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Review of Books

(by Ivan Lobo and Othmar Gächter)

Jindra, Michael, and Joël Noret (eds.): *Funerals in Africa. Explorations of a Social Phenomenon*. New York: Berghahn Books, 2011. 232 pp. ISBN 978-0-85745-205-4. (hbk)

Across Africa, funerals and events remembering the dead have become larger and even more numerous over the years. Whereas in the West death is normally a private and family affair, in Africa funerals are often the central life cycle event, unparalleled in cost and importance, for which families harness vast amounts of resources to host lavish events for multitudes of people with ramifications well beyond the event. Though officials may try to regulate them, the popularity of these events often makes such efforts fruitless, and the elites themselves spend tremendously on funerals.

This volume brings together scholars who have conducted research on funerary events across sub-Saharan Africa. The contributions offer a detailed understanding of the broad changes and underlying causes in African societies over the years, such as changes in religious beliefs, social structure, urbanization, technological changes, and health.

Traoré, Saratta: *Femmes bwaba du Burkina Faso. Les contraintes sociales*. Paris: L'Harmattan, 2010. 207 pp. ISBN 978-2-296-11074-8. (pbk)

Cet ouvrage expose les contraintes sociales dans lesquelles les femmes bwaba sont enserrées et les marges de liberté qu'elles acquièrent. Comment devient-on femme et acteur consentant de contraintes sociales? Le livre signale la fragilisation des femmes dans les nouveaux couples, l'extension de la polygamie comme option "économique" aux dépens d'investissements en matériels. Une large part de l'analyse est consacrée aux difficiles relations entre coépouses, même si, dans certains ménages polygames, la situation peut être harmonieuse.

Rupp, Stephanie: *Forests of Belonging. Identities, Ethnicities, and Stereotypes in the Congo River Basin*. Seattle: University of Washington Press, 2011. 306 pp. ISBN 978-0-295-99106-1. (pbk)

"Forests of Belonging" examines the history and ongoing transformation of ethnic and social relationships among four distinct communities – Bangando, Baka, Bakwéle, and Mbomam – in the Lobéké forest region of south-eastern Cameroon. Researchers and practitioners alike typically view these groups as distinct, and divide them into the opposed categories "hunter-gatherer" and "farmer," or "pygmy" and "villager." But far from conforming to simplified, dichotomous classifications, these diverse communities engage in manifold social, ecological, and political relationships, and identify self and other in multiple and shifting ways.

Basing her analysis on more than two years of ethnographic field research, Stephanie Rupp focuses on the Bangando community, a group that has been targeted, and sometimes vilified, by development, conservation, and missionary activities, but about whom little is known. Through rich descriptive detail, she illustrates the complexity of social ties among groups and individuals, and their connections with the natural world. Rupp demonstrates that social and ethnoecological relations in equatorial African forests are nuanced, contested, and shifting, and that the intricacy of these links must be considered in the design and implementation of aid policies and strategies for conservation and development.

Behrend, Heike: *Resurrecting Cannibals. The Catholic Church, Witch-Hunts, and the Production of Pagans in Western Uganda*. Woodbridge: Currey, 2011. 224 pp. ISBN: 9781847010391. (hbk)

This book explores cannibalism, food, eating and being eaten in its many variations. It deals with people who feel

threatened by cannibals, churches who combat cannibals and anthropologists who find themselves suspected of being cannibals. It describes how different African and European images of the cannibal intersected and influenced each other in Tooro, Western Uganda, where the figure of the resurrecting cannibal draws on both pre-Christian ideas and church dogma of the bodily resurrection and the ritual of Holy Communion.

In Tooro cannibals are witches: they bewitch people so that they die only to be resurrected and eaten. This is how they were perceived in the 1990s when a lay movement of the Catholic Church, the Uganda Martyrs Guild (UMG), organized witch-hunts to cleanse the country. The UMG was responding to an extended crisis: growing poverty, the retreat and corruption of the local government, a guerrilla war, a high death rate through AIDS, accompanied by an upsurge of occult forces in the form of cannibal witches. By trying to deal, explain, and “heal” the situation of “internal terror,” the UMG reinforced the perception of the reality of witches and cannibals while at the same time containing violence and regaining power for the Catholic Church in competition for “lost souls” with other Pentecostal churches and movements.

This volume includes the DVD of a video film by Armin Linke and Heike Behrend showing a “crusade” to identify and cleanse witches and cannibals organized by the Uganda Martyrs Guild in the rural area of Kyamiaga in 2002. With a heightened awareness and reflective use of the medium, UMG members created a domesticated version of their crusade for Western (and local) consumption as part of a “shared ethnography.”

Wilkens, Katharina: *Holy Water and Evil Spirits. Religious Healing in East Africa.* Berlin: Lit Verlag, 2011. 289 pp. ISBN 978-3-643-11179-1. (pbk)

In Tanzania, the Marian Faith Healing Ministry offers Catholic healing rituals under the patronage of the Virgin Mary. Exorcism and a special water service are central to the healing process. People bring physical, spiritual, and social afflictions before the group’s leader, Felicien Nkwera. Combining the perspectives of the study of religions and medical anthropology, the author analyzes Nkwera’s pastoral texts and the personal healing narratives of the members. Thus, a complex image of the healing process is created and framed within its Tanzanian interreligious context and its global conservative Catholic context.

Hodgson, Dorothy L.: *Being Maasai, Becoming Indigenous. Postcolonial Politics in a Neoliberal World.* Bloomington: Indiana University Press, 2011. 266 pp. ISBN 978-0-253-22305-0. (pbk)

What happens to marginalized groups from Africa when they ally with the indigenous peoples’ movement? Who claims to be indigenous and why? Dorothy L. Hodgson explores how indigenous identity, both in concept and in practice, plays out in the context of economic liberalization, transnational capitalism, state restructuring, and

political democratization. Hodgson brings her long experience with Maasai to her understanding of the shifting contours of their contemporary struggles for recognition, representation, rights, and resources. “Being Maasai, Becoming Indigenous” is a deep and sensitive reflection on the possibilities and limits of transnational advocacy and the dilemmas of political action, civil society, and change in Maasai communities.

Crapanzano, Vincent: *The Harkis. The Wound That Never Heals.* Chicago: The University of Chicago Press, 2011. 240 pp. ISBN: 978-0-226-11876-5. (hbk)

In this haunting chronicle of betrayal and abandonment, ostracism and exile, racism and humiliation, Vincent Crapanzano examines the story of the Harkis, the quarter of a million Algerian auxiliary troops who fought for the French in Algeria’s war of independence. After tens of thousands of Harkis were massacred by other Algerians at the end of the war, the survivors fled to France where they were placed in camps, some for as long as sixteen years. Condemned as traitors by other Algerians and scorned by the French, the Harkis became a population apart, and their children still suffer from their parents’ wounds. Many have become activists, lobbying for recognition of their parents’ sacrifices, compensation, and an apology.

More than just a retelling of a people’s grim past and troubling present, “The Harkis” is a resonant reflection on how children bear responsibility for the choices their parents make, how personal identity is shaped by the impersonal forces of history, and how violence insinuates itself into every facet of human life.

Carter, Donald Martin: *Navigating the African Diaspora. The Anthropology of Invisibility.* Minneapolis: University of Minnesota Press, 2010. 363 pp. ISBN 978-0-8166-4778-1. (pbk)

Investigating how the fraught political economy of migration impacts people around the world, Donald Martin Carter raises important issues about contemporary African diasporic movements. Developing the notion of the anthropology of invisibility, he explores the trope of navigation in social theory intent on understanding the lived experiences of transnational migrants.

Carter examines invisibility in its various forms, from social rejection and residential segregation to war memorials and the inability of some groups to represent themselves through popular culture, scholarship, or art. The pervasiveness of invisibility is not limited to symbolic actions, Carter shows, but may have dramatic and at times catastrophic consequences for people subjected to its force.

The geographic span of his analysis is global, encompassing Senegalese Muslims in Italy and the United States and concluding with practical questions about the future of European societies. Carter also considers both contemporary and historical constellations of displacement, from Darfuriian refugees to French West African colonial soldiers. Whether focusing on historical photographs, television, print media, and graffiti scrawled

across urban walls or identifying the critique of colonialism implicit in African films and literature, Carter reveals a protean and peopled world in motion.

Califano, Mario, Eduardo Crivelli y Juan A. Gonzalo (eds): *Las Religiones de la Argentina Aborigen*. Buenos Aires: CIAFIC, 2010. 327 pp. 978-950-9010-56-7. (pbk)

El propósito de esta obra es presentar sucintamente los rasgos principales de las religiones aborígenes del territorio argentino. Los autores han evitado los tecnicismos y aclarado las expresiones no corrientes. En lo demás, han tenido plena libertad para seleccionar los enfoques que juzgaron más adecuados y para expresarse según su propio estilo. Cada capítulo va acompañado por una bibliografía que permitirá al lector interesado ampliar las lecturas.

Corr, Rachel: *Ritual and Remembrance in the Ecuadorian Andes*. Tucson: The University of Arizona Press, 2010. 185 pp. ISBN 978-0-8165-2830-1. (hbk)

Not every world culture that has battled colonization has suffered or died. In the Ecuadorian Andean parish of Salasaca, the indigenous culture has stayed true to itself and its surroundings for centuries while adapting to each new situation. Today, indigenous Salasacans continue to devote a large part of their lives to their distinctive practices – both community rituals and individual behaviors – while living side by side with white-mestizo culture.

Rachel Corr provides a knowledgeable account of the Salasacan religion and rituals and their respective histories. Based on eighteen years of fieldwork in Salasaca, as well as extensive research in Church archives – including never-before-published documents – Corr's book illuminates how Salasacan culture adapted to Catholic traditions and recentered, reinterpreted, and even reshaped them to serve similarly motivated Salasacan practices, demonstrating the link between formal and folk Catholicism and pre-Columbian beliefs and practices. Corr also explores the intense connection between the local Salasacan rituals and the mountain landscapes around them, from peak to valley.

“Ritual and Remembrance in the Ecuadorian Andes” is, in its portrayal of Salasacan religious culture, both thorough and all-encompassing. Sections of the book cover everything from death rituals to stories about Amazonia as Salasacans interacted with outsiders – conquistadors and camera-toting tourists alike. Corr also investigates the role of shamanism in modern Salasacan culture, including shamanic powers and mountain spirits, and the use of reshaped, Andeanized Catholicism to sustain collective memory.

Kradolfer, Sabine: *Quand la parenté impose, le don dispose. Organisation sociale, don et identité dans les communautés mapuche de la province de Neuquén (Argentine)*. Bern: Peter Lang, 2011. 328 pp. ISBN 978-3-03911-256-2. (pbk)

Les Mapuche sont connus pour leur longue et forte résistance qui s'exprime encore aujourd'hui face aux états

argentin et chilien. Ce livre propose une analyse des relations sociales au sein des communautés qui fonctionnent comme la référence par excellence de la société mapuche, alors même qu'une grande partie de sa population vit en zone urbaine. Les communautés sont cependant difficiles à identifier au premier abord, à la fois en raison de la dispersion de leur habitat, car rien dans leur organisation spatiale ne suggère la présence de localités, mais aussi parce que les structures politiques semblent complètement désarticulées et que le pouvoir est éclaté au sein des petites unités que sont les groupes domestiques.

S'inspirant de la théorie du don de Marcel Mauss, l'auteure montre que le lien social communautaire repose sur des entrelacs d'échanges réciproques de biens et de services à tous les niveaux de l'organisation sociale faisant de ces échanges des marqueurs identitaires aussi pertinents et déterminants que la langue, la religion ou le territoire.

Price, Charles: *Becoming Rasta. Origins of Rastafari Identity in Jamaica*. New York: New York University Press, 2009. 267 pp. ISBN 978-0-8147-6747-4. (pbk)

So much has been written about the Rastafari, yet we know so little about why and how people join the Rastafari movement. Although popular understandings evoke images of dreadlocks, reggae, and marijuana, Rastafarians were persecuted in their country, becoming a people seeking social justice. Yet new adherents continued to convert to Rastafari despite facing adverse reactions from their fellow citizens and from their British rulers.

Charles Price draws on in-depth interviews to reveal the personal experiences of those who adopted the religion in the 1950s to 1970s, one generation past the movement's emergence. By talking with these Rastafari elders, he seeks to understand why and how Jamaicans became Rastafari in spite of rampant discrimination, and what sustains them in their faith and identity. Utilizing new conceptual frameworks, Price explores the identity development of Rastafari, demonstrating how shifts in the movement's identity – from social pariah to exemplar of blackness – have led some of the elder Rastafari to adopt, embrace, and internalize Rastafari and blackness as central to their concept of self.

Liebmann, Matthew, and Melissa S. Murphy (eds.): *Enduring Conquests. Rethinking the Archaeology of Resistance to Spanish Colonialism in the Americas*. Santa Fe: School for Advanced Research Press, 2011. 325 pp. ISBN 978-1-934691-41-0. (pbk)

“Enduring Conquests” presents new interpretations of Native American experiences under Spanish colonialism and challenges the reader to reexamine long-standing assumptions about the Spanish conquests of the Americas. The contributors to this volume reject the grand narrative that views this era as a clash of civilizations a narrative produced centuries after the fact to construct more comprehensive and complex social histories of Native American life after 1492 by employing the perspective of archaeology and focusing explicitly on the native side of the colonial equation.

Linda S. Cordell: Spanish colonial institutions of church and state, often simplistically represented in historic literature as either glorious or exceptionally cruel, were variously resisted or accepted but always endured by subaltern peoples who were themselves racially and culturally diverse. This volume brings a critical archaeological perspective to the material record of reactions and resistance of colonial subjects. While resistance to Spanish conquests and Spanish colonial policy is a starting point, interpreting resistance constitutes a problem the contributors investigate. The engaging and richly textured case studies are written by leaders in the field. Drawn from North, Central, and South America, they facilitate comparison and offer insights into the complex behaviors and beliefs that were basic to Spanish colonial experiences and that continue to resonate in twenty-first century hemispheric political dynamics.

Otero, Solimar: *Afro-Cuban Diasporas in the Atlantic World.* Rochester: University of Rochester Press, 2010. 247 pp. ISBN: 978-1-58046-326-3. (hbk)

“Afro-Cuban Diasporas in the Atlantic World” explores how Yoruba and Afro-Cuban communities moved across the Atlantic between the Americas and Africa in successive waves in the nineteenth century. In Havana, Yoruba slaves from Lagos banded together to buy their freedom and sail home to Nigeria. Once in Lagos, this Cuban repatriate community became known as the Aguda. This community built their own neighborhood that celebrated their Afrolatino heritage. For these Yoruba and Afro-Cuban diasporic populations, nostalgic constructions of family and community play the role of narrating and locating a longed-for home. By providing a link between the workings of nostalgia and the construction of home, this volume re-theorizes cultural imaginaries as a source for diasporic community reinvention. Through ethnographic fieldwork and research in folkloristics, Otero reveals that the Aguda identify strongly with their Afro-Cuban roots in contemporary times. Their fluid identity moves from Yoruba to Cuban, and back again, in a manner that illustrates the truly cyclical nature of transnational Atlantic community affiliation.

Loren, Diana DiPaolo: *The Archaeology of Clothing and Bodily Adornment in Colonial America.* Gainesville: University Press of Florida, 2011. 122 pp. ISBN 978-0-8130-3803-2. (pbk)

Dress has always been a social medium. Color, fabric, and fit of clothing, along with adornments, posture, and manners, convey information on personal status, occupation, religious beliefs, and even sexual preferences. Clothing and adornment are therefore important not only for their utility but also in their expressive properties and the ability of the wearer to manipulate those properties. Diana DiPaolo Loren investigates some ways in which colonial peoples chose to express their bodies and identities through clothing and adornment. She examines strategies of combining local-made and imported goods not simply to emulate European elites, but instead to create a lan-

guage of new appearance by which to communicate in an often contentious colonial world. Through the lens of historical archaeology Loren highlights the active manipulation of the material culture of clothing and adornment by people in English, Dutch, French, and Spanish colonies, demonstrating that within Northern American dressing traditions, clothing and identity are inextricably linked.

Zambrana, Ruth Enid: *Latinos in American Society. Families and Communities in Transition.* Ithaca: Cornell University Press, 2011. 292 pp. ISBN 978-0-8014-7657-0. (pbk)

It is well known that Latinos in the United States bear a disproportionate burden of low educational attainment, high residential segregation, and low visibility in the national political landscape. In “Latinos in American Society,” Ruth Zambrana brings together the latest research on Latinos in the United States to demonstrate how national origin, age, gender, socioeconomic status, and education affect the well-being of families and individuals. By mapping out how these factors result in economic, social, and political disadvantage, Zambrana challenges the widespread negative perceptions of Latinos in America and the single story of Latinos in the United States as a monolithic group.

Synthesizing an increasingly substantial body of social science research – much of it emerging from the interdisciplinary fields of Chicano studies, U.S. Latino studies, critical race studies, and family studies – the author adopts an intersectional “social inequality lens” as a means for understanding the broader sociopolitical dynamics of the Latino family, considering ethnic subgroup diversity, community context, institutional practices, and their intersections with family processes and well-being. Zambrana demonstrates the value of this approach for capturing the contemporary complexity of and transitions within diverse U.S. Latino families and communities. This book offers a most up-to-date portrait we have of Latinos in America today.

Lagerwey, John: *China. A Religious State.* Aberdeen: Hong Kong University Press, 2010. 237 pp. ISBN 978-988-8028-04-7. (pbk)

Over the last 40 years, our vision of Chinese culture and history has been transformed by the discovery of the role of religion in Chinese state-making and in local society. The Daoist religion, in particular, long despised as “superstitious,” has recovered its place as “the native higher religion.” But while the Chinese state tried from the fifth century on to construct an orthodoxy based on Confucianism, Daoism, and Buddhism, local society everywhere carved out for itself its own geomantically defined space and organized itself around local festivals in honor of gods of its own choosing – gods who were often invented and then represented by illiterate mediums. Looking at China from the point of view of elite or popular culture, therefore, produces very different results.

John Lagerwey has done extensive fieldwork on local society and its festivals. This book represents a first attempt to use this new research to integrate top-down and bottom-up views of Chinese society, culture, and history.

Kollár, Miroslav: *Ein Leben im Konflikt*. P. Franz Xaver Biallas SVD (1878–1936). *Chinamissionar und Sinologe im Licht seiner Korrespondenz*. Nettetal: Steyler Verlag, 2011. 910 pp. ISBN 978-3-8050-0579-1. (hbk)

Anhand seiner bisher unveröffentlichten Korrespondenz sowie anderer Materialien und Briefe über P. Biallas zeichnet die vorliegende Studie den wechselvollen Lebensweg dieses ersten akademisch ausgebildeten Sinologen der Steyler Missionsgesellschaft nach. Ein Schwerpunkt liegt dabei auf der Darstellung des komplexen Spannungsfeldes von Wissenschaft und Missionstätigkeit, von persönlichen und äußeren Ansprüchen, das häufig zu Konflikten in Biallas' Leben führte. Außerdem wird sein wissenschaftliches Werk als Beitrag der SDV zur Sinologie gewürdigt.

Die Dokumentation im zweiten Teil der Arbeit enthält ca. 300 transkribierte und annotierte Briefe von und an P. Biallas sowie weitere relevante Dokumente zu seinem Leben. Sie wird durch einen umfangreichen Anhang erschlossen, der Biogramme zu den wichtigsten in der Korrespondenz vorkommenden Personen, zahlreiche Fotografien zu Biallas' Biographie sowie Glossare der chinesischen Orts- und Personennamen umfasst.

Diese Studie bildet einen Baustein in der Erforschung der weniger bekannten Seiten der Steyler China-Mission, insbesondere thematisiert sie die Rolle der wissenschaftlichen Beschäftigung mit China im damaligen Missionskonzept.

Fjelstad, Karen, and Nguyen Thi Hien: *Spirits without Borders*. *Vietnamese Spirit Mediums in a Transnational Age*. New York: Palgrave Macmillan, 2011. 219 pp. ISBN 978-0-230-11493-7. (hbk)

“Spirits without Borders” is an ethnographic study of the transnational and multicultural expansion of Vietnam's Mother Goddess Religion and its spirit possession ritual. The work explores how and why the ritual spread from Vietnam to the USA and back again, the impact of ritual transnationalism in both countries, and the current spread of the ritual to non-Vietnamese in the USA.

Hertzog, Esther: *Patrons of Women*. *Literacy Projects and Gender Development in Rural Nepal*. New York: Berghahn Books, 2011. 259 pp. ISBN 978-1-84545-768-6. (hbk)

Assuming that women's empowerment would accelerate the pace of social change in rural Nepal, the World Bank urged the Nepali government to undertake a “Gender Activities Project” within an ongoing long-term water-engineering scheme. The author, an anthropologist specializing in bureaucratic organizations and gender studies, was hired to monitor the project. Analyzing her own experience as a practicing “development expert,” she de-

monstrates that the professed goal of “women's empowerment” is a pretext for promoting economic organizational goals and the interests of local elites. She shows how a project intended to benefit women, through teaching them literary and agricultural skills, fails to provide them with any of the promised resources. Going beyond the conventional analysis that positions aid givers vis-à-vis powerless victimized recipients, she draws attention to the complexity of the process and the active role played by the Nepalese rural women who pursue their own interests and aspirations within this unequal world. The book makes an important contribution to the growing critique of “development” projects and of women's development projects in particular.

Hastrup, Frida: *Weathering the World*. *Recovery in the Wake of the Tsunami in a Tamil Fishing Village*. New York: Berghahn Books, 2011. 150 pp. ISBN 978-0-85745-199-6. (hbk)

The Asian tsunami in December 2004 severely affected people in coastal regions all around the Indian Ocean. This book provides an in-depth ethnography of the disaster and its effects on a fishing village in Tamil Nadu, India. The author explores how the villagers have lived with the tsunami in the years succeeding it and actively worked to gradually regain a sense of certainty and confidence in their environment in the face of disempowering disaster. What appears is a remarkable local recovery process in which the survivors have interwoven the tsunami and the everyday in a series of subtle practices and theorizations, resulting in a complex and continuous recreation of village life. By showing the composite nature of the tsunami as an event, the book adds new theoretical insight into the anthropology of natural disaster and recovery.

Dove, Michael R., Percy E. Sajise, and Amity A. Doolittle (eds): *Beyond the Sacred Forest*. *Complicating Conservation in Southeast Asia*. Durham: Duke University Press, 2011. 373 pp. ISBN 978-0-8223-4796-5. (pbk)

Reflecting new thinking about conservation in Southeast Asia, “Beyond the Sacred Forest” is the product of a unique collaboration involving ethnographic research in Indonesia, Malaysia, and the Philippines. Scholars from those countries and the United States rethink the translation of environmental concepts between East and West, particularly ideas of nature and culture; what conservation might mean; and how conservation policy is applied and transformed in the everyday landscapes of Southeast Asia. As this collection of essays demonstrates, the researchers focus more on folk, community, and vernacular conservation discourses than on those of institutions and the state. Thick with ethnographic detail, their essays provide powerful examples of why social, political, historical, and economic factors are central to the success or failure of conservation initiatives. Natural resource managers and policy makers who accept and work with these factors are likely to enjoy greater and more enduring success than those who simply seek to remove the influence and impact of humans from the landscape. As many of the

essays suggest, this requires the ability to manage contradictions, to relinquish orthodox ideas of what conservation looks like, and to practice continuously adaptive management techniques. It requires practitioners who are deeply reflexive and able to focus less on short-term goals and more on long-term engagement with the relationships between people and nature.

Neonbasu, Gregor: *We Seek Our Roots. Oral Tradition in Biboki, West Timor.* Fribourg: Academic Press Fribourg Switzerland, 2011. 385 pp. ISBN 978-3-7278-1700-7. (pbk)

This book describes the pattern of the daily life of the people of Biboki in West Timor – Eastern Indonesia – in terms of their efforts to affirm the “roots” of their daily lives. The core claim of this study is that oral traditions form the basis for which local people both trace their origins and at the same time endeavor to conceptualize their relationships with their fellow human beings and with the cosmos. It means that oral traditions are a fundamental tool for people in establishing their roots of life within a community and in assisting their efforts to establish authority within society. The chapters of the book present a range of genres of oral traditions, in conjunction with detailed exegesis and linguistic analysis in order to demonstrate the fundamental role of these oral traditions within the life of the people.

According to Bibokinese, the root of life is considered to be the ancestors and the Supreme Being represented in the heirlooms kept in traditional houses. Life in society should be based on performing rituals at the traditional house as a vital way to create and preserve a flourishing community. At each performance at the traditional house – and also at other traditional sites where people hold rituals – oral traditions become a key factor in maintaining links with the past.

Goddard, Michael: *Out of Place. Madness in the Highlands of Papua New Guinea.* New York: Berghahn Books, 2011. 173 pp. ISBN 978-0-85745-094-4. (hbk)

The Kakoli of the Western Highlands of Papua New Guinea (PNG), the focus of this study, did not traditionally have a concept of mental illness. They classified madness according to social behavior, not mental pathology. Moreover, their conception of the person did not recognize the same physical and mental categories that inform Western medical science, and psychiatry in particular was not officially introduced to PNG until the late 1950s. Its practitioners claimed that it could adequately accommodate the cultural variation among Melanesian societies.

This book compares the intent and practice of transcultural psychiatry with Kakoli interpretations of, and responses to madness, showing the reasons for their occasional recourse to psychiatric services. Episodes involving madness, as defined by the Kakoli themselves, are described in order to offer a context for the historical lifeworld and praxis of the community and raise fundamental questions about whether a culturally sensitive psychiatry is possible in the Melanesian context.

Schwarz, Nick (ed.): *Blessed are the Virtuous? Evangelicals and Pentecostals in Papua New Guinea Speak about HIV/AIDS.* Goroka: Melanesian Institute, 2011. 236 pp. ISBN 9980-65-016-8. (pbk)

HIV is claiming the lives of many young Papua New Guineans, and barring the discovery of a cheap cure, it will keep doing so well into the future. We often hear it said that Papua New Guinea is a Christian country. So how do Papua New Guinean Christians respond to the epidemic of HIV/AIDS? This book describes the responses of a group of Christians that are growing in numbers and influence in this country – Evangelicals and Pentecostals.

Mantovani, Ennio: *Sent to Baptize or What? Letters from Papua New Guinea, 1962–1977.* Ballan: Modotti Press, 2011. 169 pp. ISBN 978-1-92142-179-2. (pbk)

In “Sent to Baptize or What?” Ennio Mantovani touches on many relevant issues regarding our encounter with other cultures and religions and regarding the nature of the mission of the Church today. By describing his life among the Melanesians of Yobai in the Simbu Province of Papua New Guinea, he highlights the danger of superficiality in the understanding of the other, the danger of reinterpreting and judging the other in the light of ourselves instead of allowing the other to be a mirror that opens our eyes to our true face.

The author in these letters that he wrote to his family, his home parish, and friends in the period between 1962 and 1977, gives a concrete idea of the life of a missionary who tried to answer the needs of the people he was living among but not by doing things for them, but by enabling them to help themselves. The results are a community proud of itself, conscious of its responsibilities in the world of today, and looking to the future with hope.

Voigt, Johannes H.: *Geschichte Australiens und Ozeaniens. Eine Einführung.* Köln: Böhlau Verlag, 2011. ISBN 978-3-8252-3388-4. (pbk)

Das Studienbuch bietet eine kurze Geschichte zweier Kontinente, die gegensätzlicher kaum sein können: Australien und Ozeanien – kompakte Landmasse der eine, weit über den Pazifischen Ozean verstreute Inseln und Inselgruppen der andere. Es geht um soziale und politische, natürliche und kulturelle Lebensformen, die über Jahrtausende gewachsen und geworden, heute aber vom Menschen selbst bedroht sind. Die Sach- und Zeitgliederung des Stoffes sowie eine vergleichende Betrachtungsweise sollen den Einblick in einzelne Wissensfelder jener durch die technische Entwicklung näher gerückten Regionen erleichtern. Das Buch soll dabei helfen, die urwüchsigen Formen und exotische Schönheit zweier Kontinente in deren Verschiedenheit und Einzigartigkeit als Geschenk der Natur, und die kulturellen wie sozialen Erscheinungen als verpflichtendes Erbe der Menschheit zu erkennen.

Jenkins, Philip: Das goldene Zeitalter des Christentums. Die vergessene Geschichte der größten Weltreligion. Freiburg: Herder, 2010. 379 pp. ISBN: 978-3-451-30276-3. (hbk)

Philip Jenkins erzählt die kaum bekannte Geschichte von der Blüte und dem Untergang des Christentums im Nahen Osten, in Asien und Afrika im Mittelalter. Dieses „Goldene Zeitalter“ ist heute nur Fachleuten bekannt. Allgemein herrscht dagegen die Vorstellung, Europa oder der Westen seien die natürlichen Kerngebiete des Christentums. Mit dieser verzerrten Wahrnehmung der historischen Fakten räumt Jenkins auf. Tatsächlich hätte man das Zentrum der Christenheit lange Zeit ebenso gut im mesopotamischen Seleukia verorten können wie in Rom. Jenkins schildert aber nicht nur diese vergessene Geschichte faszinierender Personen, Kulturen und Städte. Er zieht aus ihr grundsätzliche Schlüsse über den Aufstieg und Fall großer Religionen. So kommt er zu einer neuen Diagnose der Gegenwart und Zukunft des Christentums.

Stewart, Michael, et Patrick Williams (eds.): Des Tsiganes en Europe. Paris: Éditions de la Maison des sciences de l'homme, 2011. 285 pp. ISBN 978-2-7351-1389-7. (pbk)

„Des Tsiganes en Europe“ et non „Les Tsiganes en Europe.“ Parce que les Tsiganes sont divers, multiples, qu'ils bougent et qu'ils se transforment. Insaisissables, dit-on. Les textes proposés dans ce volume décrivent des aspects précis de leur vie, explorent des attitudes singulières, s'attachent à l'analyse de conduites qui peuvent paraître surprenantes... mais c'est l'attention à l'inattendu aussi bien qu'à l'ordinaire qui permet de saisir le réel.

Les domaines abordés sont variés: la mort, l'argent, la religion, la musique, la cuisine, l'oralité et l'écriture... Et les thématiques déclinées encore plus, mais certaines apparaissent prégnantes: la force du lien familial, l'importance de la parole, la complexité de la relation aux autres entre familiarité et mise à distance... Différents aussi les groupes tziganes représentés: des Rom, des Sinti, des Guanós, des Manus... Et les pays visités : Hongrie, Italie et Autriche, Espagne et Portugal, France et Belgique... Au fil des chapitres, le tableau se met en place: l'Europe des Tsiganes ou l'Europe selon certains Tsiganes? Mais il reste inachevé et pourrait aussi bien donner à voir d'autres configurations: qui peut prétendre épuiser la complexité tzigane?

Le propre de l'ethnologie est de mettre en évidence les dynamismes qui animent les sociétés qu'elle étudie. Ce livre montre que si les Manus, les Gitans, les Sinti, les Rom... réussissent à rester ce qu'ils sont dans le monde tel qu'il va, c'est-à-dire à conjuguer fidélité à soi-même et adaptation, c'est avant tout en s'appuyant sur les ressources qu'ils trouvent au sein de leurs propres communautés – constat qui, dans le contexte politique contemporain, n'est pas sans importance.

Lindquist, Galina, and Don Handelman (eds.): Religion, Politics, and Globalization. Anthropological Approaches. New York: Berghahn Books, 2011. 290 pp. ISBN 978-1-84545-771-6. (hbk)

While social scientists, beginning with Weber, envisioned a secularized world, religion today is forthrightly becoming a defining feature of life all around the globe. The complex connections between religion and politics, and the ways in which globalization shapes these processes, are central themes explored in this volume by leading scholars in the field of religion.

Does the holism of numerous past and present day cosmologies mean that religions with their holistic orientations are integral to human existence? What happens when political ideologies and projects are framed as transcendental truths and justified by Divine authority? How are individual and collective identities shaped by religious rhetoric, and what are the consequences? Can mass murder, deemed terrorism, be understood as a form of ritual sacrifice, and if so, what are the implications for our sensibilities and practices as scholars and citizens? Using empirical material, from historical analyses of established religions to the everyday strife of marginalized groups such as migrants and dissident movements, this volume deepens the understanding of processes that shape the contemporary world.

Browner, Carole H., and Carolyn F. Sargent (eds.): Reproduction, Globalization, and the State. New Theoretical and Ethnographic Perspectives. Durham: Duke University Press, 2011. 294 pp. ISBN-978-0-8223-4960-0. (pbk)

“Reproduction, Globalization, and the State” conceptualizes and puts into practice a global anthropology of reproduction and reproductive health. Leading anthropologists offer new perspectives on how transnational migration and global flows of communications, commodities, and biotechnologies affect the reproductive lives of women and men in diverse societies throughout the world. Based on research in Africa, the Americas, Asia, and Western Europe, their fascinating ethnographies provide insight into reproduction and reproductive health broadly conceived to encompass population control, HIV/AIDS, assisted reproductive technologies, paternity tests, sex work, and humanitarian assistance.

The contributors address the methodological challenges of research on globalization, including ways of combining fine-grained ethnography with analyses of large-scale political, economic, and ideological forces. Their essays illuminate complex interactions among global and state population policies and politics; public health, human rights, and feminist movements; diverse medical systems; religious practices, doctrines, and institutions; and intimate relationships and individual aspirations.

Lyons, Andrew P., and Harriet D. Lyons (eds.): Sexualities in Anthropology. A Reader. Oxford: Wiley-Blackwell, 2011. 396 pp. ISBN 978-1-4051-9053-4. (pbk)

Shedding important new light on a subject as old as humanity itself, “Sexualities in Anthropology: A Reader” presents a comprehensive collection of historical and current readings in the social anthropology of sexuality. Succinct and revealing excerpts from key figures in the history of anthropology about sexualities, morality, and the

family are featured. The most recent literature on both heterosexualities and same-sex sexualities is also included, as well as material on past and present controversies, including Derek Freeman's famous attack on Margaret Mead's writings on sexual freedom in Samoa; the notion of "primitive" promiscuity in the 19th and early 20th centuries; concerns for the practice of clitoridectomy and other forms of genital cutting; the discussion of homosexualities in different cultures; and the meaning of love. Thought-provoking and always fascinating, "Sexualities in Anthropology: A Reader" offers keen insights into the diversity of human social beliefs, practices, and interactions relating to human sexual behavior around the world.

Jebens, Holger, and Karl-Heinz Kohl (eds.): *The End of Anthropology? Wantage*: Sean Kingston Publishing, 2011. 254 pp. ISBN 978-1-907774-05-8. (hbk)

Decolonization, modernization, globalization, the crisis of representation, and the "cultural turn" in neighboring disciplines have unsettled anthropology to such an extent that the field's foundations, the subjects of its study as well as its methods and concepts, appear to be eroded.

It is now time to take stock and either abandon anthropology as a fundamentally untenable or superfluous project, or to set it on more solid foundations. In this volume some of the world's leading anthropologists – including Vincent Crapanzano, Maurice Godelier, Ulf Hannerz, and Adam Kuper – do just that. Reflecting on how to meet the manifold institutional, theoretical, methodological, and epistemological challenges to the field, as well as

on the continued, if not heightened, importance of anthropology in a world where diversity and cultural difference are becoming ever more important economically, politically, and legally, they set upon the task of reconstructing anthropology's foundations and firming up its stance vis-à-vis these challenges.

Curry, Patrick (ed.): *Divination. Perspectives for a New Millennium*. Farnham: Ashgate, 2011. 289 pp. ISBN 978-1-4094-0555-9. (hbk)

Divination is any ritual and its associated tradition performed in order to ask a more-than-human intelligence for guidance. A universal human practice, it has received surprisingly little academic attention. This interdisciplinary collection by leading scholars in the field is dedicated to fascinating new insights into divination and oracles arising from recent work in anthropology, religious studies, history and classical studies.

Central importance is given to the practical and theoretical perspectives of diviners as well as scholars of divination; several contributors are both. This book explores philosophical issues such as the nature of divinatory intelligence, the relationship between divinatory and metaphorical truth, the primacy of ontology over epistemology, the importance of reflexivity in scholarly studies of divination, and astrology as the principal Western form of divination. The ethnographic and historical examples range from contemporary Nigeria, urban Cuba, Mayan Guatemala and the shamanic cultures of the circumpolar Arctic to classical Greece and ancient Judea.

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Review of Articles

(by Dariusz Piwowarczyk and Joachim G. Piepke)

Laurent, Pierre-Joseph, et Charlotte Plaideau: L'Église des Miracles au Cap-Vert. Dissidence ou clonage dans la mouvance néopentecôtiste ? *Anthropos* 107. 2012 : 13-33.

En 1977, à Rio de Janeiro, une querelle éclate au sein de « l'Église Internationale de la Grâce de Dieu » (Igreja Internacional da Graça de Deus). Edir Macedo, alors employé de Lotto, s'insurge contre les pratiques de son pasteur – qui n'est autre que son frère. Du jour ou lendemain, il quitte son travail et son Église pour fonder la fameuse « Église Universelle du Royaume de Dieu » (Igreja Universal do Reino de Deus). L'EURD naît ainsi de ce que certains appellent « une dissidence », même se son succès dépasse rapidement, et de loin, celui de son Église d'origine. Et pour cause, elle reprend les fondations d'une tradition pentecôtiste bien huilée tout en épousant des aspirations profondément dans l'air du temps ; l'ascétisme est abandonné au profit d'une valorisation de l'enrichissement et d'une théologie de la prospérité exacerbée ; l'apolitisme et la discrétion sont substitués par une revendication politique affirmée et un usage massif des média. Par l'envergure de ces changements doctrinaires, l'Église Universelle est alors érigée au rang de chef de file d'un pentecôtisme dit « de troisième vague », aussi appelé néopentecôtisme. Le succès de sa formule lui permet de rassembler en 30 ans plus de trois de millions de fidèles répartis dans 80 pays.

Adhérer à la « théologie de la prospérité » a toutefois un prix. La foi en Dieu est mise à l'épreuve des plus grands sacrifices, ce qui signifie, pour des individus dans une situation de profonde précarité, à l'épreuve de l'argent. Plus s'élèvent les contributions financières, plus Dieu est « mis au pied du mur » et forcé de réagir. Les fervents fidèles s'endettent, souvent, pour participer à ces « chaînes de la foi » qui se suivent et se chevauchent à un rythme effréné. Certes, leur scénarisation soignée séduit par l'innovation permanente et le sentiment de participer à l'édification d'une entreprise qui gagne ; certes, l'émulation collective soulève une vague d'espoir qui encourage les initiatives personnelles tandis que la détermination des pasteurs achève d'insuffler chez les fidèles une énergie de changement.

Néanmoins, si pour certains « élus » l'efficacité néopentecôtiste a recadré les vies et concrétisé la victoire sur la pauvreté, pour beaucoup d'autres la démesure des sacrifices n'a charrié que plus de misère. Dieu n'a pas toujours rendu, voire multiplié la somme mise en jeu, ni même apporté la santé, un travail, ou l'harmonie dans la famille. La rancœur s'épanche sur ces promesses non accomplies et chez ces fidèles déçus, le départ est souvent définitif et teinté d'amertume. En somme, si l'assemblée de l'Église Universelle semble numériquement stable, elle s'effiloche en permanence et les « déserteurs » sont remplacés par un flux incessant de nouveaux venus. Pour cette raison,

l'Église Universelle est une Église de « court terme ». Cette distinction est fondamentale au regard des Églises évangéliques classiques.

Huit ans après sa fondation, l'EURD entame son expansion au-delà des frontières brésiliennes. En 1985, elle commence à s'installer en Amérique latine hispanophone, puis l'année suivante en Amérique du Nord. C'est principalement l'investissement dans des réseaux de radios et l'acquisition en 1989 de la télévision « Rede Record ». En la même année, elle s'importe ainsi en Europe, sans grande surprise d'abord au Portugal, d'où elle amorcera ensuite son expansion dans les pays lusophones d'Afrique. En 1992 surgit le premier temple à Praia (Cap-Vert) sous la direction du pasteur Alexandre, un Brésilien résidant au Portugal. Elle compte aujourd'hui près de 20.000 fidèles pratiquant quotidiennement dans le pays (ca. 4% de la population). Les *crentes* se retrouvent le plus souvent dans les tranches les plus pauvres de la population alors même qu'ils sont « appelés à posséder par vocation théologique ». Un rassemblement de l'Église avait ainsi pour slogan « Venez prendre possession de ce que vous avez perdu ». Un « ouvrier » l'exprimait : « On apprend que Jésus est notre Roi, donc il est maître de tout, et comme on est ses héritiers, des Princes, tout ce qui est sur la terre est à nous, donc c'est notre droit et de conquérir les richesses comme étant notre dû ». Les cultes de la prospérité visent donc à enseigner aux fidèles comment s'emparer de ces biens que leur sont légitimement dus.

Il pasteur Marcello Abrantes, en 2008 évêque de l'Église Universelle au Cap-Vert et en Guinée-Bissau, discorde du contrôle financier de la hiérarchie. En théorie, des comptes sont censés être tenus et envoyés régulièrement aux supérieurs, notamment jusqu'aux institutions mères au Brésil, que l'argent de peuple doit également servir à sustenter. En septembre 2008, il pasteur démissionne et en 2009, fonde sa propre Église, « l'Église Internationale des Miracles » (Igreja Internacional dos Milagres). Il y exerce avec sa femme et ses deux fils et à travers une nouvelle radio, la « Radio Cidade ». Même se l'Église des miracles fait partie du mouvement dit « Mission apostolique mondiale », pasteur Marcello n'est plus lié à aucune hiérarchie lui sommant de rendre des comptes. De même, si la théologie de la prospérité fera sans aucun doute partie de la doctrine de l'Église des miracles, le pasteur Marcello insiste sur sa volonté de l'appliquer d'une autre façon : « La différence entre l'Universelle et l'Église des miracles, c'est qu'ici, il n'y a aucune obligation. La personne se sent libre d'aider quand elle le veut et quand elle le peut, parce que certaines personnes n'ont aucun moyen ».

Ce type de « dissidence par clonage » rend compte de rupture essentiellement liées à la sauvegarde de privilèges dans l'accession à la rente (financière) produite par une assemblée de fidèles, via un processus de segmentation qui permet la patrimonialisation de cette dénomination

émergente. Le pasteur, seul maître à bord, n'a désormais plus de comptes à rendre à des supérieurs hiérarchiques tout en utilisant, pour parfaire son succès, l'organisation bien rodée de l'institution dont il est issu. La réussite du « clonage » se mesure alors surtout au prorata du charisme du pasteur et de sa capacité à entraîner dans son sillage une partie des fidèles de l'Église mère pour les « fidéliser ». Le discours de « diabolisation » de l'Église d'origine est monnaie courante, même s'il ne porte souvent que sur un seul élément de divergence.

Ajala, Aderemi Suleiman: Self-Rejection and Self-Denial in HIV/AIDS. The Case of Ibibio PLWAs in South-South Nigeria. *Anthropos* 107. 2012: 35-47.

HIV infection is regarded sinful in many African societies, thus AIDS becomes a metaphor for moral and physical contamination. HIV infection creates a tarnished image and identity for the individual. This image and identity is projected unto life beyond physical death, reinforced, popularized, and legitimized by social and traditional religious values in such a way that HIV/AIDS is seen as a contamination of the individual and of the society's identity. The moralization of HIV/AIDS in many of these societies influences health-seeking behavior and the way in which PLWAs (People Living With AIDS) see themselves. It also affects how they relate to others and how they manage their sexual behavior.

The Ibibio people associate HIV/AIDS with preternatural and cultural explanations. For many people, especially those who belong to the lower social strata of the society, the disease is in part due to the machination by gods, goddesses, or witches. More importantly and culturally, to the people HIV/AIDS is socially unacceptable and the PLWAs should not be exposed to the rest of the society. Since the disease is related to sexual immorality, people believe that such a disease should not be made public. The reaction is that of self-denial and self-rejection largely caused by fear, depression, and anxiety that accompany the disease. This in turn creates health risks for the society. An HIV/AIDS stigma means self-guilt and self-admission of HIV/AIDS as abnormal. The stigma can extend to individuals, groups, and communities associated with HIV/AIDS.

The Ibibio are people of Akwa-Ibom State in South-South Nigeria. They are notoriously religious, with their traditional cultural setting reflecting a multiplicity of gods and goddesses. However, as a result of proximity to the eastern and southern Atlantic waterways in Nigeria, the people had early contact with Christian missionaries who caused changes in the Ibibio belief system. In spite of this, their worldview is still largely shaped by the attachment to traditional beliefs. The causes of many diseases can be traced to witchcraft or punishments from gods and goddesses. The healing of those diseases first has to do with cleansing, involving the normalization of one's relationship with preternatural forces associated with the cause of such disease. Sacrifice and rituals are the first therapeutic options, as they are supposed to appease gods, goddesses, and witches. Informed by this belief, the people are at-

tached to different forms of traditional medical practices, which include divination for diagnosis, healing prescriptions, the use of local herbs, and the traditional faith healing system. However, it would appear that such healing possibilities were never able to completely save people from sociobiological infirmities.

As with other diseases, when STDs (Sexually Transmitted Diseases) are noticed, individuals resort to traditional medical care where public exposure is less likely in order to forestall public ridicule and embarrassment. As noted by a respondent in the Itu Local Government Area, "who will go to hospital and tell doctor that he or she has HIV or AIDS? It is ridiculous; I do not believe that anybody can do that." Another one maintained that "most people detected having HIV/AIDS, were cited when they go to hospitals for pregnancy test and when they have coughs. If many of them knew before going to hospital that they have HIV/AIDS, they would not go to hospital for fear of ridicules and stigmatization."

The decline in the socioeconomic living standard of the Ibibio, starting from the year 2000, reflects in the increasing rate of unemployment, urban destitution, and many informal sectors holding little or no promise for sustaining a living. As a consequence, the level of sexual activity and orientation changed from passively regulated to actively unregulated. As in many Nigerian societies, many women who were earlier forbidden through local custom from engaging in extramarital sex began to change their sexual behavior in order to use sex as a financial means. Similarly, adolescent girls in households became free to access sex trade. There developed some degree of illicit acceptance and surreptitious approval as it provides an alternative to poverty. The implication is the exponential increase in HIV/AIDS among the people.

PLWAs often deny the infection through the expression of certain excuses to rationalize their sick role behaviors. The symptoms, such as general body ache, loss of appetite, oral thrush, vomiting, and regular episodes of malaria among other symptoms, are often denied. The victims maintain that the symptoms are due to the stress of work, even when they not engaged in any serious work. Self-denial leads to self-rejection. Hence the victims withdraw from group activities, peer groups, school friends, friends within the community, and even from distant members of their families. They also gradually dissociate from colleagues, because they believe that their friends are already aware of the disease status and that they will reject them. Many refrain from attending public occasions where they could have benefited from community support systems and withdraw to hidden places where people cannot identify them. This usually provokes urban-rural migration.

Many PLWAs do not want to be identified with NGOs even when they know that they would receive better care and supports from them. Nonetheless, many NGOs are directly attached to churches, they mostly recruit their clients from their individual churches. With the belief in faith healing of those churches, many of the few PLWAs receiving care from these NGOs were attracted to the NGOs. As many of these churches are Pentecostals with a

strong belief in spiritual healings, they tend to appeal to the majority of PLWAs who believe in faith healing. Thus religion seems to be the pathway of accessing NGOs' care facilities. The victims create social bonds so that they are free to interact and share whatever available among themselves. But the culture of self-denial and self-rejection makes modern health care institutions inaccessible to them, despite the fact that they could obtain better diagnosis and care.

Mouchenik, Yoram: Inventing a Primitive Mind in New Caledonia: A Missionary Ethnologist at Work. *Anthropos* 107.2012: 147-156.

Maurice Leenhardt (1878-1954), a French missionary and ethnologist, was sent to New Caledonia as a Protestant missionary to evangelize the native Kanak population. His ethnopsychology defines a psychological manner-of-being in the world, and for this reason he entertains close connections with phenomenology and psychiatric phenomenology. Phenomenology is one of the important philosophical and psychiatric movements in Europe in the first half of the 20th century. Karl Jaspers introduced the term "phenomenology" to psychiatry in 1913 in his book *Allgemeine Psychopathologie* (General Psychopathology). Phenomenology seeks first to determine "the ultimate psychopathological fact," the most psychopathological among them all, and then, after devoting efforts to close examination, defines its essential features.

In the 1970s and 1980s colonial psychiatric practitioners seeking an authoritative ethnological guarantee often used Maurice Leenhardt's theoretical model of the Kanak mind and "mythical thought." This generally started from observations by military psychiatrists working at the psychiatric hospital in Noumea, where mentally ill "natives" were hospitalized. Kanak "mythical thought" and otherness were seen as implicated in a specific "indigenous" psychopathology, allowing conceptualizations of "Kanak madness" or of "Kanak delirious hysteria." This psychiatric theorization, clearly a poor argument, sought to define a specific Kanak psychology making it possible to explain Kanak madness. Europeans in New Caledonia are hospitalized for depressive syndromes, suicide attempts, and neurotic conditions. In contrast, Melanesians and Wallisians are mostly hospitalized for acute or chronic psychotic conditions. This unfavorable diagnostic division, psychosis for the "natives," neurosis for Europeans, is frequent in the specialized literature. Kanaks are seen also without guilt: By its "projective" vision of the origin of diseases, the Melanesian culture does not entertain feelings of guilt, in spite of the influence of the Catholic Church and Protestant missions. Furthermore, the Oedipus complex is unknown to Kanaks.

Another aspect of the Melanesian culture is the facilitation of projective mechanisms in connection with mythical and supernatural thought. For the Melanesians, the supernatural and the mythical are narrowly present in everyday life, without a spatial or temporal distance between the supernatural and real world. The proximity of these two worlds allows for easy passage from one to the

other. Psychiatrists thus found an observable psychopathological version of Leenhardt's "mythical thought" in a clinic setting, enabling the definition of a specific Kanak psychopathological category.

Leenhardt's ethnopsychology is a direct product of his missionary duties, and his scientific project is indeed almost contemporary with the time of his arrival in Caledonia, as seen in a letter to his father on June 28, 1903. In his view, if the Kanak population was to receive the Christian message, this required a transformation of the native mental functioning; this was to occur according to his own representations of acculturation, "that is to say by a shift from primitive mentality to modern mentality."

Salamone, Frank A.: The Heroic Anthropologist Rides Again. The Depiction of the Anthropologist in Popular Culture. *Anthropos* 107.2012: 157-166.

Strangely, anthropologists have ignored popular accounts of themselves. Yet anthropologists are the most popularized academics in fiction. They are portrayed as either heroic or (much more common) pathetic. Fieldwork marks them out as distinctive and makes ordinary anthropologists odd and the already odd ones even odder. Writers of fiction exploit these characters to enable geographical shifts, debate cultural relativity, poke fun at the discipline, discuss anthropological ideas, and even detect crimes.

In Barbara Pym's third novel, *Jane and Prudence*, there is a discussion among some village ladies about the marriage of Mildred Lathbury, the heroine of the preceding novel, *Excellent Women*. In all ten novels characters appear and reappear, in a way that makes a reader feel at home: "Who has she married?" asked Miss Morrow. – "An anthropologist," declared Miss Doggett in an authoritative tone. "He does some kind of scientific work, I believe." – "I thought it meant a cannibal – one who ate human flesh," said Jane in wonder." – "Well, science has made such strides," said Miss Doggett doubtfully. "His name is Mr. Bone." – "That certainly does seem to be a connection," said Jane, laughing, "but perhaps he is an anthropologist; that would be more likely. They don't eat human flesh, as far as I know, though they may study those who do, in Africa and other places." – "Perhaps that is it," said Miss Doggett in a relieved tone.

There is a long history of non-anthropologists writing about anthropological themes. There has been some excellent, even exciting, writing among the generally mediocre material. Accordingly, no matter what one may think of the H. Rider Haggard novels, they have endured for many years. Archaeology came to life or at least a more exciting version of everyday life and the archaeologist as hero assumed a place still held in popular imagination as Lara Croft and Indiana Jones demonstrate. Interestingly, Indiana Jones is the second most popular film hero in history, according to the American Film Institute.

The cultural anthropologist Franz Boas has shaped modern anthropology by emphasizing the collection of facts

about primitive cultures, instead of resorting to mere speculation. But when it comes to the study of alien or extra-terrestrial cultures that live on planets maybe light-years away from us, one can't help but resort to mere speculation since the technology that allows us to travel to these worlds might still be centuries off. Yet this hasn't stop science fiction authors from transforming mere speculation into one of the best-loved forms of literature in the past 200 years. When the science fiction visionary Gene Roddenberry conceptualized the alien being and their cultures populating on one of his famous works like Star Trek. He did so with an uncannily believable accuracy that many of Roddenberry's fans probably think that he works as a university-tenured anthropologist as his day job. By just using the data collected by cultural anthropologists of the 19th and 20th Centuries, Gene Roddenberry populated his Star Trek universe with beings that are not only pass muster as speculative anthropological constructs of an organized culture, but also as accurate predictive models of our own still-existing-somewhat-primitive-cultures evolving without outside help into a space-faring civilization.

A recurring theme of anthropological writing is the struggle of anthropologist versus missionary or rationality versus religiosity. Newly out of college, a young American journalist follows his schoolteacher girlfriend to a post in the hill country of northern Thailand. There, another expatriate tells him the story of a brilliant American anthropologist, Martiya van der Leun, who has committed suicide in a Thai prison, where she was serving a 50-year sentence for murder. Her victim was a charismatic young American Protestant missionary whose family – like Martiya – had spent years working among the people of a traditional hill tribe called the Dyalo. In fact, the missionaries and the anthropologist have befriended one another. Anthropologists really did tend to see their fieldwork in almost mystical terms. They saw entering into the life of another people as nothing less than liberation from the self. In that light, it may appear rational for the anthropological protagonist to murder a young evangelical missionary who is her friend to save the fictional Dyalo people from his proselytization. The heroic anthropologist, male or female, after all has his or her own religious tradition rooted in the lonely search for meaning in the anthropological field.

There is some similarity, obviously, with the movie "Avatar" (20th Century Fox 2009) in the seeking to keep the capitalistic greed of those who have despoiled their own planet from relocating an indigenous population. Although there is no clear anthropological figure in the movie, there is a scientist who has written the ethnography of the Na'vi, Dr. Grace Augustine. Grace acts much like most anthropologists. She also does work befitting her formal title of xenobiologist. However, it is not Grace but Jake Sully who is offered a chance to learn the ways of the Na'vi and who goes "native." The use of avatars to do ethnographic research is interesting enough, but what really makes this notable is the fact that he's doing it for the military. In fact, his triple loyalties to his military/corporate bosses, to the scientists, and to the Na'vi themselves are a central source of tension in the film.

Ryan, Michael J.: Pueblo Street Fighting to National Martial Art. Nation Building and the Nationalization of a Venezuelan Civilian Combative Practice. *American Ethnologist* 38/3.2011: 531-547.

In this article, Ryan addresses the general issue of how local groups may be instrumental in the establishment of nation-states whose legitimacy, however, is then threatened by the same groups or their heirs. One important aspect of the process of emergence of a nation is its imaginative construction by the educated elites (comp. B. Anderson: "Imagined Communities," 1991). No less important to the nascent nation state's development was its harnessing of and dependence on a cadre of men willing to physically engage with and eliminate its opponents. Traditionally, these were men whose principal loyalties were not to the idea of a community of like-minded thinkers but to what were perceived by the wider society as localized, feared, disreputable, or otherwise marginal castes, occupation guilds, or families.

Official histories have often honored these men as defenders of the nation and paragons of its strengths, virtues, and values. Ironically, however, these same groups or their spiritual heirs often regularly threaten the nation as they seek to restore or redefine what they perceive as the proper relationship between the state and the citizen. Recent history, for example, reveals how the discipline and motivation of the Kronstadt sailors of St. Petersburg and the Wahabi sect of Arabia proved to be key elements in ensuring the existence of the early USSR and Saudi Arabia, respectively, only to be directed later toward challenging the state apparatus. Even today, the spiritual heirs of Emiliano Zapata continue to fight against the corruption and violence of the Mexican revolutionary government that Zapata and his followers helped to create. The innumerable skirmishes, actions, and battles of motivated, trained fighters, alternately protecting and threatening the state, highlight the uneasy relationship that exists between the institution of the nation-state and local communities.

Specifically, Ryan considers the case of Venezuelan marginal groups that maintain a tradition of stick-fighting. This tradition developed among the rural population in the postcolonial era for defensive purposes and was occasionally deployed in the service of the nascent Venezuelan state. Recently, during the regime of Chavez, the stick fighting has been promoted to the status of the national martial art. To meet the needs of a modernizing public, combative practitioners in other parts of the world have modified their art to make it safe or fun to practice, or, alternatively, they have retired from public view to teach the art as it was originally intended. One group of Venezuelan stick fighters has created a third alternative: inventing histories, rituals, and techniques with no combative value to gain state and transnational patronage for its art as a collective manifestation of the Venezuelan people. Drawing on local strategies of deception and feelings of localism associated with the art, known as Garrote de Lara, this group takes advantage of the lack of familiarity with armed combat among many people today to promote a simulated version of fighting with the stick, machete, and knife. The focus on the cultural politics of national-

ism and tradition among a group of stick fighters points both to the persistence and the growing popularity of local combative arts and their intimate association with nation-building projects throughout recent history and around the world today. Moreover, it casts light on the excesses of rustic aspects of combative practices and other forms of popular culture that are marginalized in officially sanctioned modes of popular culture, as elites seek to represent themselves as civilized, modern, or in possession of historically authentic traditions.

Reichman, Daniel: Migration and Paraethnography in Honduras. *American Ethnologist* 38/3.2011: 548-558.

The author analyzes migration from Honduras to the USA through the lenses of cognitive anthropology. He observes that while Honduran non migrants describe migration as a personal choice, migrants claim to be moved and motivated by broader social forces.

The article is based on ethnographic research in the Honduran locality of La Quebrada. The town lies at the top of a plateau in a range of mountains that bisects Honduras from north to south. It is the commercial, political, and social center for a scattering of tiny agricultural hamlets (known as caserios or aldeas in Honduras; roughly equivalent to the Mexican rancheria) that are dispersed throughout a relatively isolated region about one hundred miles from each of the two major Honduran cities, Tegucigalpa and San Pedro Sula. La Quebrada was originally settled in the 1950s, as the base of operations for a U.S. lumber company that cut, sawed, and exported pine in a rapacious, environmentally destructive manner. The pine forest was almost completely depleted by the mid-1970s, and the lumber companies departed at roughly the same time the Honduran government nationalized the nation's forests as a response to the rapid depletion of natural resources. From the 1970s until the present, La Quebrada's economy has been dedicated to coffee production, an industry for which is almost perfectly suited, both geographically and ecologically. By Honduran standards, La Quebrada was briefly something of a rural "boom town" – a chaotic, lawless, and rapidly growing community that attracted migrant families from impoverished parts of Honduras and El Salvador from the 1950s until the early 1990s. As a result of rapid growth, coupled with almost complete neglect by the Honduran state, La Quebrada was marked by widespread poverty and a severe lack of infrastructure by the late 1990s. According to UN statistics, the town's per capita GDP was roughly half the national average. Aggregate statistics used to measure human development (such as the UN Human Development and Human Poverty indexes) were also far below national averages for Honduras, which is among the poorest countries in the Western Hemisphere.

Emigration to the United States from La Quebrada began between 1989 and 1991, in the immediate aftermath of the breakdown of the International Coffee Agreement (ICA), a treaty that regulated the global coffee market. The cessation of the ICA ushered in a period of extreme volatility in coffee prices, and an initial downward shock led in-

debted farmers to migrate to escape from debt. Many families in La Quebrada had kin ties or social relationships with people from El Salvador, a country from which there was already a significant population of migrants in the United States by 1989. The first wave of migrants from La Quebrada was able to find employment in the service industry (mainly in restaurants) and establish small communities in Long Island, suburban New Jersey, and Colorado. Hurricane Mitch hit in 1998, followed by another severe crisis in the global coffee market, and the combined economic effects of these shocks set off an explosion in emigration. In the years since the emigration boom began, coffee prices have experienced several dramatic rises and falls. Although the initial surge in emigration began as a response to an economic shock, a culture of migration has developed with a life of its own, and large numbers of people continue to migrate no matter what the state of the global coffee market is at a given time. This new dependence on the migration economy, including remittances and savings accumulated in the United States and brought back to Honduras, has been facilitated by new access to technology. Until recently, La Quebrada was a provincial backwater, isolated from Honduran cities by poor roads and lack of infrastructure such as electrical and telephone service. However, La Quebrada has become increasingly integrated into national and international cultural spheres.

Rubiano Carvajal, Juan Carlos: Sobre el trance, el éxtasis y los estados alternos de conciencia en el chamanismo de tierras bajas. Una visión desde los embera-chamí y kofán del Putumayo. *Boletín de Anthropología* 24/41.2010: 207-222.

Conceptos como transe, éxtasis y estados alternos de conciencia son recurrentemente utilizados en los estudios de chamanismo, muchas veces sin un análisis previa de las implicaciones de los mismos. A partir de la presentación etnográfica de dos ceremonias chamánicas de los embera-chamí y kofán de Colombia, el autor evalúa la utilidad y las implicaciones analíticas de dichos conceptos en los estudios antropológicos sobre el chamanismo de las sociedades amerindias de Amazonia. El interés de describir y comparar dos sesiones chamánicas totalmente diferentes radica en el hecho que ello permitirá sobrepasar en parte el sesgo analítico que genera un estudio basado en una única comunidad visitada por el antropólogo.

Los embera-chamí de Putumayo son un grupo que llegaron a la zona de Orito en los años setenta, procedentes del Dovio, Valle del Cauca, actualmente son 750 individuos, asentados en seis comunidades, tres de las cuales se encuentran en proximidades a la cabecera municipal y las otras tres de la inspección de Tesalia. Este grupo se distingue como uno de los más tradicionales y mejor organizados políticamente en la región. Los kofán, una de las dos comunidades originarias de esta municipalidad (junto a los Sionas), son 352 personas y se encuentran localizados en la inspección de Jardines de Sucumbios y en Bocanas del Luzón, en Colombia. Es importante señalar que el chamanismo kofán se centra en el consumo de yagé (Banisteriopsis caapi) y el embera-chamí en el llamado a

los jais a través del canto. De esta manera la forma de entrar en contacto con los seres del mundo inmaterial son diferentes y, por ende, el trato con ellos también difiere.

El término de éxtasis ha sido de amplia utilización en los estudios de chamanismo, fue difundido por Eliade en la década de los cincuenta quien define el chamanismo como la técnica del éxtasis, considerada esta última como la experiencia religiosa por excelencia. Pero relacionar el éxtasis con el chamanismo presenta un problema mayor dado que el éxtasis se define, tal como lo ha hecho Rouget (1990) en su muy celebre obra *La Musique et la Transe*, como la relación, la unión o el arrobamiento, que se da entre dos seres, dicha comunicación está ligada al silencio, a la soledad, a la privación sensorial, a la inmovilidad, al recuerdo de lo visto y de lo vivido. Desde este punto de vista, podemos afirmar que el chamanismo no tiene ninguna relación con el éxtasis, dado que las acciones tanto del taita kofán como del jaibaná (curandero) embera-chamí se caracterizan por el canto, la producción musical y en algunas ocasiones por la danza, por en de por el ruido, la exaltación sensorial, el movimiento y el recuerdo de lo vivido. Las tomas de yagé son frecuentemente acompañadas por fuertes movimientos del cuerpo, tal como los presentados por el conductor de transporte público. Por otra parte, las ceremonias son siempre colectivas y los asistentes tienen un importante rol en la misma, en el caso embera-chamí ellos son los encargados de darle energía al jaibaná y de animarlo con sus pláticas y gritos de apoyo, después de todo, como lo señalan los jaibanás embera-chamí, la ceremonia de jai es una gran fiesta en la cual se busca seducir a los jais para que presten su ayuda al jaibaná y al enfermo. De otro modo, uno de los objetivos de la toma de yagé y de borrachero es la estimulación sensorial, dado que con ello se busca agudizar los cinco sentidos como paso previo y obligatorio para poder entrar en contacto con los seres del mundo inmaterial y poder ejercer todas las funciones chamánicas, como es: ver el mal y contrarrestarlo, encontrar personas o cosas perdidas o encontrar y liberar los animales de sus encierros, entre otras actividades. Cabe decir que en ningún momento los embera o los kofán, dudaron de que el curandero entra en contacto con los seres del mundo invisible, para ellos simplemente esta posibilidad no existe.

Castelnuovo Biraben, Natalia: La participación política de las mujeres guaraníes en el noroeste argentino. *Boletín de Antropología* 24/41.2010: 223-241.

El objetivo de este artículo es explorar de que manera las mujeres guaraníes del noroeste argentino se apropian y adquieren nuevos conocimientos y prácticas culturales ajenas y se socializan en su propia cultura, identidad e historia, impulsadas por técnicas del desarrollo. El artículo indaga en dos instancias de participación de las mujeres en ámbitos públicos: las capacitaciones y el Taller de Memoria Étnica. Así mismo se analiza la transformación del rol político de las mujeres indígenas al interior de sus comunidades y su proceso de reafirmación étnica y cultural. Las mujeres guaraníes habitan en comunidades rurales del norte de la provincia de Salta. Tales comunidades han sido y continúan siendo el foco de una serie de

acciones y programas de desarrollo impulsados por el personal técnico de una ONG. La perspectiva de esta investigación es antropológica y de género, presenta una breve contextualización histórica de los guaraníes en la zona, e intenta indagar en la participación política de las mujeres en diferentes ámbitos públicos desde la noción de empoderamiento. Castelnuovo centra en las comunidades guaraníes del departamento General San Martín, provincia de Salta, en el Chaco argentino. Muy pocas son las comunidades indígenas de la zona que tienen los títulos de sus tierras comunales. A esta situación de desregularización de las tierras comunales, se suman las situaciones de avasallamiento hacia las comunidades por parte de las empresas multinacionales en connivencia con el Estado nacional o provincial por la explotación de los importantes recursos naturales concentrados en territorios indígenas: gas, petróleo y madera. La discriminación del Estado provincial y nacional hacia las comunidades indígenas es percibida no solo en términos de incumplimiento de los derechos adquiridos a través de leyes, sino además por la ausencia de políticas públicas focalizadas hacia la población indígena.

Paralelamente a esta situación, existe un abanico de ONG que realizan acciones en las comunidades indígenas y campesinas del Departamento con una batería de programas de desarrollo. Algunas vinculadas a la Iglesia católica o a la Iglesia protestante y otras laicas, estas organizaciones comparten un papel central en las tareas de desarrollo en la zona: brindar asesoramiento y organización a grupos indígenas y campesinos, asistir técnica y económicamente financiando proyectos de infraestructura y de tipo productivo para mejorar las condiciones de vida, asesorar en la comercialización, instrumentar proyectos, gestionar becas y planes sociales entre otros recursos, capacitar en torno a problemas ambientales, derechos de mujeres y de pueblos indígenas. La presencia de ONG y programas de desarrollo es muy destacada en las comunidades indígenas asentadas a la vera de la Ruta Nacional Número 34. Si bien son varias las ONG que actúan en el departamento San Martín, en este trabajo Castelnuovo se ocupa de una sola: Asociación Regional de Trabajadores en Desarrollo. La elección de esta ONG se centra en el hecho de que se trata de una organización que se dirige principalmente a las mujeres indígenas de la zona (guaraníes, chané, wichi, toba, chorote, tapieté y chulupí) a mediante proyectos de desarrollo, por medio de capacitaciones, talleres, encuentros y viajes.

Halverson, Taylor: Ancient Israelite Zion Theology, Judeo-Christian Apocalypticism, and Biblical (Mis) Interpretation: Potential Implications for the Stability of the Modern Middle East. *Comparative Civilizations Review* 2011/64: 75-89.

There is a long history of apocalyptic fervor in the Judeo-Christian tradition. These notions often gain intensity during moments of social or political strife. However, the peace and security some theological notions offer, if misinterpreted or misapplied, may potentially help precipitate crises and conflicts that upset the stability of civilized society. There is the case from ancient Israel where the

misinterpretation of an ancient theological notion may have contributed to the fall of Jerusalem. Modern Biblical (mis) readings and (mis) interpretations have a similar role upon Judeo-Christian apocalyptic thought as a contributor to social unrest and conflicts in volatile regions of the world, particularly in the Middle East.

Between the years 597 and 587 BCE the Neo-Babylonian Empire systematically dismantled and destroyed the Jewish society and civilization known as the Kingdom of Judah. In July 587 BCE, facing imminent destruction – the Babylonians had surrounded Jerusalem and famine had swept through the city – King Zedekiah fled by night with some of his military escort. Babylonian forces captured Zedekiah and his contingent and forcibly hauled them before Nebuchadnezzar's central Syrian military headquarters at Riblah. The last thing Zedekiah ever saw before his eyes were put out was the gruesome execution of his sons. In August, the Babylonians burned the city of Jerusalem, tore down its walls and destroyed the temple. They executed the remaining leaders of Judah and deported the citizenry to Babylon, leaving only the poorest of the poor in the land.

What were the causes that led to this catastrophic defeat and destruction? Why did the Kingdom of Judah choose consistent rebellion and confrontation against such a fearsome foe? One of the contributing reasons to Judah's recalcitrant stance towards Babylon had to do with the misinterpretation and misapplication of a popular theological notion, Zion theology, which led many of the leaders and people of Judah to believe that they were impervious to Babylon's threats. God was on their side; not even the Babylonians could assail such an awesome power. This misinterpretation of a theological concept contributed to Judeans severely misreading the political and military situation of their day and thus helped to precipitate the very crisis Zion theology ostensibly promised to avert.

This catastrophic historical event – the fall of Judah – should give pause to any society today: Strident attachment to religious or ideological positions can blind from critically assessing current events and making wise and informed decisions to steer civilizations through potentially destructive crises. Specifically, the popular notion that the Bible functions as a single, coherent work of literature with a definite beginning and end has led many to misinterpret the Bible. These misinterpretations may unintentionally ignite explosive crises in volatile regions such as the Middle East, thus potentially bringing about the collapse of some aspects of civilization as we know it.

When you open the Book of Daniel or the Book of Revelation and read them, there is absolutely no question that the stage is the ancient land of Israel, with the capital of Jerusalem. All the scenarios absolutely center on this, if read literally. When fundamentalist Christians read the Bible in the 20th century, something has been fundamentally changed, just in the last 50 years in particular. And that is, they are able to open texts for the first time in 2,000 years – texts like Revelation, texts like the Book of Daniel, all the prophets – and they can begin to see the possibilities of a literal fulfillment, not a symbolic fulfill-

ment as in the past. That is, Jerusalem would mean Jerusalem. The Jewish people would mean literally the Zionists and the Jewish state that now exists. In June 1967, at the conclusion of the Six Day War, the Israelis found themselves, for the first time in 2,000 years, in control of the Old City of Jerusalem. Jews could go to the wall and pray. There was this euphoric sense of victory and even survival after this war, from just a Jewish point of view, from an Israeli point of view.

Christians, however, who were fundamentalist interpreters of the Bible, had a completely different take on this. It is quite interesting. Not only did they laud and applaud the Jewish sovereignty, but they understood this as the beginning of the end, as a potential fulfillment of Bible prophecy, because in fact every scenario that you can read about in the prophets, from the Book of Revelation back to the Book of Daniel, implies that in the last days Jerusalem would be ruled and controlled not by Turks, not by British, not by all the various cultures that have controlled Jerusalem for the centuries, but by, in fact, a sovereign Jewish population. And so in fact, this was true again. Now, the big event that these interpreters were waiting for would be the rebuilding of the Temple, the so-called Third Temple.

One of the strangest and most unusual symbiotic relationships that have developed from the Six Day War is that fundamentalist Jews and fundamentalist Christians have something in common. You would not expect this to happen. But after 1967, with Israeli control over the holy places, and the Temple Mount in particular, here we have a double interest. On the one hand, we have fundamentalist Jews who believe that the destiny and future of Judaism and of the Jewish people is the rebuilding of the Temple up where the Dome of the Rock is, where the mosque is. Now, why would Christians be interested in this? Traditionally, Christians have had no interest in the Jewish Temple. And this has developed just in our time. When Christians read the Book of Revelation, they read about a figure coming into Jerusalem from the outside and occupying Jerusalem, and in fact, sitting in a temple of God, claiming to be God, stopping the Jewish sacrifices. And so it is a simple matter of literal reasoning. If in fact the world is going to end, if Jesus is going to come back, if these things are going to happen, we have to have a temple. And so we have Christians interested in seeing that the Temple is built, in some cases even willing to raise funds and even pay for this to be built. Gershon Solomon, who is one of the most vocal advocates of rebuilding the Temple, does much of his speaking not at synagogues, when he comes to the United States, but in Christian churches. He draws thousands of people that want to hear the latest news about the potential rebuilding of the Temple on the Temple Mount.

These Christian efforts to support the building of the Jerusalem temple can actually lead to the very destabilizing of society and civilization the ideology appears to support. In other words, the Christian apocalyptic mindset believes that when God returns he will usher in many years of peaceful civilization. However, if Christians take matters into their own hands to support the rebuilding of the Jew-

ish temple at such sensitive and volatile spot, might it be possible that the Christians precipitate the very destruction they believe their apocalyptic expectations will save them from?

Benda-Beckmann, Franz von, and Kerbet von Benda-Beckmann: Myths and Stereotypes about Adat Law. A Reassessment of Van Vollenhoven in the Light of Current Struggles over Adat Law in Indonesia. *Bijdragen tot de Taal-, Land- en Volkenkunde* 167.2011: 167-195.

In Indonesia, adat-based claims acquired full strength after the fall of the Soeharto regime in 1998. With greater political freedom and the implementation of decentralization, local claims to political authority and natural resources are being reasserted on the basis of adat, adat law, or adat societies. Adat in Indonesia has become a generic term to indicate an often undifferentiated whole constituted by the morality, customs, and legal institutions of ethnic or territorial groups. Before the arrival of the scriptural religions, adat also comprised the world of the supernatural and beliefs. The revitalization of adat is most discernible in the prominent rise of adat law, and political and economic claims are based on that law in order to carve out a greater role for adat leadership in village government and recognition of adat rights to natural resources. These claims often exacerbate tensions, and in some regions reference to adat is used to legitimate exclusionary politics and ethno-political violence.

It is no longer disputed that local rules and procedures were interpreted and transformed through the conceptual language and assumptions of the ethnocentric legal categories of Dutch, British, or French colonialists. Colonization also changed the ways of operation and the significance of local orders in contexts outside the colonial courts. To some extent local rules and institutions were also willfully changed in line with colonial social, economic, and political interests. What was termed and applied as “customary law” therefore often was a new kind of law, created by colonial courts and through interaction

between the colonial administration and consulted local experts. Moreover, local normative orders and the functioning of local authorities had been heavily influenced by laws and regulations of the colonial governments, especially in the fields of agricultural production, market and trade relations, land, and labor relations. What was termed customary law could therefore not be considered timeless, pre-colonial local law, and despite the assertion of an unbroken continuity, actors have actualized, invented, or re-invented “traditional” legal forms.

Similar points have been raised with respect to the creation of Indonesian forms of social organization and “adat law.” Critics have mainly pointed their arrows at Leiden scholar of adat law C. van Vollenhoven (1874-1933) and his followers who formed the so-called Adat Law School. Some critics deconstruct the “myth of adat” and argue that adat law was a Dutch invention led by Van Vollenhoven and his followers, who codified and compiled adat laws in the *Adatrechtbundels* (Adat Law Tomes). Some describe Van Vollenhoven’s academic approach and political attitude towards adat law in Indonesia as orientalist, anti-development-minded, and romantic. Along the way, interpretations of colonial creations of adat law have become perniciously stereotypical and are repeatedly asserted without further questioning their empirical or theoretical basis.

Contemporary processes of revitalizing adat law claims in local government and resource rights are the latest phase in a long and continuous historical process, starting with the encroachment of the Dutch on the political and economic autonomy of local communities. In other parts of Indonesia the continuities may not be as clear as in West Sumatra. However, the analysis of Minangkabau *ulayat* [piece of land subject to common use] suggests that a realistic assessment requires more than relating the current revitalization processes primarily to the writings of the Adat Law School. Such an assessment has to consider the past and current agency of Indonesian actors struggling for resources and power.

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