Review of Books

(by Ivan Lobo and Othmar Gächter)

McNeill, Fraser G.: AIDS, Politics, and Music in South Africa. Cambridge: Cambridge University Press, 2012. 278 pp. 978-1-107-00991-2. (hbk)

This book offers an anthropological approach to the AIDS epidemic in South Africa, demonstrating why AIDS interventions in the former homeland of Venda have failed – and possibly even been counterproductive. It does so through a series of ethnographic encounters, from kings to condoms, which expose the ways in which biomedical understanding of the virus have been rejected by – and incorporated into – local understandings of health, illness, sex, and death. Through the songs of female initiation, AIDS education, and wandering minstrels, the book argues that music is central to understanding how AIDS interventions operate. This book elucidates a hidden world of meaning in which people sing about what they cannot talk about, where educators are blamed for spreading the virus, and in which condoms are often thought to cause AIDS. The policy implications are clear: African worldviews must be taken seriously if AIDS interventions in Africa are to become successful.

Gulbrandsen, Ornulf: The State and the Social. State Formation in Botswana and Its Pre-Colonial and Colonial Genealogies. New York: Berghahn Books, 2012. 343 pp. 978-0-85745-297-9. (hbk)

Botswana has been portrayed as a major case of exception in Africa – as an oasis of peace and harmony with an enduring parliamentary democracy, blessed with remarkable diamond-driven economic growth. Whereas the "failure" of other states on the continent is often attributed to the prevalence of indigenous political ideas and structures, the author argues that Botswana's apparent success is not the result of Western ideas and practices of government having replaced indigenous ideas and structures. Rather, the postcolonial state of Botswana is best understood as a unique, complex formation, one that arose dialectically through the meeting of European ideas and practices with the symbolism and hierarchies of authority, rooted in the cosmologies of indigenous polities, and both have become integral to the formation of a strong state with a stable government. Yet there are destabilizing potentialities in progress due to emerging class conflict between all the poor sections of the population and the privileged modern elites born of the expansion of a beef and diamond-driven political economy, in addition to conflicts between dominant Tswana and vast other ethnic groups. These transformations of the modern state are viewed from the long-term perspectives of pre-colonial and colonial genealogies and the rise of structures of domination, propelled by changing global forces.

Perullo, Alex: Live from Dar es Salaam. Popular Music and Tanzania's Music Economy. Bloomington: Indiana University Press, 2011. 459 pp. 978-0-253-22292-3. (pbk)

When socialism collapsed in Tanzania, the government-controlled music industry gave way to a vibrant independent music scene. The author explores the world of the bands, music distributors, managers, and clubs that attest to the lively and creative music industry in Dar es Salaam. He examines the formation of the city's music economy, considering the means of musical production, distribution, protection, broadcasting, and performance. He exposes both legal and illegal strategies for creating business opportunities employed by entrepreneurs who battle government restrictions and give flight to their musical aspirations. This is a singular look at the complex music landscape in one of Africa's most dynamic cities.

Lynch, Gabrielle: I Say to You. Ethnic Politics and the Kalenjin in Kenya. Chicago: The University of Chicago Press, 2011. 291 pp. 978-0-226-49805-8. (pbk)

In 2007 a disputed election in Kenya erupted into a two-month political crisis and a bloody aftermath. Much of the violence fell along ethnic lines, the principal perpetrators of which were the Kalenjin, who lashed out at other communities in the Rift Valley. What makes this episode remarkable compared to many other instances of ethnic violence is that the Kalenjin community is a recent construct: the group has only existed since the mid-twentieth century. Drawing on rich archival research and vivid oral testimony, "I Say to You" is a timely analysis of the creation, development, political relevance, and popular appeal of the Kalenjin identity as well as its violent potential.

Uncovering the Kalenjin's roots, Gabrielle Lynch examines the ways in which ethnic groups are socially constructed and renegotiated over time. She demonstrates how historical narratives of collective achievement, migration, injustice, and persecution constantly evolve. As a consequence, ethnic identities help politicians mobilize support and help ordinary people lay claim to space, power, and wealth. This kind of ethnic politics, Lynch reveals, encourages a sense of ethnic difference and competition, which can spiral into violent confrontation and retribution.

Renders, Marleen: Consider Somaliland. State-Building with Traditional Leaders and Institutions. Leiden: Brill, 2012. 289 pp. 978-90-04-21848-2. (pbk)

Can "traditional" leaders and institutions help to build more legitimate, accountable, and effective governments in polities or "states" under (re)construction? This book investigates the case of "Somaliland," the 20-year old non-recognized state which emerged from Somalia's conflict and state collapse. A careful analysis of Somaliland's political history, it outlines the complex and evolving institutional and power dynamics involving clan elders, militia leaders, guerrilla movements, as well as politicians and civil servants in its emerging state structures. While showing the great potential of endogenous processes, it clearly demonstrates the complexity and the politics of those processes and the necessity to think beyond one-size-fits-all state-building formulas.

Heinonen, Paula: Youth Gangs and Street Children. Culture, Nurture, and Masculinity in Ethiopia. New York: Berghahn Books, 2011. 169 pp. 978-0-85745-098-2. (hbk)

The rapidly expanding population of youth gangs and street children is one of the most disturbing issues in many cities around the world. These children are perceived to be in a constant state of destitution, violence, and vagrancy, and therefore must be a serious threat to society, needing heavy-handed intervention and "tough love" from concerned adults to impose societal norms on them and turn them into responsible citizens.

However, such norms are far from the lived reality of these children. The situation is further complicated by gender-based violence and masculinist ideologies found in the wider Ethiopian culture, which influence the proliferation of youth gangs. By focusing on gender as the defining element of these children's lives – as they describe it in their own words – this book offers a clear analysis of how the unequal and antagonistic gender relations that are tolerated and normalized by everyday school and family structures shape their lives at home and on the street.

Ayangaôr, Emmanuel Chiahemba: The Tiv and Their Southern Neighbours, 1890–1990. Durham: Carolina Academic Press, 2011. 270 pp. 978-1-59460-845-2. (pbk)

This book examines the economic, political, and socio-cultural relations of the Tiv people of Benue State with their southern neighbours, the Bette, Bekwarra, Bendi, Utange, and Becheve of the Cross River State of Nigeria from the 1890 to 1990. In the pre-colonial times, the Tiv experienced land hunger because of their practice of swine cultivation. They obtained additional farm lands by displacing their southern neighbours and settling on these. Unknown to them, their adversaries stealthily began to send small teams of Ogirinya dance headhunters that beheaded any lone Tiv farmer or woman. The demand for Tiv skulls rose as each successful member was richly rewarded. His social status shot up from a nobody to a somebody entitled to a royal burial with a fresh human head.

The Tiv answer to their steady loss of lives in peace times was to adopt Ogirinya and turn the heat on their opponents. Clandestine mutual headhunting became a standing blood feud that escaped the notice of the colonial administration. During an official inquiry into the causes of the 1985 Tsar-Obudu War, both parties confessed that Ogirinya was the main cause of their interethnic wars. Once the leaders of the neighbouring local government areas agreed to ban Ogirinya and to set up a joint monitoring committee, peace returned to the borderlands.

The themes of the book are the intermarriages, friendships, pacts, and palm wine drinking orgies of these interdependent peoples.

Hellweg, Joseph: Hunting the Ethical State. The Benkadi Movement of Côte d'Ivoire. Chicago: The University of Chicago Press, 2011. 291 pp. ISBN 978-0-226-32654-2. (pbk)

In the 1990s a nationwide crime wave overtook Côte d'Ivoire. When the Ivoirian police failed to control the situation, a group of poor, politically marginalized, and mostly Muslim men took on the role of the people's protectors as part of a movement they called Benkadi. These men were *dozos* – hunters skilled in ritual sacrifice. They applied their hunting and occult expertise, along with the ethical principles implicit in both, to the tracking and capturing of thieves. Meanwhile, as Benkadi emerged, so too did the ethnic, regional, and religious divisions that would culminate in Côte d'Ivoire's 2002–07 rebellion. "Hunting the Ethical State" reveals how *dozos* worked beyond these divisions to derive their new roles as enforcers of security from their ritual hunting ethos.

Sonderegger, Arno, Ingeborg Grau und **Brigit Englert** (Hrsg.): Afrika im 20. Jahrhundert. Geschichte und Gesellschaft. Wien: Promedia, 2011. 255 pp. 978-3-85371-338-9. (pbk)

Afrika wird im vorliegenden Band als Kontinent, als Großraum gesehen, auch wenn unterschiedliche historische Formen der kulturellen, politischen und wirtschaftlichen Hegemonie zu regional unterschiedlichen Entwicklungen geführt haben.

Der von Seiten des Nordens betriebenen Subregionalisierung des Kontinents – gemeint sind vor allem die Abspaltung Nordafrikas von Afrika südlich der Sahara und die gesonderte Darstellung des vermeintlich „weißen" Südafrika – wird eine ganzheitliche Herangehensweise entgegengesetzt: Südafrika und Nordafrika werden als integrale Bestandteile eines in sich vielschichtigen Kontinents behandelt. Gerade in dem schwierigen Unterfangen, das Gemeinsame einer afrikanischen Geschichte herauszuarbeiten, ohne dabei die Vielfalt der regionalen Entwicklungsprozesse auszublenden, liegt die Bedeutung einer Einführung in die afrikanische Geschichte.

Der Untertitel signalisiert, dass es um die Geschichte und Gesellschaft Afrikas geht. Die zugrunde liegende Ordnungsidee ist darum weniger chronologisch als vielmehr methodisch begründet: Die verschiedenen Aspekte der Geschichte Afrikas, dargestellt in Einzelbeiträgen, werden allesamt in historisch-sozialwissenschaftlicher Perspektive betrachtet.

Sherrif, Abdul: Dhow Cultures and the Indian Ocean. Cosmopolitanism, Commerce, and Islam. New York: Columbia University Press, 2010. 384 pp. 978-0-231-70139-6 (hbk)

For centuries the dhow, a traditional Arab sailing vessel, operated according to the principles of free trade, carrying sailors, traders, passengers, and cargo to ports within Africa, India, and the Persian Gulf. The dhow was a vibrant means of social interaction, and the goods it carried embodied a great deal of social and cultural meaning. One could say the dhow gave birth to a number of cosmopolitan peoples and cultures, establishing and maintaining a genuine dialogue between civilizations.

By the 15th century, the global world of the Indian Ocean had matured, and Islam became the dominant religion. It spread not by sword but by peaceful commerce, and the heroes of this world were not continental empires but a string of small port city-states stretching from Kilwa to Melaka. Their influence penetrated deep into the economies, societies, and cultures of the continental hinterlands, yet two major incursions turned this world upside down: the Chinese expeditions launched at the beginning of the 15th century and the Portuguese explorations conducted at its close. The contrast could not have been starker between the dhow's long-standing tradition of free trade and Vasco da Gama's epoch of armed trading, which ultimately led to colonial domination. Abdul Sheriff unravels this rich and populous history, recasting the roots of Islam as they grew within the region, along with the story of the dhow.

Strong, Mary: Art, Nature, and Religion in the Central Andes. Themes and Variations from Prehistory to the Present. Austin: University of Texas Press, 2012. 356 pp. 978-0-292-73571-2. (hbk)

From prehistory to the present, the Indigenous peoples of the Andes have used a visual symbol system – that is, art – to express their sense of the sacred and its immanence in the natural world. Many visual motifs that originated prior to the Incas still appear in Andean art today, despite the onslaught of cultural disruption that native Andeans have endured over several centuries. Indeed, art has always been a unifying power through which Andeans maintain their spirituality, pride, and culture while resisting the oppression of the dominant society.

Mary Strong takes a significantly new approach to Andean art that links prehistoric to contemporary forms through an ethnographic understanding of Indigenous Andean culture. In the first part of the book, she provides a broad historical survey of Andean art that explores how Andean religious concepts have been expressed in art and how artists have responded to cultural encounters and impositions, ranging from invasion and conquest to international labor migration and the internet. In the second part, Strong looks at eight contemporary art types – the scissors dance (*danza de tijeras*), home altars (*retablos*), carved gourds (*mates*), ceramics (*cerámica*), painted boards (*tablas*), weavings (*textiles*), tinware (*hojalatería*), and Huamanga stone carvings (*piedra de Huamanga*). She includes prehistoric and historic information about each art form, its religious meaning, the natural environment and socio-political processes that help to shape its expression, and how it is constructed or performed by today's artists, many of whom are quoted in the book.

Ramírez, María Clemencia: Between the Guerrillas and the State. The Cocalero Movement, Citizenship, and Identity in the Colombian Amazon. Durham: Duke University Press Books, 2011. 312 pp. 978-0-8223-5015-6. (pbk)

Responding to pressure from the United States, in 1996 the Colombian government intensified aerial fumigation of coca plantations in the western Amazon region. This crackdown on illicit drug cultivation sparked an uprising among the region's *cocaleros*, small-scale coca producers and harvest workers. More than 200,000 campesinos marched that summer to protest against the heightened threat to their livelihoods.

"Between the Guerillas and the State" is an ethnographic analysis of the *cocalero* social movement that emerged from the uprising. María Clemencia Ramírez focuses on how the movement unfolded in the department (state) of Putumayo, which has long been subject to the de facto rule of guerrilla and paramilitary armies. The national government portrayed the area as uncivilized and disorderly and refuses to see the coca growers as anything but criminals. Ramírez chronicles how the *cocaleros* demanded that the state recognize campesinos as citizens, provide basic services, and help them to transition from coca-growing to legal and sustainable livelihoods.

Jean E. Jackson: Brimming with ethnographic and historical insights, this outstanding book speaks to central

questions about social movements, violence, democratization, and the implementation of neoliberal policies in extremely poor regions.

Jong, Nanette de: Tambú. Curaçao's African-Caribbean Ritual and the Politics of Memory. Bloomington: Indiana University Press, 162 pp. 978-0-253-22337-1. (pbk)

As contemporary Tambú music and dance evolved on the Caribbean island of Curaçao, it intertwined sacred and secular, private and public cultural practices, and many traditions from Africa and the New World. As Nanette de Jong explores the formal contours of Tambú, she discovers its variegated history and uncovers its multiple and even contradictory origins. De Jong recounts the personal stories and experiences of Afro-Curaçaoans as they perform Tambú – some who complain of its violence and low-class attraction and others who champion Tambú as a powerful tool of collective memory as well as a way to imagine the future.

Grube, Nikolai: Der Dresdner Maya-Kalender. Der vollständige Codex. Freiburg: Herder Verlag, 2012. 224 pp. 978-3-451-33332-3. (pbk)

Die spanischen Eroberer haben im 16. Jahrhundert die Bücher der Maya systematisch verbrannt. Nur noch drei Handschriften sind überliefert: in Dresden, Madrid und Paris. Die wichtigste – und die einzige, die im Original zu besichtigen ist – wird in der Schatzkammer der Staats- und Universitätsbibliothek Dresden aufbewahrt.

Die Codices waren vermutlich Handbücher von Kalenderpriestern. Sie dienten ihnen bei der Planung von Ritualen, bei der Vorhersage gefährlicher Himmelskonstellationen oder bei der Heilung von Krankheiten mit göttlicher Hilfe.

Die Dresdner Handschrift mit einem mathematisch-astronomischen Kalenderteil und dem berühmten Bild einer großen Flut fasziniert Laien und Experten aus aller Welt. Mit neuen Digitalaufnahmen zeigt dieser Band den ganzen Codex in Originalgröße.

Sturm, Circe: Becoming Indian. The Struggle over Cherokee Identity in the Twenty-First Century. Santa Fe: SAR Press, 2011. 262 pp. 978-1-934691-44-1. (pbk)

In "Becoming Indian," Circe Sturm examines Cherokee identity politics and the phenomenon of racial shifting. Racial shifters, as described by Sturm, are people who have changed their racial self-identification from non-Indian to Indian on the US Census. Many racial shifters are people who, while looking for their roots, have recently discovered their Native American ancestry. Others have family stories of an Indian great-great-grandmother or -grandfather they have not been able to document. Still others have long known they were of Native American descent, including their tribal affiliation, but only recently have become interested in reclaiming this aspect of their family history. Despite their differences, racial shifters share a conviction that they have Indian blood when

asserting claims of indigeneity. "Becoming Indian" explores the social and cultural values that lie behind this phenomenon and delves into the motivations of these Americans – from so many different walks of life – to re-inscribe their autobiographies and find deep personal and collective meaning in reclaiming their Indianness. Sturm points out that "becoming Indian" was not something people were quite as willing to do forty years ago. The willingness to do so now reveals much about the shifting politics of race and indigeneity in the United States.

Ramos-Zayas, Ana Y.: Street Therapists. Race, Affect, and Neoliberal Personhood in Latino Newark. Chicago: The University of Chicago Press, 2012. 448 pp. 978-0-226-70362-6. (pbk)

Drawing from almost a decade of ethnographic research in largely Brazilian and Puerto Rican neighbourhoods in Newark, New Jersey, Ana Y. Ramos-Zayas examines how affect, emotion, and sentiment serve as waypoints for the navigation of interracial relations among different ethnic groups in this rapidly changing US city.

Engaging in detailed examinations of various sites in Newark – including high schools, workplaces, beauty salons, and funeral homes – as well as secondary sites in Brazil and Puerto Rico, Ramos-Zayas shows how this street-level psychological and emotional interpreting resurrects Latin American and Caribbean ideologies of "racial democracy," at the same time it provides new psychological stereotypes and forms of social exclusion. Extensively researched and thoughtfully argued, "Street Therapists" offers a thorough – and sometimes paradoxical – new articulation of race, space, and neoliberalism in US urban communities.

Quack, Johannes: Disenchanting India. Organized Rationalism and Criticism of Religion in India. Oxford: Oxford University Press, 2012. 362 pp. 978-0-19-981262-2. (pbk)

India is frequently represented as the quintessential land of religion. The author challenges this representation through an examination of the contemporary Indian rationalist movement, which affirms the values and attitudes of atheism, humanism, or free-thinking. He shows the rationalists' emphasis on maintaining links to atheism and materialism in ancient India and outlines their strong ties to the intellectual currents of modern European history. At the heart of "Disenchanting India" lies an ethnographic study of the organization "Andhashraddha Nirmulan Samiti" (Organization for the Eradication of Superstition), based in the Indian State of Maharashtra. Quack gives a nuanced account of the rationalists' specific "mode of unbelief," describing their efforts to encourage a scientific temper and combat beliefs and practices they regard as "superstitious." He also shows the role played by rationalism in their day-to-day lives, as well as the organization's controversial position within Indian society. This book provides vital insights into the nature of rationalism in the intellectual life and cultural politics of India.

Frederick M. Smith: "Disenchanting India" is a vivid depiction of India in the throes of modernity, in

which class, gender, nationalism, and ideological and discursive strategies are contesting for the very future of India.

Gerke, Barbara: Long Lives and Untimely Deaths. Life-Span Concepts and Longevity Practices among Tibetans in the Darjeeling Hills, India. Leiden: Brill, 2012. 362 pp. 978-90-04-21703-4. (hbk)

Longevity and long-life practices have been a pan-Tibetan concern for a very long time, but have hardly been studied by anthropologists. This book presents ethnographic accounts and textual material demonstrating how Tibetans in the Darjeeling Hills, India, view the life-span and map out certain life-forces in various areas of knowledge. These life-forces follow daily, monthly, and annual cycles. Divinations and astrological calculations are widely but varyingly used by Tibetans to assess the strength of life-forces and forecast difficult periods in their lives. Loss, exhaustion, or periodic weaknesses of life-forces are treated medically or through Tibetan Buddhist practices and rituals. In all these events, temporality and agency are deeply interlinked. This is illustrated by the ways in which Tibetans enhance their vitality, prolong their life-spans, and avoid "untimely deaths."

Meriam, Beth: China's "Tibetan" Frontiers. Sharing the Contested Ground. Leiden: Brill, 2012. 331 pp. 978-19-06-87630-2. (hbk)

This pioneering ethnographic analysis provides a far-reaching account of the changing social, political, and organizational topography of western China. The seismic changes wrought across this terrain in recent history are seen through the lens of Trinde, a remote "Tibetean autonomous" county. Drawing on over two years of detailed empirical research in a region never previously studied by foreign researchers, Beth Meriam traces and interlinks the human, national, and global dimensions of continuity and change, and offers a timely reexamination of the complex and subtle processes of identification and belonging in this area.

This ethnography, vividly illustrates how policy fluctuations involve difficult, and often painful, dilemmas for local people. It provides also a rare and intimate account of a highly diverse range of people, and highlights their central role in shaping this dynamic, changing society of this hotly-debated and often misunderstood region.

Tyson, Adam D.: Decentralization and Adat Revivalism in Indonesia. The Politics of Becoming Indigenous. London: Routledge, 2010. 210 pp. 978-0-415-78011-7. (hbk)

This book examines the dynamic process of political transition and indigenous (*adat*) revival in newly decentralized Indonesia. The political transition in May 1998 set the stage for the passing of Indonesia's framework decentralization laws. These laws include both political and technocratic efforts to devolve authority from the centre

(Jakarta) to the peripheries. Contrary to expectations, enhanced public participation often takes the form of *adat* revivalism – a deliberate, highly contested and contingent process linked to intensified political struggles throughout the Indonesian archipelago. The author argues *adat* is aligned with struggles for recognition and remedial rights, including the right to autonomous governance and land. It cannot be understood in isolation, nor can it be separated from the wider world.

Based on original fieldwork and using case studies from Sulawesi to illustrate the key arguments, this book provides an overview of the key analytical concepts and a review of relevant stages in Indonesian history. Finally, Tyson examines land disputes and resource conflicts. Regional and local conflicts often coalesce around forms of ethnic representation, which are constantly being renegotiated, along with resource allocations and entitlements, and efforts to preserve or reinvent cultural identities.

Tan, Charlene: Islamic Education and Indoctrination. The Case in Indonesia. London: Routledge, 2011. 208 pp. 978-0-415-87976-7. (hbk)

Islamic schools, especially *madrasahs*, have been viewed as sites of indoctrination for Muslim students and militants. Some educators and parents in the United States have also regarded introductory courses on Islam in some public schools as indoctrinatory. But what do we mean by "indoctrination"? And is Islamic education indoctrinatory?

This book critically discusses the concept of indoctrination in the context of Islamic education. It explains that indoctrination occurs when a person holds to a type of beliefs known as *control beliefs* that result in ideological totalism. Using Indonesia as an illustrative case study, the book expounds on the conditions for an indoctrinatory tradition to exist and thrive. Examples include the Islamic school co-founded by Abu Bakar Ba'asyir and the militant organisation Jemaah Islamiyah. The book further proposes ways to counter and avoid indoctrination through formal, non-formal, and informal education. It argues for the creation and promotion of *educative traditions* that are underpinned by religious pluralism, strong rationality, and strong autonomy. Examples of such educative Muslim traditions in Indonesia will be highlighted.

Garbutt, Rob: The Locals. Identity, Place, and Belonging in Australia and Beyond. Oxford: Peter Lang, 2011. 250 pp. 978-3-0343-0154-1. (pbk)

This book presents a comprehensive survey of being a local, in particular in Australia. As in much of the colonized, English-speaking world, in Australia the paradox is that the locals are not indigenous peoples but migrants with a specific ethnic heritage who became localized in time to label other migrants as the newcomers and outsiders. Claims of belonging as "local" provide a crucial insight into power relations that extend beyond the local level to questions of national identity and the ethics of belonging in a postcolonial, multicultural nation. How

have Anglo-Celtic Australians installed themselves as locals? Where do Indigenous Australians stand in this local politics of identity? What are the ethical considerations for how we connect our identities to places while also relating to others in a time of intensifying migration? This book explores these questions via a multidisciplinary cultural studies approach and a mixed methodology that blends a critical language study of being local with auto-ethnographical accounts by the author, himself a "local."

Besnier, Niko: On the Edge of the Global. Modern Anxieties in a Pacific Island Nation. Stanford: Stanford University Press, 2011. 297 pp. 978-0-8047-7406-2. (pbk)

Life in twenty-first century Tonga is rife with uncertainties. Though the postcolonial island kingdom may give the appearance of stability and order, there is a malaise that pervades everyday life, a disquiet rooted in the feeling that the twin forces of "progress" and "development" – and the seemingly inevitable wealth distribution that follows from them – have bypassed the society.
	Niko Besnier's illuminating ethnography analyzes the ways in which segments of this small-scale society grapple with their growing anxiety and hold on to different understandings of what modernity means. How should it be made relevant to local contexts? How should it mesh with practices and symbols of tradition? In the day-to-day lives of Tongans, the weight of transformations brought on by neoliberalism and democracy press not in the abstract, but in individually significant ways: how to make ends meet, how to pay lip service to tradition, and how to present a modern self without opening oneself to ridicule. Adopting a wide-angled perspective that brings together political, economic, cultural, and social concerns, this book focuses on the interface between the different forms that modern uncertainties take.

Dousset, Laurent, and **Serge Tcherkézoff** (eds.): The Scope of Anthropology. Maurice Godelier's Work in Context. New York: Berghahn Books, 2012. 288 pp. 978-0-85745-331-0. (hbk)

Some of the most prominent social and cultural anthropologists have come together in this volume to discuss Maurice Godelier's work. They explore and revisit some of the highly complex practices and structures social scientists encounter in their fieldwork. From the nature–culture debate to the fabrication of hereditary political systems, from transforming gender relations to the problems of the Christianization of indigenous peoples, these chapters demonstrate both the diversity of anthropological topics and the opportunity for constructive dialogue around shared methodological and theoretical models.

Murphy, Edward, David William Cohen, Chandra D. Bhimull, Fernando Coronil, Monica Eileen Patterson, and **Julie Skurski** (eds.): Anthrohistory. Unsettling Knowledge, Questioning Discipline. Ann Arbor: The University of Michigan Press, 2011. 353 pp. 978-0-472-05135-9. (pbk)

Stretching back to the 1950s, interdisciplinary work between anthropology and history has taken diverse expressions. Yet it has developed with more coherence since the 1980s, largely in response to the declining promise of global modernity and the rise of post-structuralism and deconstructionism. Through a critical and contemporary engagement with this wave of scholarship, this volume challenges readers to think of work at the crossroads of anthropology and history as transdisciplinary and anthrohistorical, moving beyond a partial integration of the disciplines as it critically evaluates their assumptions and trajectories.
	This approach permits "Anthrohistory – Unsettling Knowledge, Questioning Discipline" to present a broader perspective that unsettles the constraints of existing academic practice. The volume does not offer a blueprint for fulfilling this goal, but rather a variety of positions taken by anthrohistorians who work in diverse contexts. The book opens a provocative window into broader questions of interdisciplinarity, representation, epistemology, methodology, and social commitment.

Taussig, Michael: I Swear I Saw This. Drawings in Fieldwork Notebooks, Namely My Own. Chicago: University of Chicago Press, 2011. 173 pp. 978-0-226-78983-5. (pbk)

"I Swear I Saw This" records visionary anthropologist Michael Taussig's reflections on the fieldwork notebooks he kept through forty years of travels in Colombia. Notebooks mix the raw material of observation with reverie, juxtaposed, in Taussig's case, with drawings, watercolors, and newspaper cuttings, which blend the inner and outer worlds in a fashion reminiscent of Brion Gysin and William Burroughs's surreal cut-up technique. Focusing on the small details and observations that are lost when writers convert their notes into finished pieces, Taussig calls for new ways of seeing and using the notebook as form. Memory emerges as a central motif in "I Swear I Saw This" as he explores his penchant to inscribe new recollections in the margins or directly over the original entries days or weeks after an event. This palimpsest of afterthoughts leads to ruminations on Freud's analysis of dreams, Proust's thoughts on the involuntary workings of memory, and Benjamin's theories of history-fieldwork, Taussig writes, provokes childhood memories with startling ease. The booklet exhibits Taussig's characteristic verve and intellectual audacity, here combined with a revelatory sense of intimacy.

Bevans, Stephen B. (ed.): Mission and Culture. The Louis J. Luzbetak Lectures. Maryknoll: Orbis Books, 2012. 320 pp. 978-1-57075-965-9. (pbk)

Anthropology was of primary importance for Fr. Louis J. Luzbetak, SVD, to make Christianity authentic. "Mission and Culture" comprises eleven scholarly lectures, delivered in his honour at the Catholic Theological Union in Chicago between 2000 and 2010. They probe the complex and mutually critical relationship between Christian mission and local context or culture.

Moving from Asia to Africa to North America, special emphasis is laid on the process of inculturation. Offering a detailed understanding of the dynamics of the intersection of mission work and indigenous culture over the years, the scholars pay special attention to the need of reinterpretations of some ideas of gods and spirits, witchcraft and economic developments, the possible biblical impact on evangelization, cultural resistance and missionary engagements, intercultural and interreligious involvements. This work shows how essential it is for a missionary to have an in-depth understanding of the importance of culture.

Kockel, Ullrich, Máiréad Nic Craith, and **Jonas Frykman** (eds.): A Companion to the Anthropology of Europe. Malden: Wiley-Blackwell, 2012. 608 pp. 978-1-4051-9073-2. (hbk)

"A Companion to the Anthropology of Europe" offers a survey of contemporary Europeanist anthropology and European ethnology, and a guide to emerging trends in this geographical field of research. Utilizing diverse approaches to the anthropological study of Europe, the book provides a synthesis of the different traditions and contemporary practices. Investigating the subject both geographically and thematically, the companion covers key topics such as location, heritage, experience, and cultural practices.

Haller, Dieter: Die Suche nach dem Fremden. Geschichte der Ethnologie in der Bundesrepublik 1945–1990. Frankfurt: Campus Verlag, 2012. 396 pp. 978-3-593-39600-2. (hbk)

Ethnologen erforschen Phänomene, die für Außenstehende oft als exotisch, randständig und bisweilen sogar etwas bizarr erscheinen. Woher rührt die Faszination für das Fremde? Und gibt es spezifische nationale Bestandteile in einer Disziplin, die sich der Erforschung des kulturell Fremden verschrieben hat? Haller bietet den ersten umfassenden Überblick über die Geschichte der Ethnologie in Deutschland von 1945 bis 1990 und arbeitet ihr spezifisches Potenzial und ihre Besonderheiten heraus. Der Aufbaugeist der Nachkriegszeit, die Rebellion gegen Autoritäten der 68er, neue soziale Bewegungen in den späten 70er-, gesellschaftliche Pluralisierung und Ökonomisierung in den 80er-Jahren – all das bildete sich in den Fragestellungen und Gegenständen ab, denen sich die Ethnologen jeweils zuwandten.

Das Buch zeigt, dass die Hinwendung zu anderen Lebenswelten und Kulturen den Horizont des Eigenen überschreitet und zum Verstehen des Anderen beiträgt. Das Anthropos Institut und seine ethnologische Fachzeitschrift *Anthropos* haben seit 1906 dazu einen großen Beitrag geleistet. Der Einfluss der Steyler Patres – vor allem Wilhelm Schmidt, Wilhelm Koppers, Paul Schebesta und Martin Gusinde – auf die Geschichte der Ethnologie kommt öfters zur Sprache. Haller stellt fest, dass *Anthropos* und Steyler Ethnologen heute eine kritische Verwendung eines holistischen Kulturbegriffs vertreten, um das Fremde zu verstehen.

Hahn, Hans Peter, Karlheinz Cless, and **Jens Soentgen** (eds.): People at the Well. Kinds, Usages, and Meanings of Water in a Global Perspective. Frankfurt: Campus Verlag, 2012. 316 pp. 978-3-593-39610-1. (pbk)

Water is never just H_2O. It is always more. It has its own ways of world-making and is much more than just a substance or a commodity. Water is also a focal point of religious meanings and inspires cultural practices. The book shows the different forms, the wide range and the impressive diversity of people's dealings with water in different cultures. It presents case studies from various parts of the world, staging problems about changing accessibility of water and the expectations of men and women at different places. While focusing on the micro level the trans-disciplinary approach highlights the fundamental differences of water related meanings and practices.

Rösch, Petra, and Udo Simon (eds.): How Purity Is Made. Wiesbaden: Harrassowitz Verlag, 2012. 492 pp. 978-3-447-06542-9. (hbk)

Concepts of purity and impurity are used in a great variety of contexts for both concrete and immaterial phenomena and are firmly embedded in many, often antagonistic worldviews. Can a common core be discerned in the various ways purity is conceived, extending over and beyond cultural differences? Both change and continuity in purity and its (corresponding) discourses afford insight into the dynamics of social transformative processes. They form the perspective to apply purity concepts and submit them to personal interpretation. Though usually combined with, or even tantamount to, ritual action these concepts seem to lend themselves particularly to being de-ritualized and then re-ritualized. The twenty three articles of "How Purity is Made" discuss purity and impurity by looking at the dimensions of action, conception, representation, experience and internalisation. They cover geographical regions from Europe over Asia to Northern America and span chronologically from prehistory to the present time.

Kolig, Erich: Conservative Islam. A Cultural Anthropology. Lanham: Lexington Books, 2012. 381 pp. 978-0-7391-7424-1. (hbk)

"Conservative Islam" analyzes the salient characteristics of Islam and contemporary Muslim society from the perspective of traditional cultural anthropology. Gender issues, the headscarf and veiling, alcohol and pork prohibition, the taboo on satirizing religious contents, violence and jihad, attitudes toward rationalism and modernity, and other important issues that emanate from Islamic doctrine are discursively highlighted as to their origins, symbolic meanings, and importance in the modern world. By highlighting sociocultural configurations, the universals they represent, the circumstances of their creation, and their semiotic meaning, Kolig helps the reader gain understanding of Islam in the modern world.

Kellehear, Allan: The Study of Dying. From Autonomy to Transformation. Cambridge: Cambridge University

Press, 2009. 284 pp. 978-0-521-73905-4. (pbk) [1st ed., reprint 2011].

What is it really like to die? Though our understanding about the biology of dying is complex and incomplete, greater complexity and diversity can be found in the study of what human beings encounter socially, psychologically, and spiritually during the experience. Contributors from disciplines as diverse as social and behavioural studies, medicine, demography, history, philosophy, art, literature, popular culture, and religion examine the process of dying through the lens of both animal and human studies. Despite common fears to the contrary, dying is not simply an awful journey of illness and decline; cultural influences, social circumstances, personal choice and the search for meaning are all crucial in shaping personal experiences. This intriguing volume will be of interest to anyone curious about the human confrontation with mortality.

Zerubavel, Eviatar: Ancestors and Relatives. Genealogy, Identity, and Community. Oxford: Oxford University Press, 2012. 240 pp. 978-0-19-977395-4. (hbk)

Genealogy has long been one of humanity's greatest obsessions. But with the rise of genetics, and increasing media attention to it through programs like "Who Do You Think You Are?" and "Faces of America," we are now told that genetic markers can definitively tell us who we are and where we came from.

The problem, writes Eviatar Zerubavel, is that biology does not provide us with the full picture. After all, he asks, why do we consider Barack Obama black even though his mother was white? Why did the Nazis believe that unions of Germans and Jews would produce Jews rather than Germans? In this provocative book, he offers a fresh understanding of relatedness, showing that its social logic sometimes overrides the biological reality it supposedly reflects. In fact, rather than just biological facts, social traditions of remembering and classifying shape the way we trace our ancestors, identify our relatives, and delineate families, ethnic groups, nations, and species.

Furthermore, genealogies are more than mere records of history. Drawing on a wide range of evidence, Zerubavel introduces such concepts as braiding, clipping, pasting, lumping, splitting, stretching, and pruning to shed light on how we manipulate genealogies to accommodate personal and collective agendas of inclusion and exclusion. Rather than simply find out who our ancestors were and identify our relatives, we actually construct the genealogical narratives that make them our ancestors and relatives. An eye-opening re-examination of our very notion of relatedness, "Ancestors and Relatives" offers a new way of understanding family, ethnicity, nationhood, race, and humanity.

Cormier, Loretta A.: The Ten-Thousand Year Fever. Rethinking Human and Wild-Primate Malarias. Walnut Creek: Left Coast Press, 2011. 241 pp. 978-1-59874-483-5. (pbk)

Malaria is one of the oldest recorded diseases in human history, and its 10,000-year relationship to primates can teach us why it will be one of the most serious threats to humanity in the 21st century. In this path-breaking book Loretta Cormier integrates a wide range of data from molecular biology, ethnoprimatology, epidemiology, ecology, anthropology, and other fields to reveal the intimate relationships between culture and environment that shape the trajectory of a parasite. She argues against the entrenched distinction between human and non-human malarias, using ethnoprimatology to develop a new understanding of cross-species exchange. She also shows how current human-environment interactions, including deforestation and development, create the potential for new forms of malaria to threaten human populations. This book is a model of interdisciplinary integration that will be essential reading in fields from anthropology and biology to public health.

Review of Articles

(by Joachim G. Piepke)

Remme, Jon Henrik Ziegler: Separating Encounters. Tangency in an Interreligious Encounter in Ifugao, the Philippines. *Anthropos* 107.2012: 427-434.

How can an encounter between different belief systems be conducive to the generation of meaning? Are theories of syncretization and hybridization sufficient to understand the processes that become operative in such encounters? Based on fieldwork among the Ifugao, a people inhabiting the Central Cordilleran mountains of northern Luzon, the Philippines, this article will address these issues by focusing on a burial ritual, where different religious practices were operative at the same time. The understanding of such encounters do not necessarily benefits from an analysis based on the analytical concepts of syncretization and hybridization, but that processes can be identified in many interreligious encounters where tangent belief systems generate mutually meaningful relations.

While the majority of the inhabitants of the village Batad practice the traditional religion, the rest have quite recently converted to various versions of Protestantism. They are opposed to everything they consider belonging to the traditional religion. The skulls and jaws of sacrificed animals that used to decorate the outer house walls have been removed. The rice god idols that were kept in the rice granaries have been thrown away, and they do not participate in any ceremony where the traditional priests officiate, which in practice also excludes them from taking part in the kin generating meat exchanges that are central in these rituals. They also bury their dead in individual graves and not, as is common among the non-Protestants, in the clan-owned burial caves. This indicates that they have different ideas about the relations between illness, body, and person. While the Protestants believe that the soul can only leave the body at death and then – hopefully – ends up in Heaven, the traditional religion contains a more loose connection between body and soul. The ancestors and other spirits might steal one's soul and then create a temporary separation between the soul and the body, a condition that causes illness, and if this separation becomes prolonged, the patient will die. And this is exactly what happened in the burial case which now follows.

A young man in his twenties studied in Manila. Suddenly he had some kind of heart trouble and was rushed to hospital, where the doctors could not find anything wrong. Soon after he died, and now the family and friends from Manila were taking the body to Batad, so that he could be buried in his native village. The mother of the deceased lived in the US, where she had married a Protestant priest. She had expressed quite clearly that she wanted him to be buried according to the Protestant practice and that no traditional rituals should be held. The boy should also be buried in an individual tomb and not together with the bones of his ancestors in the clan burial cave, down in the forest below his uncle's house. The uncle Ramon would have likened to comply with his sister's demands, but he knew that other relatives would find it totally unacceptable, even dangerous, to offend the local spirits and deities in this way. For what had caused the young man's death, after all, if not the ancestral spirits themselves? Ramon conferred with his older brother, a much respected man in the village, and they decided that they had to compromise. They, therefore, invited both the traditional priests and the Protestant pastors and decided that the bones of the boy's grandparents should, as custom directs, be exhumed from the cave and put together with the coffin at Ramon's house. And what did they see, when they opened the burial cave? Of course, some commented, it was infested by ants. No wonder, the ancestral spirits were unhappy. No wonder, they let their anger cause illness and death. It was, therefore, now of great importance, that they were propitiated with sacrificed pigs lest more illness and death would strike.

According to the Ifugao custom, a dead body is carried around to the houses of the deceased's relatives, where they slaughter pigs and hold sacrificial rituals. The number of days this goes on and the number of pigs slaughtered indicate the prestige of both, the deceased and his relatives. For the very rich, and in Ifugao that means those who own much rice terraces land, the duration of this period can be up to a couple of weeks or more before the body is finally entombed in the clan burial cave. The young man in this case was not of a particularly prestigious family, so the burial period would last only three days. The body was, as his Protestant mother wanted, not carried around to the relatives' houses. Instead, an individual cement tomb was built behind Ramon's house and the body was put in there, while some of the men sang psalms and read a few passages from the Bible.

It was in fact quite tempting to interpret the compromise-filled burial ritual by referring to theories on syncretization and hybridization. One should perhaps think that we have here an example of different belief systems, blending together and creating a new fusion of elements from different traditions. If we study the funeral from outside and as a whole, it does consist of practices from different religions. However, if we step inside this whole, or eventually dissolve it, and rather study the elements which are operative within it, we see that we can identify two parallel belief and practice systems or categories that meet, but which not necessarily fusion to a hybrid, unless one redefines hybrids to also cover such situations.

In the described burial ritual there is an example of what the author calls tangency: an encounter in which two or more religions meet and remain separate or even strengthen their separateness, but at the same time engage in mutual meaning-generating processes. The two categories relate to each other but remain separate, and in this

way the practices associated with them create new and additive relational connections between the elements of which they consist.

John A. Z'graggen: The Myth of Mother Marge. Self-Sacrifice in Papuan Mythology (Papua New Guinea). *Anthropos* 107.2012: 435-465.

"The Myth of Mother Marge" intends to illustrate how necessary it is to document variants of a narration in the same village as well as in surrounding villages in order to get to know the local variations and to learn about their distribution. The Mother Marge myth is an outstanding example for that. The antagonists of Marge are insects or ants from the earth, shortsized, young men from a bamboo, or young men from a village. Their weapons are bows, arrows, and spears. Marge is helped by two sons from two bird's eggs she has raised and is ultimately killed on her demand by the younger of these two brothers. In the final analysis the author tries to show how these mythical acts are interlinked.

In order to render comparison easier between the 12 variants, the myth of Marge is divided up into phases:
– Background (0), or introductory statement, with some information on where the narration starts from;
– Phase (A), how Marge finds two children and how the two remove the troublemakers annoying Marge;
– Phase (B), the killing of Marge by her younger son in response to her insisting upon it, and
– End (E), the result of the killing – the clearing in the forest becomes a village.

(0) An old woman, named Marge, lives alone in the forest. How she became or where she came from, is not said.

(A) When she collects water from a well, small creatures crawl out of the earth to pierce her water container or young men come from nearby and spoil her water container or harm her. The woman is unable to collect a sufficient supply of water, but she stays alive.

The woman expresses no desire to resolve her misery. However, a bird becomes aware of the trouble and puts two eggs either into the branches of a tree or on some sago waste. Marge finds the eggs and takes them home, intending to cook them with sago. But, instead, she puts them under an earthenware pot and forgets them.

Instead of two birds, two boys hatch from the eggs waiting for the woman to lift up the earthenware pot – they instantly call her mother. The woman is taken by surprise, but she loves the two baby boys right away: she is so happy not to be alone anymore and accepts them as her children.

The baby boys have yet to grow up, which is natural; however, their urge to grow up quickly is quite unusual. Whenever the woman is going to collect water at the well, she is annoyed, even attacked by small creatures; she has to be helped.

An ambush is prepared to subdue those creatures or young men causing trouble at the water well.

Marge's two boys succeed in killing those troublemakers, and the evil is removed.

(B) The mother takes the initiative and wants her two beloved children to dwell in a village with many people. To accomplish that, she demands her own killing by her own children. Reluctantly, the younger child delivers the fatal blow.

As requested by the mother, a site in the forest is cleared and the pieces of mother's flesh are placed on the stumps remaining of the trees, while her blood is being thrown around on the clearing. The young men were instructed to put her head and stomach by their sleeping bags.

(E) Overnight, a large village comes into existence, men, women, children, with pigs, dogs, and chickens. The head and the stomach of the mother transform into young women, a wife for each of the two boys; a village population comes thus into existence.

In the following, the myth of Marge is presented in the 12 variants found in the Tok Pidgin Texts, tape-recordings collected by the author from 1964 to 1991, as well as in unpublished materials of the late Fr. Georg Höltker SVD.

The woman represents a population of settlers and gatherers. Marge collects edible leaves or mushrooms, but does not hunt animals. She is living on sago starch, which she cooks. She has a house and earthenware pots under which she puts the two eggs. She has also the fire. Time is divided into night and day.

If Marge came from somewhere else, where did she or her people come from? All the informants knew was that they came from somewhere, indicating the sea. They had trouble in obtaining water, met with a pygmy-type population living scattered in the forest, while in some variants, it is a population symbolized by *manskanar*, ants coming out of the earth.

The immigrated population is in conflict with an unidentified population because of the water well, symbolized by the *manskanar* ants, a pygmy-type population living in bamboo in the forest or in a village, or young men who cause trouble to mother Marge with toy weapons. They do not intend to kill her, but bother and wound her with the toy weapons or beat her unconscious. In most variants, collecting water is done in an area where sago palms, *limbum* or black palms, or other useful plants like *tulip*, i.e., *Gnetum gnemon* bushes are present. The site, the two boys have to clear, is not for a garden, since no planting is mentioned, but the site is for the village to come forth.

However, the most conspicuous element common to most of the variants is that the mother demands her sons to kill her – she thus preconceives her own death by asking her sons to become an instrument of her own will. The brothers first resist the killing, but then the younger brother kills their mother. The two children have to clear a site in the forest, cut her flesh and bones, distribute the

pieces on the stumps of trees in the cleared site, and put her head and stomach at the aperture of their sleeping bags. These two body parts of the mother transform into young women. In the night, a complete village comes into existence with villagers and domesticated animals. The two brothers are surprised, but both remember mother's words and praise her.

Appreciating the narrations from Papua New Guinea, it is interesting to observe the divine working in the natural. In the Marge story, the bird acts according to its nature, but the intention attributed to it by the human mind is supernatural. That is mentioned only occasionally. The divine sees the human in need and acts. The divine acts not naturally but miraculously through the eggs of the bird and the two boys in order to help the woman, who expresses no desire to remedy her unfortunate situation. Seeing the two boys, the woman is happy not to be alone rather than to have recruited future help to subdue the troublemakers. What is also astonishing is the supernatural act of the woman in demanding her children to kill her so that they can live in a village with many people. There is no suffering. It is a mythical image from earlier times reflecting the mother earth giving life to all livings. Marvelous is the praising of the mother in the morning, when the grown-up boys see what has happened.

Bronk, Andrzej: Secular, Secularization, and Secularism. A Review Article. *Anthropos* 107.2012: 578-583.

Secularism is still a popular topic in social sciences and religious studies, discussed at many conferences and the title of many books. But the word itself and associated words "secular" and "secularization" remain ambiguous, having a lot of opposite and excluding meanings. So-called resurgence of religion in the public sphere has elicited a wide array of reactions and a vehement opposition to the very idea that religious reasons should ever have a right to expression in public political debate. The collection of 13 essays, "Rethinking Secularism," edited by Craig Calhoun, Mark Juergensmeyer, and Jonathan Van-Antwerpen (Rethinking Secularism. Oxford: Oxford University Press, 2011. 311 pp. ISBN 978-0-19-979668-7. Price: £ 12.79) is a new attempt to rethink the confusions about these categories, especially of the binary secular/religious, and a scrutiny of the phenomenon of secularism itself in its many diverse manifestations in the contemporary globalized and pluralized world. The volume is the effect of an interdisciplinary, multiyear project, sponsored by the Social Science Research Council, where prominent, leading scholars – coming from sociology, political science, anthropology, international affairs, as well from history, literature, and religious studies – have collaborated in reconsideration from many perspectives of secularism and secularity in the context of contemporary global politics and transnational social change. Their aim was to take stock of the ongoing research on multiple forms of secularism, and to reframe discussions of religion in the social sciences by drawing attention to the central issue of how "the secular" is constituted and understood, and to how new understandings of both religion and secularism

shape perspectives in the social sciences and various practical projects in politics and international affairs.

Identifying themselves as social scientists, the authors start with questioning the validity of the traditional (European) category of religion and secular and, at the same time, try to dismantle the secularization thesis or give to it a more appropriate meaning. J. Casanova ("Public Religions in the Modern World," 1994) suggests for instance, that the three propositions of the secularization thesis – the decline of religious beliefs, the privatization of religion, and the differentiation of secular spheres and their emancipation from religion – should be looked at separately to get away from the till now dominant stereotypes. In the spirit of Enlightenment, religion is still identified conventionally with the supernatural, the irrational, and the outdated, and the secular is posited in relationship to science, reason, and modernity.

"Rethinking Secularism" is thought of as a contribution to the remapping of secularism and simultaneously an answer to the practical question of how the politicians could deal with the growing religious diversity in secular societies. As Casanova notices, there is a paradox, that at the same time the scholars of religion are questioning the validity of the category of religion (and the theory of secularization itself), the reality of religion is more widespread than ever and became an undisputable global social fact. He himself believes that any discussion of secularization should start with the reflection on the global trends where the globalization of the category of religion and the binary classification of reality in religious/ secular are seen as a decisive factor. So seen, the volume is conceived as an introduction to some of the most compelling new conceptual and theoretical understandings of secularism and the secular, while also examining sociopolitical trends, involving the relationship between the religious and the secular from a variety of locations across the globe.

The words "secular/religious," even if applied universally, do not mean the same thing in each iteration. It is a mistake to think that the boundaries between the religious and the secular are fixed and that the Western distinction (made and not simply found!) between "politics" and "religion" could be uncritically exported to other regions. There are many different ways in which other civilizations have drawn boundaries between "sacred" and "profane," "transcendent" and "immanent," "religious" and "secular." Therefore, there is no singular secularism but rather a cluster of related terms and multiple competing secularisms, as there are multiple and diverse forms of religion. Secularisms differ from one another, particularly those that arose not out of Christianity. The fact, that the modernization of so many non-Western societies is accompanied by processes of religious revival, puts into question the premise, that the decline of religious beliefs and practices is a quasi-natural consequence of processes of modernization. It proves as Casanova stated that the historical process of secularization of European Latin Christendom, instead of being the norm, is an "exceptional process, which is unlikely to be reproduced anywhere else in the world with a similar sequential

arrangement and with the corresponding statable consciousness" (64). If modernization per se does not produce necessarily the progressive decline of religious beliefs and practices, then we need a better explanation for the radical and widespread secularity one finds among the populations of most Western European societies.

Rödlach, Alexander: Reflections of a Missionary-Anthropologist on the Response of the Society of Divine Word to HIV/AIDS. *Verbum SVD* 52.2011: 287-305.

Since the beginning of the global AIDS epidemic, there has been a tension between the different Christian denominations' involvement in HIV/AIDS awareness, prevention, and care programs and comparable efforts by governmental and secular nongovernmental organizations (NGOs). The main controversies concerned strategies to reduce new infections, especially those focusing on the main mode of infection: sex. Secular organizations generally promoted a "value-neutral" approach to prevention and were critical of messages that included explicit references to specific norms and values guiding sexual behavior. In contrast, churches by and large emphasized the role of values and norms guiding sexual behavior in their efforts to curb the spread of the disease. Such tendencies among both secular and religious organizations did not conform with a widely popular approach, common in much of sub-Saharan Africa, the so-called ABC model: (A) abstain from sex if you have no regular partner, (B) be faithful to your regular partner, and (C) use condoms if you cannot abstain or be faithful. This model evolved over time, influenced by activists of various backgrounds, including Catholic priests and religious, who spearheaded the prevention model despite the difficulty of reconciling the Church's stance on the use of condoms. A healthy realism and pragmatism led individuals within the Church to accept the C-aspect of the model. Members of the SVD adopted the same practical approach, often quietly, in order not to trigger a counterproductive controversy.

Unfortunately, ideological crusaders within the Church continue to discredit this pragmatic and, according to various studies, effective ABC model. An extreme example represented a workshop for church youth, held at the Catholic cathedral in Bulawayo (Zimbabwe). The instructors taught the participants a radically altered ABC: (A) abstain from sex, (B) be faithful to this commitment, and (C) change if you have difficulties adhering to this commitment. Condoms were eliminated in this model. Such an approach is highly problematic because it focuses on individual decision making and does not consider the context within which decisions on sexual relationships are made. At least two people are involved in a sexual encounter and relationship dynamics are at play. Thus, adopting or rejecting a prevention strategy is not only up to an individual; rather, it is negotiated among at least two people. In many social and cultural contexts, such negotiations are not between equals; one tends to be more powerful than the other and women often are expected to adjust to men's expectations and wishes.

Another controversial issue in HIV/AIDS work is that some churches encourage the belief that the AIDS epidemic is the result of the imminent apocalypse that was triggered by our immoral behavior. Such views are more common among members of particular churches that already prioritize an apocalyptic theology, such as the Seventh Day Adventists. Such views are rarely expressed by Catholic priests and religious, but are, nevertheless, commonly talked about by Catholic parishioners. Data from a randomly selected sample of residents living in a neighborhood in a Zimbabwean city indicate that this message has been readily accepted by many, including members of the Catholic parishes: nearly 45% of a sample of about 500 respondents agreed with the explanation that "The End-of-Days has arrived and AIDS is the proof," and more than 30% agreed with the statement that "God punishes us for our immorality and other sinful behavior." This strong association of HIV/AIDS with sin and divine retribution is indicative of the widely held perception that those infected with HIV and dying from AIDS are responsible for being ill. Thus they deserve the hardship resulting from their sinful behavior. Such views stigmatize those who are infected with HIV as sinful and immoral individuals.

The reason why few of the SVDs get involved in HIV/AIDS ministries is related to individuals' understanding of the priesthood and religious identity. The sociologist Max Weber (1958) distinguished between (1) traditional authority, (2) legal-rational authority, and (3) charismatic authority. He argues that: (1) traditional authority is legitimated by the sanctity of tradition; (2) legal-rational authority is empowered by a formalistic belief in the context of the law, the ability and right to rule dependent on adherence to a set of principles; and (3) charismatic authority is found in a leader whose mission and vision inspire others; it is based upon the characteristics of an individual, instilled with divine or supernatural powers.

Weber's distinction can easily be applied to understandings of the priesthood and religious life. For most of the SVDs, it is not a matter of "either/or," but a combination of the three types of authority, with one type being in the foreground. The religious and priestly identity is lived within in the framework of tradition, rules, and norms. However, at times, the three sources of authority may be in conflict with each other. Are the SVDs primarily servants of the institution of the Church with its traditions and rules? Or, are they first of all followers of Christ, who called to serve the poor, the blind, and the oppressed?

Norman, Alex and **Mark Johnson:** World Youth Day: The Creation of a Modern Pilgrimage Event for Evangelical Intent. *Journal of Contemporary Religion* 26.2011: 371-385.

World Youth Day (WYD) was initiated by Pope John Paul II to make Jesus central to the lives of young people as a constant point of reference for current and future generations. In his message to the fifteenth WYD in 1999, John Paul II stated that WYDs "were born and developed as meaningful 'moments of rest' in the journey of Christian life, inviting the building of life upon Christ." Speci-

fically, WYD was to be a pilgrimage for youth because they were consistently linked to the future and, as no active pre-existing Christian pilgrimages could be used for this purpose, a new one had to be created. From its beginnings, the Church saw WYD as a way to celebrate common faith and develop the next generations of Catholic faithful.

Many of John Paul II's writings repeatedly emphasize, especially in their addresses to youth, a milieu of falsity and despair, where the certain seeds of Truth and the Gospel need to be planted. It is a world in which hope is threatened by a variety of temptations, uncertainties, and illusions: "Some of you may be tempted to take flight from responsibility: in the fantasy of alcohol and drugs, in short lived relationships without commitment to marriage and family, in indifference, in cynicism and even in violence. Put yourselves on guard against the fraud of a world that wants to exploit or misdirect your energetic and powerful search for happiness and meaning" (*Dilecti Amici* 3). The focused and repetitive depiction of a culture in disintegration is not an end in itself because such deterioration is also a space of opportunity. John Paul II suggests that the arenas of contemporary civilization and culture, politics, and economics are "new Areopagi," symbols of the new sectors where the Gospel must be proclaimed.

Participants of WYDs typically engage in three main types of events: catechesis, the Eucharist, and penance or reconciliation. Given the size of WYD, large tracts of city space are generally reserved for this event, giving participants the sense that they are in a "holy" space, set aside for spiritual gathering and learning. An ongoing study of Catholic youth participation in WYD explores the demographics and lasting impact of the event on participants. 98.6% of respondent indicated that their faith was strengthened after attending WYD. Many participants maintained social networks involving fellow attendees after they returned home; over 50% of respondents indicated an increased level of participation in their home parish community; prayer activities increased by 70% after participants had attended WYD.

In traditional cultural models, pilgrimage has been as a move towards the "center" of the pilgrim's world, while tourism has, by contrast, been seen as a move towards alternative or new centers. The pilgrimage model of center and periphery, as proposed by Victor and Edith Turner, suggests that pilgrims move from their everyday "periphery" world towards their "center," the *axis mundi* of morality and meaning. Others argue that pilgrimage takes place within a context where individuals search for the sacred and the authentic, thus calling upon models of *communitas*. The act of travel by its very nature is understood at least to create a physical liminality, to remove the pilgrim from his/her everyday surroundings, and to give him/her the opportunity to transform his/her conception of everyday life. The WYD has both pilgrimage related and touristic aspects.

Within der broader culture of Western society, paradigms of secularization and personal identity have undergone significant change over the last 300 years. The result has been a weakening of the dominance of religious institutions and symbols and a re-interpretation of truth as relative or subjective within popular culture. An additional effect has been the abandonment of the traditional understanding of the "sacred" and "profane" as separate, leaving these notions free-floating and available for individual definition. The WYD presents a new turn to the notion of pilgrimage because it is not anchored in a particular location, but is now moveable and follows the Pope. The key motive for religious travel, along with sacred and historic sites, is "religious happening" – events where the traveler can expect to find unique access to "the other."

The WYD does not only ignore, or even reject, traditional understandings of sacrality as resting in place, it works with and encourages the very project of relativity that has been undermining it. The sacred elements of the WYD pilgrimage are spatially relative, marked as ritually sacred only for the duration of the event by the institutions that inhabit it. As an event tradition it is not just aimed at Christian pilgrims, but at youth of all religious persuasions. Even the highly skeptical are invited to participate, as the event itself – with its inescapable sense of *communitas*, de-contextualized message of human rights, peace, and love, and *joie de vivre* – is seen as an opportunity to introduce the Church to the wider populace. The centralization project of the "New Evangelization," of which WYD is understood to be a part, is an attempt to reclaim participation. This is achieved by the Pope – as the embodiment of the center – going out to evangelize the secular world – the periphery.

Jaoul, Nicolas: The Making of a Political Stronghold: A Dalit Neighborhood's Exit from the Hindu Nationalist Riot System. *Ethnography* 13.2012: 102-116.

Kanpur, a north Indian city in Uttar Pradesh, was the arena of the Ambedkarite movement by Dalit ("Untouchable") activists to build up a political stronghold against the Hindutva Nationalists. The Ayodhya movement, reclaiming the mythical birthplace of the Hindu god Ram and ending in the destruction of a mosque by a crowd, has been an important step in the historical formation of a political culture of spatialized contests. It brought the BJP (Bharatya Janata Party, the Hindu Nationalist party) to power in the province in 1991. With the rise of power of the BSP (Bahujan Samaj Party), it suddenly became acknowledged as the new center of Dalit and backward caste politics. The Kanpur riots in the first half of the 1990s consisted in a network of persons who maintained communal, racial, and other ethnic relations in a state of tension, of readiness for riots. There was a division of labor between different agencies like Hindu Nationalist activists, the popular Hindi press, the civil administration, the police, and the crowds. A crucial element of articulation of this system was a close link increasingly common everywhere in north India among criminal elements, the politicians, and the police. The neighborhood Haddi Godown was situated in a sensitive area, identified by Hindu Nationalists as one of the strategic locations from where communal tensions could be engineered. The

neighborhood was turned into an armed bastion in the literal sense. The feeling of manipulation and victimization by these politics of violence generated opposition and motivated educated youngsters to organize the defection from the riot system with the help of the local Dalit movement.

Creating a Dalit stronghold meant transforming the segregated *basti* ("settlement" connoting caste segregation, poverty, and vulnerability) into a model of popular progress, discipline, and strength. This required from the activists the ability to establish their authority in the local community at the expense of Hindu Nationalists. They found support in the emerging Dalit power networks to recreate the locality in line with the project of Dalit emancipation.

On 16 March 2001, while intervening in a banned demonstration of the SIMI (Students' Islamist Movement of India), the Assistant-District Magistrate of Kanpur was killed, allegedly by a Muslim protestor. The SIMI was protesting against the Bajrang Dal's provocation in New Delhi, where Hindu Nationalist activists burnt a copy of the Quran. All markets closed, and a curfew was announced. The stage for Hindu-Muslim riots seemed set. The Provincial Armed Constabulary, known for its anti-Muslim biases in such situations, burnt and looted Muslim shops with the help of Hindu Nationalist activists and Hindu neighbors. Violent confrontations between Muslims and police lasted four days, curfew six days, but there were no civil riots. The usual sequences leading to communal conflagration took place, like the destruction of sidewalk Hindu temples. There were "only" between 18 and 25 dead, with only two Hindu among them. All Muslim victims died from police bullets, while the great majority of the 273 arrested persons too were Muslims. For the first time, the violence appeared as a police pogrom against Muslims and could not be termed a "Hindu-Muslim riot." The non-participation of Dalits in the violence was a strategic loss to the riot system.

Despite benefiting from the combined strength of the local middle class, state power, and global resources, Hindu Nationalism's deadly arrangement in Kanpur was defeated by local communities of the urban poor who reclaimed political control over their localities. Spatial techniques of popular resistance contributed to the defeat of a local riot system. The micro-events in Haddi Godown have highlighted the popular passion engaged in stronghold politics at the scale of an urban neighborhood. These techniques have also played an important role in the process of politicization of the Dalits in India since 1970s, where the symbolic conquest of their localities has given a strong and particular emotional texture to the movement. The appropriation of the power to make places of spaces represents a major symbolic stake since it has become a conspicuous and tangible way of disrupting the symbolic order of caste and inscribing social and political change into the physical landscape. Attempting to cast their mark onto space, the BSP governments have laid a similar emphasis on monumental realizations and politics of renaming districts and universities. Once in power, this represents the official state version of the Dalit move-

ment's emphasis on carving a political territory or stronghold politics. These passionate struggles for the symbolic control of space illustrate the sustained political relevance of local subjectivities in India, whose reproduction appears increasingly contentious and strongly correlated with political competition and popular struggles.

Sinclair, Stefanie: National Identity and the Politics of the 'Headscarf Debate' in Germany. *Culture and Religion* 13.2012: 19-39.

Fereshta Ludin appeared in the headlines of the German media for the first time in February 1997 when educational authorities in the federated state of Baden-Württemberg heavily criticized her refusal to remove her *hijab* (headscarf) when she started her teacher training. Whilst Ludin was granted the right to complete her training, the Baden-Württemberg government's quandary in July 1998 as to whether or not to accept her into the professional civil service as a qualified primary school teacher sparked an exceptionally heated national public debate, which became known as the "headscarf debate." The ministry of Culture came to the conclusion that Ludin did not meet the requirements of a civil servant, in particular those of a state school teacher, as her refusal to take off her "headscarf" in school fell short of a civil servant's duty to be "objective" and "neutral" in their professional conduct. It claimed that Ludin's attitude violated the principle of "negative religious freedom" as defined in the federal constitution and argued that a teacher needed to prioritize the impact of her headscarf on her pupils above her personal right to express her religious beliefs. Ludin's refusal to take off her headscarf was interpreted as an act of intolerance, as the political instrumentalization of a religious symbol, harmful to processes of integration and a threat to social peace. The ministry's decision was welcomed by a great majority of politicians from different parties as well as by the majority of press reports.

Almost all speakers of the parliament drew on stereotypically negative images of Islam when expressing their support for the ministry's decision. They largely failed to acknowledge the diversity of approaches within Islam, in particular to the issue of veiling, and showed a lack of awareness of the "who's" and "why's" specific to the situation of Muslims in Germany. Whilst politicians claimed to act as guardians of the German constitution and of the democratic values it represents, many contributions to this parliamentary debate were based upon prejudicial and stereotypical assumptions about Islam, representing it as generally difficult to reconcile with German identity and the German "value system."

In an interview published by the magazine *Der Spiegel*, Ludin insisted that her reason for adopting the *hijab* were of personal and religious rather than political nature. She maintained that her dress code was an essential part of her identity as a Muslim woman. Removing her headscarf in public, she argued, would imply a breach of her personal dignity. Ludin was convinced that the adoption of the *hijab* did not impact on the duties of a civil servant. She assured that without hesitation, she

would have been prepared to take the civil servant's loyalty oath and profess her allegiance to the German state and to the democratic principles of its constitution. In a separately published interview, the Catholic headmaster of the school where Ludin conducted her teacher training praised her as "diligent" and "always cooperative." He emphasized that he had no doubts about her integrity and support for the curriculum and its underlying principles.

Concerns in relation to women's rights and the oppression of women were frequently raised in the parliamentary debate. Some described the headscarf as a symbol of a pejorative, discriminatory as well as disparaging image of women; others elaborated most extensively on feminist perspectives on the headscarf issue. In their support of the ministry's decision, they stressed that the Islamic headscarf symbolized a violation of the principle of gender equality as laid down by the German constitution and the Universal Declaration of Human Rights as one expressed: "We have a very large number of girls with Turkish parents at our schools. Many of them support our state and our culture's approach to the equal role of women. I believe that these girls, for example, deserve the support, if not the partisanship of the German state and German society. We should not send signals pointing in a different direction." This statement implies presumptions about the feelings of girls of Turkish ancestry around their identity as Muslims which were not based on any concrete evidence. It suggests that these girls need to be protected from oppressive structures within Islam.

The discursive construction of German identity in opposition to Muslim identity can be understood as the production of "frontier-effects" – the creation of a binary opposition between "us" (those who belong) and "them" (those who do not belong). The "constitutive outside" is discursively constructed to consolidate processes of identification, particularly in times of crisis and uncertainty. Whilst identities are never unified and, in late modern times increasingly fragmented and fractured, notions of German identity have been beset with a particularly wide range of different areas of tension and ambiguity. The fact that there has been no one uncontested conception of what made up a "German national identity" has been, perhaps, the sole consistent feature of the changing history of Germans in central Europe since the beginnings of notions of the German nation. In recent decades, uncertainties around the concept of German identity have been exacerbated by economic, political, and social pressures associated first with the division and then unification of East and West Germany, with processes of European integration as well as with a particularly large number of migrants settling in Germany since the fall of the "iron curtain." The relatively inconsistent and ruptured historical development of notions of German identity has resulted in an unresolved tension between civic and ethnic approaches to citizenship. The fall of the Berlin Wall and the collapse of the Soviet Union left an ideological vacuum, which, as critics have argued, is being filled by the "Islamic threat."

Even if Ludin had been forced to wear a headscarf (although there is no evidence suggesting this), it is very questionable whether the restriction of the chances of employment and of access to responsible positions for "oppressed" women indeed reflects concerns for women's rights, and whether it can possibly contribute to the empowerment and improvement of the position of women in society.

These discourses construct German identity in opposition to Muslim identity, associate Islam with extremism and are based on the assumption that whereas a Christian can be "neutral," a Muslim cannot. They fail to acknowledge the complexity and diversity of Islamic beliefs and practices in Germany, in particular of "religious" and "political" meanings of the *hijab*. In the early stages of the headscarf debate, the one-dimensional representation of Islam in Germany as political religion was greatly due to a failure to consult or involve Muslim groups or individuals in the debate. This lack of dialogue stand in contrast to the politicians' professed commitment to defend the democratic principles of the German constitution. Efforts have since been made to create networks that enable the German government to discuss issues with Muslim individuals and organizations.

Rios, Luis Felipe, Francisca Luciana de Aquino, Miguel Muñoz-Laboy, Laura R. Murray, Cinthia Oliveira and **Richard G. Parker:** The Catholic Church, Moral Doctrine, and HIV Prevention in Recife, Brazil: Negotiating the Contradictions between Religious Belief and the Realities of Every Day Life. *Culture and Religion* 12.2011: 355-372.

Nominally the world's largest Catholic country, long recognized in the literature for its religiosity and for its religious diversity, Brazil is also the home of the largest syncretic religious traditions anywhere in the world. The country has a myriad of loosely related Afro-Brazilian religious traditions (Candomblé, Umbanda, Xangô etc.), and, in recent years, has given rise to one of the most intense Evangelical Protestant movements found anywhere in the world. As a result, Brazilians have access to an enormously rich set of religious institutions and vocabularies that intersect in very different ways with civil society as a whole.

The ethnographic research presented in this article was conducted between 2005 and 2007 in the metropolitan region of Recife, Brazil. Recife is the fastest-growing urban area in north-eastern Brazil, with a population of roughly 3,750,000. The city's dominant religion is Roman Catholicism, yet it is also a regional center of leadership for the Catholic, Evangelical, and Afro-Brazilian religions. The city has also become an increasingly important regional center in relation to AIDS and was the site of the Fifth National Brazilian Congress for Prevention of STD/AIDS in September 2004.

The research team encountered more difficulties recruiting Catholic study participants than the Evangelical pastors and Afro-Brazilian spiritual leaders interviewed as part of the larger study. The initial difficulties were attributed to the local politics of the Catholic Church in Reci-

fe. The Archbishop at the time, Dom Frei José Cardoso Sobrinho, was known for being extremely conservative and less concerned with continuing the social activism that characterized the leadership of the previous Archbishop Dom Helder Câmara. Dom José's stance is perhaps best demonstrated by a written statement he made in July 2006, in which he criticized those Catholics who support condom use as a "lesser evil" when faced with the greater evil of death. He stated that the justifications for the "lesser evil" argument permits (and supports) "fornication and sexual aberration," that if accepted, would "be the greatest moral decadence in society."

The theme of tension between the Catholic doctrine and the everyday reality of its followers ran throughout the interviews and was felt most strongly around questions of sexual practices outside marriage and condom use. The clerics in particular expressed difficulty justifying Church doctrine when they considered that HIV was spreading among the Church's followers. Their predicament is illustrative of a common Brazilian allegory of being caught between a cross (the Vatican's guidelines) and a sword (everyday reality).

Contrary to initial expectations, Catholic leaders in Recife have been quite active in confronting the HIV epidemic. The local church's early response to AIDS in Recife was characterized primarily by a concern for the care and support of people living with HIV. This involvement appeared to be linked to a longer tradition of the Catholic Church on issues of health and social services. Interviews with religious leaders of other denominations confirmed that Catholics have consistently fulfilled an important role in caring for people with HIV. Catholics were referred to as being involved in the establishment of one of the most important Christian-based AIDS NGOs in Recife. Catholic leaders overwhelmingly focused on the importance of caring for the sick as opposed to how the person contracted the virus (although this was mentioned by all participants). The tone was generally of mercy for the human "sinful" condition.

While one of the interviewed priests affirms the position of the Church regarding HIV prevention as related to the Bible's moral position on sexuality, he does not miss the opportunity to refer to it as paradoxical: "The greatest obstacle that the Church still has is condom use. It is a paradox to say something like that, right? The government, the Ministry of Health, sees it as preservation, you know? The use of condoms preserves health, avoids contamination… So the Church sees this moral, Christian aspect, as I already said, you know? That the Church has a vision, as archaic as it might appear, it is the Bible's vision, that is the use of sex within matrimony. And for what? For procreation, to generate children (laughs)." And a Sister states: "You see how the Church absolutely refuses to approve condoms in any way, shape or form, right? But I particularly think it is something that you have to use… Even using it, there are already people infected, imagine if you don't use it… So I particularly think that people have to use it."

A recent study conducted by NGO *Católicos pelo Direito de Decidir* (Catholics for Choice) and IBOPE (Brazilian Institute of Public Opinion and Statistics) revealed that 79% out of both sexes disagreed with the survey statement that "people should only have sexual relations after marriage." In addition, 96% agreed with "the use of condoms to avoid pregnancy and sexually transmitted diseases," and 88% agreed that "a person can use birth control methods and continue being a good Catholic." Furthermore, 62% agreed, that "the Catholic Church assumes an out-of-date position by condemning condom use or other birth control methods and sex before marriage." With regards to sexuality, the study reveals that for Catholic youth, the Church's dogmas no longer serve as the only principles "of and for" orienting behavior.