and mountain monster. Almost anybody can be a *yeren*. During a fairly recent expedition, a half-naked European scientist was supposed to be a *yeren* by horrified local peasants.

Ala Uddin, Muhammad: Continuing Conflict. Critical Transition to Peace in the Post-Conflict Southeastern Bangladesh. *Anthropos* 112. 2017/1: 63–74.

The article attempts an insight into the continuing conflict and critical transition to peace in the post-conflict Chittagong Hill Tracts (CHT), which is located in the southeastern part of Bangladesh. It has witnessed an ethnic conflict since the mid-1970s. The situation intensified in the wake of a state-sponsored transmigration program (1979 onward) into the CHT.

However, to end the two-decade-long bloody conflict between the indigenous people and Bengali settlers a treaty was signed in 1997. Even though 20 years have passed since the treaty was signed, the CHT still remains neither peaceful nor secure for the indigenous people. Instead, it instigated conflicts that are even more frequent and more dreadful. Hence, peace remains elusive while conflicts continue in the hills.

Given this situation, the article attempts to offer an insight into the rocky road to peace – reasons involved behind the continuation of conflict in the post-conflict CHT based on an anthropological investigation conducted between 2008 and 2014 in the CHT. Slow pace of implementation and non-implementation of various provisions of the treaty are presented as key factors for the absence of peace or ongoing conflict. The flaws of the treaty, non-acceptance by a section of the indigenous people and the Bengalis, identity politics, and local factions are also responsible for the current predicaments that eventually contributed to make the transition to peace difficult.

Chétima, Melchisedek: On ne nait pas ethnique, on le devient ! *Anthropos* 112. 2017/1 : 179–197.

De toutes les formes d'identité, l'ethnicité est celle qui a reçu le plus d'attention de la part des chercheurs, notamment des historiens, des archéologues et des politologues. Les débats ont surtout opposé dans les années 1960/1970 ceux qui liaient l'ethnicité à des aspects primordiaux et ceux qui la considéraient comme un objet construit, dynamique et situationnel. Si les tenants de la thèse primordialiste souscrivent à une adhésion ethnique par la naissance, les constructivistes suggèrent plutôt que les individus choisissent entre différentes identités selon leurs intérêts économiques et politiques. Tout en épousant la vision constructiviste de l'ethnicité, Arjun Appadurai relative un peu lorsqu'il affirme que l'activation de critères de différence entre deux groupes n'est pas toujours motivée par la poursuite des gains économiques et politiques.

En empruntant cette dernière approche, l'auteur considère l'ethnicité comme un processus historiquement constitué, jouissant d'une grande élasticité, qui sur la base d'éléments partagés, joue des morceaux différents au gré des contextes, des lieux et des acteurs. En tant que tel, l'auteur perçoit l'ethnicité comme une forme plastique, un objet qui mobilise une sélection variable de traits culturels particuliers qui servent d'indicateurs, de marqueurs culturels ou de référents. Il entend par marqueurs un ensemble dynamique de traits culturels sélectionnés, investis d'une valeur symbolique et utilisés comme critères de différenciations avec les autres groupes. Ils relèvent de ce qu'on peut appeler "stratégies identitaires".

Dans les Monts Mandara du Cameroun, les différentes ethnies ont investi l'architecture traditionnelle de ce rôle d' "afficheur identitaire", leur permettant de se distinguer les uns des autres. Investir l'architecture d'une telle valeur était nécessaire pour ces ethnies qui, quoique distinctes les unes des autres par leurs langues, présentent néanmoins un caractère homogène du point de vue géographique, historique et culturel. Les Montagnards considèrent d'ailleurs l'architecture comme l'aspect culturel exprimant le mieux l'identité ethnique d'un groupe particulier et ses rapports avec les autres groupes ethniques voisins. Chaque ethnie possède son propre modèle architectural à tel point qu'il est évident de distinguer au premier coup d'œil un *lay* mura d'un *kay* podokwo et un *gay* muktele d'un *ray* uldeme.

Au terme de ce travail, on peut conclure que les éléments communs et différents de la maison, de même que la constance et l'évolution des pratiques architecturales, recèlent des enjeux de différentes natures. Tout d'abord, les éléments partagés des architectures a permis aux Montagnards, indépendamment de leurs différences ethniques, de produire le sentiment d'appartenir à un groupe homogène. Il n'existait pas, à proprement parler, de communauté montagnarde unique et cohérente, mais une série de groupes ethniques partageant des réalités historiques et géographiques communes, lesquelles ont certainement donné lieu à des pratiques architecturales communes. Pourtant, la maison a servi d'une part à la production de ce sentiment d'homogénéité entre les groupes montagnards, et d'autre part au marquage de la frontière entre eux et les Wandala de la plaine.

L'attachement à l'ethnie et à la maison qui en est le symbole le plus marquant était si fort que la tentative coloniale de redistribuer les cartes ethniques par la

création des cantons n'a pas atteint les résultats escomptés. En créant les cantons et en obligeant les chefs à descendre en plaine, les autorités coloniales ambitionnaient de socialiser les Montagnards, de façon à ce qu'ils incorporent les nouvelles lignes ethniques dans leur système de pensée. Dans le même sens, l'opération forcée de descente en plaine dans les années 1960, fruit de l'action des politiques locales, a été stratégiquement contournée par les Montagnards qui n'ont laissé partir en plaine que les individus dont le rôle dans le déroulement des rites liés à la terre, à la pluie et à la maison était moins important. Tous ceux qui détenaient une fonction rituelle spécifique et indispensable pour assurer la continuité de la maison et du culte ancestral sont restés sur leurs massifs.

On constate donc que les Montagnards manient des facettes ethniques différentes en les associant à des aspects architecturaux particuliers dans des contextes sociaux particuliers. Tantôt, ils choisissent de mettre l'accent sur leur identité ethnique, tantôt ils la réduisent au profit de leur identité montagnarde, et parfois encore, ils suppriment toute référence à la montagne ou à leur ethnie d'origine. Si dans certains cas, ces choix dépendent des avantages économiques et politiques qu'offre le contexte, dans d'autres cas ils s'effectuent en dehors de tout calcul politique et économique. C'est en outre l'interaction avec *l'Autre*, appartenant à une tradition culturelle différente, qui leur permet d'objectiver les différences architecturales existantes en tant que marqueurs identitaires. Tout ceci implique de concevoir l'identité ethnique comme le produit d'un processus social plutôt que d'une culture donnée, faite et refaite plutôt qu'allant de soi, choisie en fonction des circonstances plutôt qu'attribuée par la naissance.

Oesterdiekhoff, Georg W.: Theorie der Magie (Theory of Magic). *Anthropos* 112. 2017/1: 199–221.

Magical beliefs and practices influenced life and mind of every archaic and premodern culture to a rate hardly understandable against the ideas and belief systems prevailing in modern societies. The decline of magic started very early in history and was extremely strong from 1700–1950 in the most advanced nations. Magic still exists in developing nations but declines there too, in comparison to its strong dominance some generations ago. Most scientists assume that magic is a collective representation made by society in order to fulfill certain social requirements or emotional wishes. The author of this article argues that functionalism, sociology, or general psychology cannot explain this phenomenon. Only developmental psychology can explain both the universality of magic right across the premodern world and its decrease and disappearance in the modern world. Children right across cultures strongly think in magical patterns due to their psychological stage, independent from socialization and culture. Modern adolescents surmount magical beliefs in consequence of the rise of the formal operational stage after their tenth year of life. Developmental stages explain therefore both existence and disappearance of magic.

Ethnology has to refer to developmental psychology in order to find the theoretical foundations needed for the future of the discipline.

Hansen, Anne M. and **Pelle Tejsner:** Identifying Challenges and Opportunities for Residents in Upernavik as Oil Companies Are Making a First Entrance into Baffin Bay. *Arctic Anthropology* 53. 2016/1: 84–94.

The oil industry is making its first entrance offshore in Baffin Bay in a time where Inuit residents on the northwest coast of Greenland are struggling to uphold a traditional way of living. The operating oil companies are encouraged by the Government of Greenland to promote a high degree of local content in projects to secure benefits to residents in affected areas. However, a prerequisite to a high degree of local content is local interest to engage in these activities. This article presents findings from recent interviews on these topics with residents (Upernavimiut) in the Upernavik district. It is found that securing a high degree of local content in oil projects in the area requires both strategic investments and legislative adjustment and that a general vision for the area from the central administration could serve as a useful point of departure for social impact assessments by the operating companies.

Greenland is a former Danish colony. A Home Rule Government governed Greenland for 30 years until 2009 when the Greenland Self-Government Act replaced the former Greenland Home Rule Act. Under the Self-Government Act, legislative power lays with Inatsisartut (Greenlandic Parliament), executive power with Naalakkersuisut (Government of Greenland), with judicial power and the courts of law remaining the responsibility of the Kingdom of Denmark. The Government of Greenland holds the right to control and use all mineral resources within its territory, including oil and gas exploitation, and it is entitled to all revenue collected from these activities. Ever since the onset of the modern nation-building project, which began to emerge in the aftermath of the Second World War, the public debate among Kalaallit Inuit about what kind of society to build has been biased towards one of two strands. Where one part of the population subscribes to the way things were done in the past by continuing to invoke the freeze-frame iconography of the sole hunter in his kayak (with all the knowledge ideologies this includes located behind the image) the other half, most often younger generations, are increasingly expressing their dissatisfaction while looking for alternatives to the traditional society. While some express a sense of cultural entrapment, many families along the west coast, both in the bigger towns and smaller villages, nevertheless continuously aim at careful compromises between the old and new ways by creatively fusing life as wage-earners with days of fishing or being out on the land.

Fishing and hunting did not appear to be considered a livelihood by the locals but rather a desired way of life. However, a necessity for changes to take place to secure a continued existence and improved develop-

ment in the settlements was articulated. The representatives expressed a positive attitude towards the oil industry, which they see as a potential facilitator of some of the locally needed changes. It was pointed out that it is presently not possible for the locals to combine work for industry with fisheries and hunting due to the existing licensing system. Based on the study, the authors conclude that securing a high degree of local content in oil projects in the Upernavik District and thereby securing local benefits requires both strategic investments and legislative adjustment. Finally, the authors conclude that if oil is discovered, there will be a significant demand for informed decisions, to achieve a concise sustainable local development.

Beckett, Greg: A Dog's Life: Suffering Humanitarianism in Port-au-Prince, Haiti. *American Anthropologist* 119. 2017/1: 35–45.

On January 12, 2010, a massive earthquake struck Haiti's capital, Port-au-Prince. It was one of the worst disasters in modern history. The quake killed hundreds of thousands of people, displaced over a million and a half more, and destroyed or damaged more than one-third of all houses in Port-au-Prince and much of the city's fragile infrastructure. A few months after the disaster, the author of this article met with the leaders of a small community organization in Bel Air, a densely populated slum in the city's downtown core. Made up of a dozen men and women who lived on a few adjacent streets, the group had taken on the task of distributing aid to residents, managing a camp for displaced persons, and appealing to international aid organizations for supplies and funding.

Yet, some residents feel that the conditions under which such aid is provided actively blocks their ability to live a life they find meaningful. In this article, Beckett explores how some Haitians theorize this humanitarian condition through the figure of the dog, an animal that exemplifies, for Haitians, the deep history of violence, dehumanization, and degradation associated with foreign rule. He then contrasts this with how foreign aid workers invoke the figure of the dog to illustrate their compassionate care for suffering others. Drawing on research among Bel Air residents and foreign aid workers in the years after a devastating earthquake destroyed much of Port-au-Prince, Beckett shows how the figure of the dog is central both to Haitian critiques of humanitarian aid and to the international humanitarian imaginary that responds to forms of suffering it deems cruel.

More importantly, at that time the Bel Air camps were unofficial because a United Nations peacekeeping mission (in the country since 2004) had declared the neighborhood to be a "red zone." As a result of that designation, most aid groups refused to work in the neighborhood or would do so only under armed guard from the UN forces or the Haitian National Police. Consequently, residents in were forced to fend for themselves after the quake, taking on the tasks of searching for survivors, disposing of bodies, building temporary shelters, and even conducting their own needs-assessment and population surveys. One of the residents said in this regard: "I lost my house. We all lost our houses. But now, the real problem is aid. All of these foreigners – why are they here? They come and go. They wave food all around. We sniff at it but we don't get it. They treat us like animals. Haitians are dogs now."

It was a particularly astute criticism of humanitarian aid. According to that resident, aid has turned Haitians into powerless beings dependent on others for their very survival. Dependence on others is not itself a problem, nor is food aid. Indeed, the vast majority of Haitians routinely rely on others for some kind of aid or assistance, especially for food. As Alta Mae Stevens (1995) has shown, sharing food is central to the material and symbolic reproduction of communities and moral persons. Being taken care of and taking care of others are part of what it means to be a responsible, ethical person. It is part of what it means to be human, as Haitians see it. This critique, however, suggests that humanitarian forms of care negate these relations. Instead of reproducing valued and desired social relations of mutual dependence, humanitarianism transforms care into a dehumanizing relationship in which some people are treated not as persons but as dogs. The sense that a dog's life might be the only way to live is captured in an old Kreyol expression: pito me te chen w. The literal translation is "I would rather be your dog," which could be a pithy way of noting just how badly one is being treated. In this usage, a person could use the figure of the dog to note that despite how bad dogs are treated in Haiti, some people have it worse.

Duncan, Whitney L.: Psicoeducación in the Land of Magical Thoughts. *American Ethnologist* 44. 2017/1: 37–51.

At a time of uncertainty and change in Oaxaca, Mexico, mental-health practice dovetails with political-economic projects to reflect and produce tensions around "culture." Promoting mental health is linked to goals for economic development, and notions of culture and modernity are co-constructed in ways that cast culture as a barrier to mental health. "Psychological modernization" efforts therefore seek to flatten cultural difference in the interests of national advancement. Not only do psy-services in Oaxaca provide means of self-understanding and technologies for self-cultivation in the context of modernity, but also they actively seek to produce the psychological conditions for modernity. Yet many professionals attribute Mexico's mental-health problems to the very processes of modernization, development, and globalization that their projects seek to facilitate.

This article suggests the critical importance of anthropological engagement with global mental health. Duncan begins her analysis by recounting a story about a schizophrenic indigenous patient of a psychiatric hospital in Oaxaca; the patient was from the Mixteca tribe. She had delusional thoughts and hallucinations, for which she was taking antipsychotic medications. But

unlike other schizophrenic patients, this woman seemed to be accepted by her family and community, and she could work and function surprisingly well. "It's because of magical thinking (pensamiento mágico), a doctor from that institution said, explaining that the patient had been treated by healers (curanderos) and that both she and her family attributed her illness to witchcraft and other supernatural factors that they did not consider her fault.

Despite official policies promoting "multiculturalism," mental-health practitioners discursively construct culture and mental health as "conceptual opposites." Because they tend to view local culture as incommensurable with globalizing notions of mental health and as a source of resistance to mental-health practice, professionals seek to effect cultural change as part of mental-health promotion and education. Thus, mental-health practice in Oaxaca acts as a "device of meaning production." As such, it not only provides means of self-understanding and technologies for self-cultivation in the context of modernity but also seeks to produce the psychological conditions for modernity.

As multicultural nation-states navigate neoliberal globalization, health practice becomes wrapped up in broader tensions between putatively global, modernizing forces and institutions, on the one hand, and traditional or cultural practices and values, on the other. If the "right" to mental health is conceived of as an economic good and a matter of productivity – rather than a good in and of itself-promoting mental health and providing services can become fundamentally economic enterprises, undertaken to help develop and modernize the nation. While this paradigm can help funnel much-needed resources toward mental-health care, it also runs the risk of generating a "biopolitics of otherness" in which culture is objectified and made a scapegoat for behaviors and practices seen as incompatible with the nation-state's political-economic aims.

The promotion of global mental health could conceivably contribute to "building civil society that strives for human rights and equity for all humanity while preserving the cultural diversity that is the root of creativity," but it risks reproducing "the hierarchies of power and privilege" that gave rise to inequality and injustice to begin with.

Warren, Sara D.: Indigenous in the City. The Politics of Urban Mapuche Identity in Chile. *Ethnic and Racial Studies* 40. 2017/4: 694–712.

In this article, the author analyses how urban Mapuche indigenous organizations in Chile conduct politics, both externally in relation to the state and internally in relation to other Mapuches. The author suggests that the state creates the context for their politics through enacting centuries of policies that put Mapuche identity "under siege." The analysis shows that urban Mapuche organizations respond to this context in three central ways. Some organizations refuse the moniker "urban" and are temporarily urban. Others embrace their urbanity and are adamantly urban. Still others try to overcome the rural-urban divide to become reconciled urban. Each of these strategies deploys ideas of authenticity in different ways, opening possibilities for different kinds of political alliances. The research argues that when the stakes are high for claiming a racial or ethnic identity, choosing which aspects of identity on which to base political demands has profound political consequences.

Specifically, the author argues that indigenous people around the world are increasingly living in cities and making sense of their identities within an urban context. Questions of urban location have always created dissonance for indigenous people. Long considered savages in many parts of the world, becoming urban, monolingual in the dominant colonizing language and literate often signified a transformation to a civilized, non-indigenous person. This powerful colonial trope has been hard for indigenous people to resist, in part because indigeneity is still strongly associated with a connection to land, customs based on this relationship and an exotic otherness. Chile is no exception to assumptions about the relationship between land and indigeneity: because resource extraction and privatization have been central to Chile's economic development model, land and attachment to land is even more precious.

The Chilean state's policies have created a context in which Mapuche identity is under siege along three central lines: the expropriation of land, the capitalization of land-based natural resources and the creation of a national identity as a citizen where ethnic and racial differences are not supposed to matter. These politics both put Mapuche identity "under siege" and raise the stakes for claiming a Mapuche identity and supporting Mapuche political demands. At the same time, this is not a uniform process. There is not a single, clear way forward for Mapuche organizations, as there are spaces and places in which the state supports certain forms of Mapuche identity. The political context, however, means that the decisions urban Mapuche organizations make about how to interact with other Mapuches and how to interact with the state can have grave consequences: they can set organizations up for state support for cultural activities or for state persecution as terrorists.

If the Chilean state has created a political context in which Mapuche identity is under siege because of expropriation of land, capitalization of land, and a notion of citizenship that erases differences, then there are few if any ways for Mapuche people, and especially those in urban areas, to engage in politics that is free from deep tensions. To work with or accept funding from the state – and even, in some cases, to desire to benefit from the state's capitalist policies – invites accusations of inauthenticity from other Mapuches. Authenticity and inauthenticity become tools wielded by Mapuche organizations, used to promote themselves and invalidate others. At the same time, this process is also about the contentious nature of citizenship and the uneven ways that citizenship can be enacted by citizens.

Smith, Bianca J., and **M. Woodward:** Magico-spiritual Power, Female Sexuality, and Ritual Sex in Muslim Java: Unveiling the *Kesekten* of Magical Women. *The Australian Journal of Anthropology* 27. 2016/3: 317–332.

This article argues that in segments of Javanese Muslim society concepts of magico-spiritual power (*kesekten*; *kesaktian*) are linked with sexuality, especially female sexuality, indicating that understandings about sexuality and spiritual power can inform each other in situated contexts. In this understanding, men seek to capture and contain female sexuality to enhance their spiritual power, while women capture spiritual power to enhance their sexuality, and sexual intercourse is a source of spiritual power of men and women. The desire to engage "magical women" through sexual acts is suggestive of Tantric discourses about male and female union from which spiritual power can be achieved. While Tantric principles may loosely inform such acts, they are also rooted in ideas and practices for acquiring *kesekten* that are considered transgressive, and therefore sources of magical power in Muslim societies.

The Muslim containment of female sexuality is necessary to guard women from the exploits of men who may seek it as a way of obtaining *kesekten*. This suggests that women, female spiritual beings and female sexuality, and sexuality in general, remain possible sources of spiritual power in Muslim Java and, paradoxically, that transgression of Sharia sexual norms can be both sign and a source of spiritual power.

Hiền, Nguyễn Thị: Cultural Adaptation, Tradition, and Identity of Diasporic Vietnamese People. A Case Study in Silicon Valley, California, USA. *Asian Ethnology* 75. 2016/2: 441–459.

This research note examines cultural identity, adaptation, and cultural preservation among diasporic Vietnamese living in Silicon Valley, California. It emphasizes the fluid and changeable nature of cultural identity and explores, how attitudes toward the change and preservation of traditional culture are shaped, in part, by variations in the experience of U.S. Vietnamese. While they are trying to adapt to American culture they are also finding ways to preserve their own cultural identity. Such cultural preservation is possible, because Vietnamese are flexible, adaptable, and creative. They often say there is something to learn from both cultures.

Hiền explores in his research generational differences in cultural identity and traditional culture. Whereas many elder Vietnamese have tried to keep traditions alive, the younger generations have greater exposure to peoples of other ethnicities and are less likely to engage in cultural preservation. This sometimes results in individuals having an unclear sense of identity and the feeling of being caught between two cultures. The author emphasizes, that change is an important feature of immigration and resettlement, but cultural preservation is also significant.

Remme, Jon Henrik Ziegler: The Dynamics of *Lennawa*: Exchange, Sharing, and Sensorial Techniques for Managing Life Substances in Ifugao. *Asiatische Studien – Études asiatiques* 71. 2017/1: 327–351.

For the Ifugao of Northern Luzon, the Philippines, life, health, and well-being depend on the containment of the life force called *lennawa* within the body. The life sustaining *lennawa*-body relation is, however, inherently unstable. Hence, there is a need to engage in practices that sustain the *lennawa*-body relation. While, as also previous studies have shown, exchange and sharing are ways in which this is achieved, Remme argues that the containment of the life force within and its eventual release from the body depend on the sensorially enacted relations with other humans and spirits. The author describes how the Ifugao use olfactory, auditory and tactile techniques to manage relations with other humans and spirits and how performing these sensorial techniques properly stabilizes the *lennawa*-body relation. When this relation is weakened, the Ifugao engage elaborate therapeutic rituals, the purpose of which was to retrieve the *lennawa* and ensure that it was rejoined with the body. The rituals took the form of exchange of *lennawa* between humans and spirits, and this exchange too was brought about by various multi-sensorial means. In sum, the article discusses how Ifugao techniques of containing life must be understood within a framework that acknowledges the sensorial enactment of relations.

Exchanging, sharing, and sensorial ways of relating with nonhuman beings, God included, remain important, when people convert to Christianity, although the relational effects of these practices with spirit and sensory perceptions of them change. Indeed, the main purpose of Christian rituals (prayer meetings and services) is to enact relations with God and engender a sensorial perception of God's presence. Conversion requires thus not only realignment of one's exchange relations, but also necessitates a retuning of the senses. The new orientation in world that they were seeking requires establishing and maintaining a new sensorial habitus.

Gewa Tiala, Lukas: Mission as Crossing Borders: Challenges and Opportunities for Mission in Papua New Guinea. *Catalyst* 46. 2016/2: 123–133.

Papua New Guinea (PNG) belongs to the Melanesian region and is the biggest nation in the Pacific area. It is classified under the human race category of Melanesia, which designates a group of people based on their physical appearance, namely, "dark skinned and tightly curled hair." PNG is also one of the heterogeneous countries in the world, with more than 7 million people, composed of almost 1,000 tribes and speaking some 852 languages. It is, therefore, a country linguistically and culturally quite diverse. There are five major ethnic groups: Melanesian, Papuan, Negrito, Micronesian, and Polynesian. It has been inhabited since at least 50,000 years ago.

PNG is divided into 4 regions and 22 provinces, of which one province has a special status, namely, the autonomous region of Bougainville. It became independent on 16 September 1975 and follows a constitutional parliamentary democratic system. Politics is heavily influenced by mal-administration and bureaucracy. This is fomented by tribalism, regionalism, and nepotism (*Wantok Sistem*), which lead to widespread corruption in the country. Economically, PNG should be a rich country due to the accessibility of rich mineral resources, plentiful forests, and bountiful tropical waters. However, in fact, the country has not developed due to the lack of political will, mal-administration, massive corruption, and poor infrastructure. PNG is ranked 75th globally and the first in the Pacific region in terms of poverty.

Globalization in PNG context challenges the mission of the Church in positive ways. For instance, social networks and communications have developed, space has been compressed through migration and urbanization, the horizon of life and thought has enlarged. On the other side, globalization has led to some negative consequences as the fact that the poor have become poorer and the rich richer, that the change of lifestyle has resulted in the loss of traditional cultural values, and that the environmental destruction increased dramatically.

The reality of new social borders, brought about by globalization, offers the Church the opportunity to undertake mission in terms of *mission inter gentes*. That implies two things: first, that PNG is no longer only a "mission-receiving" but also a "mission-sending" country; secondly, that mission no longer entails only going abroad to do mission but also staying to do mission at home, since the *gentes* are no longer only those who are "outside" but are now also "inside".

The new cultural borders arising from migration and urbanization invite the Church to take seriously the process not only of inculturation but of "interculturation". Interculturation stresses the essential mutuality of the cultural interaction process, and aims at neither the assimilation nor the ghettoization of different people or cultures. The Church is challenged to find ways for greater engagement and interrelation among the different cultural groups and to use intercultural hermeneutics to facilitate the interpretation of different cultures to one another in order to communicate the Gospel in a fitting way.

The reality of religious borders, resulting from the presence of non-Christians, protestant and roman-catholic Christians, and the resulting phenomenon of religious pluralism, indicate the need for a dialogue among the religions in PNG. Dialogue in its four dimensions – life, action, theological thought, and religious experience – should be encouraged and practiced. Indeed, genuine dialogue is a mode of collaborating and working together for the good of all, that is, for the sake of achieving human and not just religious ends.

Four elements may be said to characterize the spirituality of Mission as Crossing Borders: (1) Silence, which leads to contemplation and listening, listening to God who gives meaning to one's existence in the world; (2) Presence, which leads to collaboration and dialogue going beyond mere physical accessibility; (3) Kenosis, which leads to humility and lowliness. The element invites the missionaries to empty themselves of power and superiority; (4) Reconciliation, which leads to harmony and peace, learning to retrieve the memory of violence, entering into solidarity with those suffering, and constructing a new society with optimism and hope.

Kucinskas, Jaime, and **Tamara van der Does:** Gender Ideals in Turbulent Times: An Examination of Insecurity, Islam, and Muslim Men's Gender Attitudes during the Arab Spring. *Comparative Sociology* 16. 2017: 340–368.

Over the past 25 years, scholars have developed a considerable body of research on hegemonic masculinity in the West. In a patriarchal society, hegemonic masculinity legitimizes the dominant position of men and the subordination of women. States and other institutions often create and control ideals of hegemonic masculinity.

Masculinity is a precarious, anxiety-ridden, dramaturgical performance for men, which requires continual social validation. Because men with less resources or power are subject to the same hegemonic norms as others, failure to live up to masculine ideals can induce stress and anxiety. This can lead men to react by exercising hyper-masculinity as a means of overcompensating for their perceived lack of power. In reaction to masculinity threat, they may exhibit extreme, aggressive displays of masculinity, which degrade women and homosexuals. Men supported by female breadwinners may react by retaining patriarchal gender norms and by doing less housework. Unemployed men are also more likely to perpetrate domestic violence and harassment than others.

Many social currents influence gender ideology in predominantly Muslim countries. Though active feminist movements and some improvements in legal rights and education for women have occurred in the last several decades, it is still known for having a high degree of gender inequality internationally. Gender inequality results from a convergence of state structure and influence, patriarchal Arab culture, and Islamist movements' gender ideology.

In many predominantly Muslim nations, gender is inherently political. Patriarchal culture, symbolized by the gendered segmentation of public space, fewer rights, and increased risks for women, is upheld by many states and Islamist movements within the region as an intrinsic part of post-colonial national and religious identity. In some countries, such as Algeria, Iran, and Saudi Arabia, Islamic identity has been used as a basis for collective political identity that unifies citizens under the state's rule, especially during times of civil unrest. The state's ability to maintain Islamic culture legitimizes their authority to rule as a protector of Islam. As a result, notable disparities between men and women's rights, their involvement in politics, labor force participation, and education continue to exist.

The relationship between religiosity and gender ideology is far more complicated by country than when looking at the pooled sample. In examining the effects of most facets of Islam on men's gender ideology, difference across countries, rather than similarity, is most striking. There is some support for the expectation that religious men would have greater support for patriarchal gender ideology. Some facets of Islam in certain contexts, such as Egyptian men's self-identified religiosity, Yemeni men's self-professed frequent reading of the Quran, and Algerians men's reported daily prayer, are tied to greater patriarchal attitudes. Yet, in Yemen, self-identified religious men are more gender egalitarian. In Egypt, men who weekly read the Quran are less likely to have patriarchal gender attitudes than others.

The only consistent result by country is the positive effect of political Islam on patriarchal gender ideology. Across all countries, men's beliefs that Islam should influence politics and governance are associated with attitudes that are more patriarchal. This findings points to the importance of not only accounting for standard measures of religious belonging, belief and behavior, but also for the influence of politically-infused religious beliefs.

In examining the relationship between insecurity, Islam, and patriarchal gender ideology during a period of heightened social, political, and economic unrest during the 2011 Arab Spring, shows that the most consistent predictor of men's patriarchal gender ideology is political Islam. Aside of the influence of political Islam, relationships between insecurity (economic, safety, and political), Islamic belonging and behavior, and gender ideology vary among Muslim men by country in the Middle East and North Africa.

Vanhaute, Eric: Making Sense of the Great Divergence. The Limits and Challenges of World History. *Comparativ* 26. 2016/3: 101–118.

The article discusses the influence of the Great Divergence Debate on researches of world history, especially considering the potentials and limits of sharpening the global perspectives in the social sciences. World history took a different course after 1750. Great Britain and other industrializing nations made the successful transition from an organic to a mineral-based, fossil-fuel economy, releasing the Prometheus of technology-based and capital-intensive growth. This pushed their productive and military strength to unprecedented heights, resulting in an unparalleled, worldwide economic and geopolitical dominance around 1900. This process has been coined in different iconic terms, including the "Rise of the West", the "European Miracle", and the "Great Difference". Since the late twentieth century, the economic and geopolitical dominance of Europe or the "West" seems much less self-evident. The subsequent economic growth-spurts of Japan, the Asian tigers and China, combined with the latter's growing geopolitical importance, begs the question of whether we are witnessing "The Rise of East Asia" and to what extent this rise also implies the "Descent of the West". Perhaps it points to a "Great Convergence", a catch-up process in economic and political development between the two sides of the Eurasian landmass, or between The West and the Rest.

Three models of explanation can be discerned. The first, and clearly the longstanding tradition, has a distinctly Eurocentric character. It chiefly evaluates the rise of Europe as a largely autonomous process, a result of internal changes. Secondly, since the 1990s, a new school points to Asia's age-old predominance and recognizes many similarities between Western and Eastern societies until the nineteenth century. The explanation for the divergence is a non-predestined and even accidental concurrence of circumstances. A third tradition distances itself both from the classic Eurocentric and the Asia-centric explanations. It departs from an increased interaction between the West and the East, from which European countries were able to gain the most benefits after 1500. Thanks to several comparative advantages, this increased interconnection enabled them to strengthen their position in the area of trade, knowledge, and state power.

A global perspective is, by definition, highly ambitious; it interrogates processes of "world-making", of social change, in a broad time-space context. It compares, it connects, it incorporates, it systemizes. Global and World History deconstruct world-making processes and construct new world-making narratives. That is why the global perspective is inclusive. It includes outer worlds and outer times in our world; it includes "us" in our narrative.