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We would like to remind our readers that, strictly speaking, we are not reviewing the books and articles presented here (in the sense of giving a critical assessment of their contents) but intend to draw the readers' attention to the publications that are of particular interest for those who are engaged with both – anthropology and mission. The material in the bulletin partly consists of quotes taken from the presented books and articles.

Review of Books

(by Vinsenius Adi Gunawan and Othmar Gächter)

Eriksen, Thomas Hylland, and Marek Jakoubek (eds.): *Ethnic Groups and Boundaries Today. A Legacy of Fifty Years*. New York: Routledge, 2019. 219 pp. ISBN 978-0-367-58228-9. (pbk)

The publication of Fredrik Barth's "Ethnic Groups and Boundaries" marked a milestone in the conceptualization of ethnicity and ethnic groups and opened a new field of enquiry in the social scientific study of ethnicity.

"Ethnic Groups and Boundaries Today. A Legacy of Fifty Years" demonstrates the enduring significance of the work, identifying its shortcomings and showcasing the state of the art today, fifty years after the publication of the groundbreaking original. Bringing together a team of 14 leading contributors, all of whom have been inspired by Barth's theory and have made significant contributions of their own to the theorization and research of ethnicity, this volume assesses the theoretical approach presented in "Ethnic Groups and Boundaries," both in the context of its time and with the hindsight of the developments in the social sciences since then. It emphasizes the legacy of the original text and determines its significance, whilst identifying and elaborating on the main lines of the subsequent developments of the concept of ethnicity that were influenced by "Ethnic Groups and Boundaries," but that have since developed and superseded the original. As such, it will appeal to scholars across the social sciences with interests in the concept and study of ethnicity.

Grauer, Harald: *Georg Höltker SVD (1895–1976). Eine biografische Darstellung und Analyse seiner Bestimmung des Verhältnisses von Ethnologie und Missionswissenschaft*. Baden-Baden: Academia Verlag, 2021. 377 pp. ISBN 978-3-98572-030-9. (pbk)

Die Studie rückt erstmals Leben und Werk des Steyler Missionars und Ethnologen Georg Höltker (1895–1976) in den Fokus einer Monografie. Die Arbeit rekonstruiert das Leben dieses bedeutenden Mitglieds des Anthropos Instituts vor dem Hintergrund seiner Mitgliedschaft in einer Missionsgesellschaft, wobei diese als ein transnationales Netzwerk gedeutet wird. Hierdurch beleuchtet sie auch die Geschichte des Anthropos Instituts aus neuen Blickwinkeln.

Die Studie richtet sich an Personen, die sich für Ethnologiegeschichte und die Geschichte der Missionswissenschaften interessieren. Sie bietet Einblicke darin, wie im 20. Jahrhundert in katholischen Missionsgesellschaften und Ordensgemeinschaften Wissensbestände generiert und popularisiert wurden.

Godelier, Maurice: *L'interdit de l'inceste à travers les sociétés*. Paris: CNRS Éditions, 2021. 121 pp. ISBN 978-2-271-13879-8. (pbk)

En quoi consiste l'inceste? Est-il l'objet d'une prohibition universelle? Cette interdiction concerne-t-elle les seules parentés «biologiques» ou s'étend-elle aux

diverses parentés «sociales», comme celles qui se tissent aujourd'hui dans les familles dites recomposées mais qui existent aussi dans beaucoup d'autres sociétés?

Cette prohibition joue un rôle fondamental dans le fonctionnement des multiples systèmes de parenté étudiés par le monde. Mais d'où vient-elle? Peut-on penser, avec Claude Lévi-Strauss, que l'interdit de l'inceste marque à lui seul le passage de la nature à la culture? Et comment comprendre, alors, la tension persistante entre l'interdit proclamé, institutionnalisé, et la pratique incestueuse qui, partout, demeure?

Voyage dans l'espace et dans le temps, cette réflexion met en évidence un fait essentiel, le caractère spontanément asocial et indifférencié de la sexualité humaine et la nécessité d'une régulation sociale de cette spontanéité. Il met ainsi en lumière les principaux enseignements de l'anthropologie sur la question de l'inceste, fait social majeur et aujourd'hui d'une actualité brûlante.

Douglas-Jones, Rachel, and Justin Shaffner (eds): *Hope and Insufficiency. Capacity Building in Ethnographic Comparison*. New York: Berghahn Books, 2021. 155 pp. ISBN 978-1-80073-099-1. (hbk)

A process through which skills, knowledge, and resources are expanded, capacity building, remains a tantalizing and pervasive concept throughout the field of anthropology, though it has received little in the way of critical analysis. By exploring the concept's role in a variety of different settings including government lexicons, religious organizations, environmental campaigns, biomedical training, and fieldwork from around the globe, "Hope and Insufficiency" seeks to question the histories, assumptions, intentions, and enactments that have led to the ubiquity of capacity building, thereby developing a much-needed critical purchase on its persuasive power.

Besnier, Niko, Domenica Gisella Calabrò, and Daniel Guinness (eds): *Sport, Migration, and Gender in the Neoliberal Age*. New York: Routledge, 2021. 261 pp. ISBN 978-1-138-39065-2. (pbk)

This ethnographic collection explores how neoliberalism has permeated the bodies, subjectivities, and gender of youth around the world as global sport industries have expanded their reach into marginal areas, luring young athletes with the dream of pursuing athletic careers in professional leagues of the Global North.

Neoliberalism has reconfigured sport since the 1980s, as sport clubs and federations have become for-profit businesses, in conjunction with television and corporate sponsors. Neoliberal sport has had other important effects, which are rarely the object of attention: as the national economies of the Global South and local economies of marginal areas of the Global North have

collapsed under pressure from global capital, many young people dream of pursuing a sport career as an escape from poverty. But this elusive future is often located elsewhere, initially in regional centres, though ultimately in the wealthy centres of the Global North that can support a sport infrastructure. The pursuit of this future has transformed kinship relations, gender relations, and the subjectivities of people.

This collection of rich ethnographies from diverse regions of the world, from Ghana to Finland and from China to Fiji, pulls the reader into the lives of men and women in the global sport industries, including aspiring athletes, their families, and the agents, coaches, and academy directors shaping athletes' dreams. It demonstrates that the ideals of neoliberalism spread in surprising ways, intermingling with categories like gender, religion, indigeneity, and kinship. Athletes' migrations provide a novel angle on the global workings of neoliberalism.

Alba Villalever, Ximena, and Bruno Miranda (eds.): *Migrant Labor in Global Chains*. Berlin: Verlag Walter Frey, 2021. 227 pp. ISBN 978-3-946327-28-8. (pbk)

This book focuses on the bonds between the transnational mobility of people and the production and circulation of global goods, specifically the role that migrant labor plays in the manufacture of daily use commodities and the production of services, from food and clothing to toys, electronics, and care work. Through the analysis of different labor niches in the Americas, the book shows how migrant groups and families are indispensable actors of certain global chains, as they provide the workforce for their (re)production. In spite of this, these migrants very often find themselves in precarious conditions and in contexts of vulnerability.

Particularly, we focus on four distinctive labor niches in which we identify a significant weight on migrant participation: the garment industry, popular trade networks, agroindustry, and transnational care chains. Every chapter is rich in ethnographic material, examines specific nodes of production and renders visible different forms of inequality, political struggles, vulnerabilities, and resistances that take place in the nexus between migrant labor and global chains. At the same time, it shows the links that are woven not only within the Americas, but with Asia, Africa, and Europe, through migrant people.

Bošković, Aleksandar: *William Robertson Smith*. New York: Berghahn Books, 2021. 139 pp. ISBN 978-1-80073-158-5. (pbk)

William Robertson Smith's influence on anthropology ranged from his relationship with John Ferguson McLennan, to advising James George Frazer to write about "Totem" and "Taboo" for the *Encyclopaedia Britannica* that he edited. This biography places a special emphasis on the notes and observations from his travels

to Arabia, as well as on his influence on the representatives of the “Myth and Ritual School.” With his discussion of myth and ritual, Smith influenced generations of scholars, and his insistence on the connection between the people, their God, and the land they inhabited inspired many of the concepts later developed by Émile Durkheim.

Rüpke, Jörg: *Ritual als Resonanzerfahrung*. Stuttgart: W. Kohlhammer, 2021. 275 pp. ISBN 978-3-17-039634-0. (pbk)

Ritual und Ritualisierung sind zu zentralen Begriffen der Kultur- und Gesellschaftswissenschaften geworden. Das Buch zeigt, warum es fruchtbar ist, weder Ritual und Religion gleichzusetzen noch den Begriff der Religion einfach fallen zu lassen. Religion als kommunikatives Handeln zu verstehen, lässt Ritual als eine Form des Zuhörens auf die Welt und als eine Form der Veränderung der Welt begreifen. Dieses Buch will nicht in erster Linie einen Theorie-Beitrag liefern, sondern in der exemplarischen Analyse verschiedenster Rituale die Fruchtbarkeit eines Zugriffs vorführen, der Elemente klassischer Ritualtheorien mit neueren Religionsbegriffen sowie mit dem Grundgedanken der wechselseitigen Konstituierung von Subjekten und Objekten verknüpft.

Shankman, Paul: *Margaret Mead*. New York: Bergahn Books, 2021. 186 pp. ISBN 978-1-80073-143-1. (pbk)

Tracing Mead’s career as an ethnographer, as the early voice of public anthropology, and as a public figure, this elegantly written biography links the professional and personal sides of her career. The book looks at Mead’s early career through the end of World War II, when she produced her most important anthropological works, as well as her role as a public figure in the post-war period, through the 1960s until her death in 1978. The criticisms of Mead are also discussed and analyzed. This short volume is an ideal starting point for anyone wanting to learn about, arguably, the most famous anthropologist of the twentieth century.

Cruikshank, Joanna, and Patricia Grimshaw: *White Women, Aboriginal Missions, and Australian Settler Governments. Maternal Contradictions*. Leiden: Brill, 2019. 207 pp. ISBN 978-90-04-39700-2. (hbk)

In “White Women, Aboriginal Missions, and Australian Settler Governments”, Joanna Cruikshank and Patricia Grimshaw provide the first detailed study of the central part that white women played in missions to Aboriginal people in Australia. As Aboriginal people experienced violent dispossession through settler invasion, white mission women were positioned as “mothers” who could protect, nurture and “civilize” Ab-

original people. In this position, missionary women found themselves continuously navigating the often-contradictory demands of their own intentions, of Aboriginal expectations, and of settler government policies. Through detailed studies that draw on rich archival sources, this book provides a new perspective on the ethnohistory of missions in Australia and also offers new frameworks for understanding the exercise of power by missionary women in colonial contexts.

Anne O’Brian: The authors argue that missionary maternalism was particularly strong in Australia because, unlike missionary in India, China, and North America, where missionary schools and training colleges were established, the missionary home remained the kernel of missionary endeavour.

Rempfer, Dorothee: *Gender und christliche Mission. Interkulturelle Aushandlungsprozesse in Namibia und Indonesien*. Bielefeld: transcript Verlag, 2022. 393 pp. ISBN 978-3-8376-6214-6. (pbk)

Die christliche Mission war in mehrfacher Hinsicht ein geschlechterspezifisches Unternehmen, in dem Frauen und Männern klar definierte Rollen und Räume zugewiesen waren. Doch das fest umrissene Geschlechterbild stieß in der Praxis an Grenzen. So forderte die Bevölkerung in Namibia und Sumatra die Vorstellungen heraus und erzwang Veränderungen. Anhand ausgewählter Beispiele entfaltet Dorothee Rempfer die Dynamiken von Aneignung und Ablehnung religiös fundierter Geschlechterverhältnisse. Damit liefert sie wichtige Erkenntnisse zu Handlungsspielräumen und Gestaltungsmöglichkeiten europäischer und nichteuropäischer Akteur/-innen im Kontext von Gender und Kolonialismus.

Omarkhali, Khanna, and Philip Kreyenbroek (eds): *Yezidism. Between Continuity and Transformation*. Wiesbaden: Otto Harrassowitz, 2021. 323 pp. ISBN 978-3-447-11800-2. (hbk)

The genocidal attack of the Islamic State in Iraq and Syria on the Yezidi community of the Sinjar region in 2014, with its murder of men and enslavement of women and children, has enormous consequences for Yezidi communities both in the homelands and in the Diaspora. At the same time, many communities are facing the intrusion of the modern world upon their hitherto very conservative religious traditions.

This book focuses on the tensions between conservatism and the need to adapt to current circumstances in a religion which so far mostly resisted change. A number of specialists have been brought together here so offer insights into Yezidi’s often unexpected reactions to the pressures of genocide on the one hand, and modernity generally on the other. It deals with recent trends and developments concerning the Yezidis and is divided into two parts. The first part contains articles about the Islamic State attack and its

impact on Yezidi communities in the Middle East. The second part focuses on developments in the Yezidi Diaspora communities.

Velde, Paul van der, André van der Braak, and Tristan Letzer (eds): *Transforming Buddhism*. Zürich: LIT Verlag, 2022. 215 pp. ISBN 978-3-643-90118-7. (pbk)

The world of Buddhism has always been a dynamic one. There are endless developments and interactions as the dharma spread throughout Asia. In more recent times Buddhism has even made a more global appeal, dharma centers are everywhere nowadays. “Transforming Buddhism” presents a number of case studies of a group of scholars who each of them focus on the ways how Buddhism transforms and is transformed, both in the past and in modernity.

The book presents results of research performed in Asia for instance on women in the Buddhist monastic tradition of Thailand, foreigners living in the harsh conditions of specific Thai Theravāda monasteries, and childmonks in Tibet. Other subjects are developments within Japanese Zen Buddhism in interaction with modern Western philosophy and the Japanese Buddhism incited by Kōbō Daishi (774–835). Next there is the inspiration for modernity that can be found in the works of the Korean monk Chinul (1158–1210), and themes in Buddhist life-histories, legendary, historical and personal. As such “Transforming Buddhism” gives a broad view on a number of transformations of the Buddhist dharma from various perspectives.

Karakoç Betül, and Harry Harun Behr (Hrsg.): *Moschee 2.0. Internationale und transdisziplinäre Perspektiven*. Münster: Waxmann Verlag, 2022. 253 pp. ISBN 978-3-8309-4460-7. (pbk)

Seit rund zwei Dekaden sind Moscheen als Orte muslimischer Selbstorganisation auf internationaler Ebene Gegenstand vielfältiger Diskurse. Sowohl in der religiösen Praxis als auch aus unterschiedlichen Forschungsdisziplinen heraus werden sie als spirituelle, bildende und soziale Räume markiert. Die Betrachtungen zeichnen sich durch unterschiedliche – manchmal auch zueinander im Widerspruch stehende – Definitionen, Erwartungen und Perspektiven aus. Die Autorinnen und Autoren aus unterschiedlichen Ländern und Fachrichtungen richten ihre Blicke auf verschiedene thematische Aspekte. Einige der Beiträge entspringen wissenschaftlicher Expertise, andere der in der Moscheearbeit gewonnenen Handlungserfahrung. Insofern spiegeln die Beiträge auch die unterschiedlichen Blickrichtungen in der Forschung und die Diversität der Menschen in der Moschee wider.

Schubert-McArthur, Tanja: *Biculturalism at New Zealand’s National Museum. An Ethnography of Te Papa*. London: Routledge, 2020. 242 pp. ISBN 978-0-81535-908-1. (pbk)

Biculturalism at New Zealand’s National Museum reveals the challenges, benefits, and politics of implementing a bicultural framework in everyday museum practice. Providing an analysis of the voices of museum employees, the book reflects their multifaceted understandings of biculturalism and collaboration. Based on a year of intensive fieldwork behind the scenes at New Zealand’s national museum and drawing on 68 interviews and participant observations with 18 different teams across the organisation, this book examines the interactions and cultural clashes between Māori and non-Māori museum professionals in their day-to-day work. Documenting and analysing contemporary museum practices, this account explores how biculturalism is enacted, negotiated, practiced, and envisioned on different stages within the complex social institution that is the museum. Lessons learnt from Te Papa will be valuable for other museums, NGOs, the public service and organisations facing similar issues around the world.

Istomin, Kirill V., and Mark J. Dwyer: *Reindeer Herder’s Thinking: A Comparative Research of Relations between Economy, Cognition, and Way of Life*. Fürstenberg/Havel: Kulturstiftung Sibirien, 2021. 220 pp. ISBN 978-3-942883-73-3. (pbk)

This book represents over a decade of research on the herding techniques and way of life of Komi and Nenets arctic nomadic reindeer herders who inhabit the Russian north and Northwestern Siberia. Reviewing current theories and models of human cognition developed in cognitive science, the authors’ build bridges between cognitive science and anthropology by presenting case studies that reveal and “demystify” cognitive mechanisms. In doing so, they challenge the field of anthropology by demonstrating fundamental weaknesses and debunking anthropological theories that ignore cognitive facts. This book exemplifies the contribution of anthropology to building greater understanding of human cognition. However, the authors argue that such an endeavour can only be achieved through embracing advancements made in other disciplines rather than ignoring their existence.

Matai Manjate, Fernando: *Something Good but Nothing to be Proud of. Inheritance and Succession Practices, and Sociopolitical Stakes in Times of Decentralization in Marracuene, Mozambique*. Uppsala: Acta Universitatis Upsaliensis, 2022. 253 pp. ISBN 978-91-513-1441-9. (pbk)

This ethnographic study focuses on inheritance and succession practices and sociopolitical stakes in present-day Marracuene in southern Mozambique. It explores how in contexts of rapid economic, social, cultural and political change, individuals, social actors and institutions deal with inheritance and succession rights, both when the property holders and incumbents are still

alive and after they have passed away. Besides exploring legal processes, this study approaches inheritance and succession as social, cultural, economic, and political processes. Ethnographically, the study describes and analyzes actual inheritance and succession practices and strategies of individuals, kin groups and various sociopolitical institutions. The study furthermore describes and analyzes local politics, notably in relation to decentralization processes, so as to analyze the practical implications of the fact that chieftaincy and other community-based positions are nowadays defined as “community authorities,” according to the Mozambican state law.

The findings show that there are general principles of inheritance and succession: a man is supposed to transfer inheritance to his wife and children and to be succeeded by his eldest child. However, such principles are often overruled, which can lead to disinheritance and dispossession of widows and orphans. The actual inheritance and succession practices result from a combination of factors including the economic and cultural values of the properties and positions in question (and the ways through which they were acquired), the power and authority of the actors, the power relations between different social actors involved in each case, the normative orders referred to and their interpretation and practical implementation, and the institutions involved in the process of decision-making. Through detailed ethnographic descriptions, the study demonstrates that inheritance and succession are complex processes and depend on economic, social, cultural, and political factors at play in specific circumstances.

Kronsbein, Esther: Globalisation and Solidarity. Transformations in the Everyday Economy of Uganda. Baden-Baden: Nomos, 2022. 521 pp. ISBN 978-3-8487-8651-0. (pbk)

In a rural region of Uganda (Busoga), people are trying to manage their everyday lives and gain agency despite the negative effects of globalisation on their living conditions. In this book, from a postcolonial perspective, the author examines the role of solidarity-based economic activities in that process. She illuminates both the usefulness of solidarity-based economic activities as a survival strategy and their potential to offer alternatives to conventional approaches to economic development. Western ‘expertise’ is replaced by lived experiences from the global South. The author describes the influence of globalisation on the everyday life of the population as well as on social inequalities and presents her postcolonial research approach in detail.

Bachmann, Judith: Hexerei in Nigeria zwischen Christentum, Islam und traditionellen Praktiken. Globale Verflechtungen und lokale Positionierungen bei den Yoruba. Baden-Baden: Nomos, 2021. 496 pp. ISBN 978-3-8487-8034-1. (pbk)

Die Studie eröffnet einen neuen Blick auf Hexerei in Afrika. Anhand von ethnografischen Daten werden muslimische, christliche und traditionelle Yoruba-Perspektiven auf Hexerei im Nigeria des 21. Jahrhunderts aufgearbeitet. Dies geschieht in den Themenkomplexen Öffentlichkeit von Hexerei, Religion und Geschlechterverhältnissen. Mithilfe einer Geschichte der Yoruba-Hexerei werden diese lokalen Konzepte als Positionen in einer globalen Hexerei-Debatte kontextualisiert. Die Studie richtet sich an Interessierte aus Ethnologie, Soziologie, Religionswissenschaft, Politikwissenschaft, Theologie und Entwicklungsarbeit.

Sarre, Joh: Zugehörigkeit und Heimat in Kenia. Some call it slum, we call it home! Das Ringen um Anerkennung der Nubi in Kibera/Nairobi. Berlin: Dietrich Reimer Verlag 2022. 231 pp. ISBN 978-3-496-01678-6. (pbk)

Kibera, im Südwesten Nairobis gelegen, gilt als einer der größten Slums in Afrika. Hier leben ca. 250.000 Menschen auf engstem Raum. Basierend auf eigenen Forschungen untersucht Joh Sarre die Formen des Zusammenlebens einer Minderheit, der Nubi, die Kibera seit Generationen als ihre angestammte Heimat begreifen. Aus der Analyse nubischer Ortsnamen, Hochzeitsfeiern und Praktiken rund um den einzigen muslimischen Friedhof Kiberas entsteht eine dichte Ethnographie der (räumlichen) Zugehörigkeit.

In einer Zeit, in der Debatten um “Heimat” und “Zugehörigkeit” erneut mit besonderer Schärfe geführt werden, öffnet sich hier unser Blick auf die Beziehungen von Menschen zu Orten und das Verständnis von Ethnizität, Erinnerungspolitik und Zugehörigkeit.

Pavanello, Mariano: Shores of Slaves: Apollonia in the Akan World. Glienicke: Galda Verlag, 2022. 316 pp. ISBN 978-3962032074. (pbk)

This book is a collection of selected author’s lectures and essays on the Nzema society and its Akan context. Some of them are updated and revised versions of essays originally published in international journals; others are unpublished. These materials are part of the output of the author’s fieldwork in Ghana, where he spent 35 months from 1989 to 2013. The book offers insights on the origin of the Nzema ethnic group within the wider Akan ethno-linguistic area, as well as ethnological and historical overviews on its main cultural features. Moreover, the book presents a critique of the famous Ivor Wilks’s “big bang” theory of Akan history, and an analysis of the local ideas on history, economy and social life.

Vanzila, Roger Muni: The Dancing Church of the Congo. Missionary Paths in a Changing Society. Bristol: MediaComX, 2022. 419 pp. ISBN 978-1-4717-3624-7. (pbk)

This book highlights some facets of the Catholic Church in the Democratic Republic of Congo from the anthropological, theological, missiological, and native perspectives. It provides readers with insights that delineate the extent to which the inculturation has, since 1989, gained much ground there. The main thesis posits that the Congolese Catholic Church has revealed evangelization to be its dominant strategy for survival and growth. The Zairean rite and the instituted lay ministries of Bacambi and Bayangeli, on which this study has dealt with a great length, constitute, among many others, two striking inculturation attempts through which the Congolese Catholic Church has built its own unique experience of African Christian life and faith.

However, the process of inculturation demands that the Dancing Church of the Congo further undertakes a dialogue between the cultural elements of inculturation and the burning socio-economic and political issues that mark Congolese society today. In general, this book suggests that an effective inculturation must start from the morphological aspects of culture, passing by the functional aspects, and reaching the mentality of the Congolese people themselves.

Müller, Sebastian: Islamische glaubensbasierte Organisationen in Tansania. Wohltätigkeit, Entwicklung und Unternehmertum im Namen des Islams. Baden-Baden: Nomos, 2022. 447 pp. ISBN 978-3-8487-8908-5. (pbk).

Eine detaillierte Bestandsaufnahme islamischer FBOs in Tansania und praxisrelevante Einblicke in ausgewählte Organisationen sind die Basis, auf der Sebastian Müller einen neuartigen Ansatz zum Verständnis von NGOs entwickelt. Im Mittelpunkt stehen zentrale, zuvor kaum beachtete Merkmale der Organisationen. Durch sie erschließt der Autor den Leser/innen Strukturen, Prozesse und Prinzipien der Arbeitsweise einzelner Organisationen sowie des Feldes in seiner Gesamtheit über den Kontext Tansanias hinaus. Das Buch ist eine empirische Pionierarbeit zur Rolle islamischer FBOs als entwicklungsrelevante Akteure der Zivilgesellschaft in Afrika und mit der entwickelten Typologie zur Nachhaltigkeitssicherung von Organisationen ein innovativer Beitrag zur NGO-Forschung.

Frembgen, Jürgen Wasim: At the Foot of the Fairy Mountain. The Nagerkuts of the Karakoram, Northern Pakistan. Berlin: Dietrich Reimer Verlag 2022. 242 pp. ISBN 978-3-496-01679-3. (pbk)

Till 1972, Nager was one of the last sacral kingdoms of the world. Its inhabitants proudly call their native area 'the land of gold and apricots'. The present ethno-historic study seeks to reconstruct the past with special emphasis on oral traditions about processes of settlement. It also examines facets of local culture, such as agrarian feasts, aspects of indigenous pre-modern reli-

gion, Twelver-Shi'a Islam, lifecycle rites, and local cuisine.

Grounded in long-term fieldwork, Jürgen Wasim Frembgen, a renowned anthropologist, Islamic scholar and writer, investigates the myths, traditions and folk-life of the Nagerkuts living at the foot of the 'fairy mountain' Rakaposhi in the Karakoram (Northern Pakistan). According to the indigenous worldview, fairies are thought to reside on this majestic mountain.

De Jong, Ferdinand: Decolonising Heritage in South Asia. The Global, the National, and the Transnational. Cambridge: Cambridge University Press, 2022. 292 pp. ISBN 978-1-316-51453-5. (hbk)

Senegal features prominently on the UNESCO World Heritage List. As many of its cultural heritage sites are remnants of the French empire, how does an independent nation care for the heritage of colonialism? How does it reinterpret slave barracks, colonial museums, and monuments to empire to imagine its own national future? This book examines Senegal's decolonization of its cultural heritage. Revealing how Leopold Sedar Senghor's philosophy of Negritude inflects the interpretation of its colonial heritage, Ferdinand de Jong demonstrates how Senegal's reinterpretation of heritage sites enables it to overcome the legacies of the slave trade, colonialism, and empire. Remembering and reclaiming a Pan-African future, De Jong shows how World Heritage sites are conceived as the archive of an Afrotopia to come, and, in a move towards decolonisation, how they repair colonial time.

Ikeya, Kazunobu, and Yoshihiro Nishiaki (eds.): Hunter-gatherers in Asia. From Prehistory to the Present. Osaka: National Museum of Ethnology, 2021. 282 pp. ISBN 978-4-9069-6291-4. (hbk)

In this volume, hunter-gatherers are defined not only as being engaged in hunting, gathering, and fishing, but also as having maintained a system in which they share natural resources. Cultural continuity and social change among hunter-gatherers in Asia, from the Upper Palaeolithic up to the present, will be considered using the latest evidence from Northern, Central, Eastern, Southeast, and South Asia. Moreover, to bridge gaps in ethnographic and archaeological records, we highlight the relationship between subsistence technologies and symbolic behaviours including burials and ornaments visible in both records as material evidence. Through this attempt to compare the various characteristics and distinct features of the techniques, economies, and societies among hunter-gatherers in Asia, we aim to provide a more balanced view of their adaptations to diverse natural and social environments. At this point, we shall review the methodology of reconstructing the history of hunter-gatherers in Asia. Building a human history requires taking into account the achievements of prehistory, archaeology, literature, history, and ethno-

graphy, while considering temporal and regional variability. It is noteworthy that the geographic regions studied in the fields of ethnography and the realm of prehistory and archaeology often differ. Ethnographic research mainly focuses on hunter-gatherers in torrid or frigid zones; very few studies have specifically examined cases in temperate climates.

Souleymane Bachir Diagne: Decolonizing Heritage opens us to a clear understanding of our time when statues are falling under the force of decolonization. This attentive, well informed, and enlightening reading of the postcolonial realities of Senegal is, more generally, a powerful demonstration that to reclaim one's heritage is to forge one's future.

Stroup, David R.: *Pure and True. The Everyday Politics of Ethnicity for China's Hui Muslims.* Seattle: University of Washington Press, 2022. 245 pp. ISBN 978-0-295-74983-9. (pbk)

The Chinese Communist Party points to the Hui – China's largest Muslim ethnic group – as a model ethnic minority and touts its harmonious relations with the group as an example of the Party's great success in ethnic politics. The Hui number over ten million, but they lack a common homeland or a distinct language, and have long been partitioned by sect, class, region, and language. Despite these divisions, they still express a common ethnic identity. Why doesn't conflict plague relationships between the Hui and the state? And how do they navigate their ethnicity in a political climate that is increasingly hostile to Muslims?

"Pure and True" draws on interviews with ordinary urban Hui – cooks, entrepreneurs, imams, students, and retirees – to explore the conduct of ethnic politics within Hui communities in the cities of Jinan, Beijing, Xining, and Yinchuan and between Hui and the Chinese party-state. By examining the ways in which Hui maintain ethnic identity through daily practices, it illuminates China's management of relations with its religious and ethnic minority communities. It finds that amid state-sponsored urbanization projects and in-country migration, the boundaries of Hui identity are contested primarily among groups of Hui rather than between Hui and the state. As a result, understandings of which daily habits should be considered "proper" or "correct" forms of Hui identity diverge along professional, class, regional, sectarian, and other lines. By channeling contentious politics toward internal boundaries, the state is able to manage ethnic politics and exert control.

Funk, Leberecht: *Geist der Kindheit. Sozialisation von Emotionen bei den Tao in Taiwan.* Bielefeld: transcript Verlag, 2022. 520 pp. ISBN 978-3-8376-6029-6. (pbk)

Die Sozialisation von Emotionen ist bislang vor allem in euroamerikanischen Mittelschichten untersucht wor-

den. Leberecht Funk analysiert in seiner sozial- und kulturanthropologischen Studie emotionale Sozialisationspraktiken bei den Tao, die auf Lanyu, einer zu Taiwan gehörenden Insel, leben. Lokalen Vorstellungen zufolge bedrohen Geister die Seelen von Kindern. Als Teil ihrer Erziehung und zu ihrem Schutz werden die Kinder einer ambivalent erscheinenden Form der Abhärtung unterzogen, die eine spezifische moralische Angst- und Scham-Disposition in ihnen hervorruft, die sie im späteren Entwicklungsverlauf überwinden müssen. Die Studie zeigt, dass die ontogenetische Entwicklung von Emotionen eine größere Plastizität aufweist als bislang in der Entwicklungspsychologie angenommen.

Wehrli, Angelica: *Vanishing Rice Fields. The Quest for Wealth and Belief in (Post-)Socialist Vietnam.* Zürich: LIT Verlag, 2021. 211 pp. ISBN 978-3-643-800368-9. (pbk)

The book delineates how the quest for wealth and belief manifests itself in contemporary Vietnam. Based on multi-local and longitudinal ethnographic research, the author examines how wealth is pursued by household members and entrepreneurs. The quest for belief is brought into relief through inquiry into how norms and values have been re-evaluated, altered, subverted, or restored. Focusing on the taboo topic of female feticide, the study elucidates why some parents ultimately decide to commit feticide, and why others, especially entrepreneurs, refrain from it. The case of the entrepreneurs shows a possible way out of the "vicious circle" that leads to female feticide and perpetuates gender inequality.

Fiskesjö, Magnus: *Stories from an Ancient Land. Perspectives on Wa History and Culture.* New York: Berghahn Books, 2021. 314 pp. ISBN 978-1-78920-887-0. (hbk)

The Wa people have a rich civilization of their own, and a deep history in the mountains of Southeast Asia. Their mythology suggests their land is the first place inhabited by humans, which they care for on behalf of the world. This book introduces aspects of Wa culture, including their approach to the world's troubles and the lessons others might learn from it. It also presents a new interpretation of Wa headhunting, questioning explanations that see it as a primitive custom, and instead placing it within the fraught history of the last few centuries.

Santos, Gonçalo: *Chinese Village Life Today. Building Families in an Age of Transition.* Washington: University of Washington Press, 2021. 320 pp. ISBN 978-0-2957-4740-8. (pbk)

China has undergone a remarkable process of urbanization, but a significant portion of its citizens still live

in rural villages. To gain better access to jobs, health care, and consumer goods, villagers often travel or migrate to cities, and that cyclical transit and engagement with new technoscientific and medical practices is transforming village life. In this ethnography, Santos paints a richly detailed portrait of one rural township in Guangdong Province, north of the industrialized Pearl River Delta region.

Unlike previous studies of rural-urban relations and migration in China, this book – based on Santos’s more than twenty years of field research – starts from a rural community’s point of view rather than the perspective of major urban centers. Santos considers the intimate choices of village families in the face of larger forces of modernization, showing how these negotiations shape the configuration of daily village life, from marriage, childbirth, and childcare to personal hygiene and public sanitation. Santos also outlines the advantages of a rural existence, including a degree of autonomy over family planning and community life that is rare in urban China. Filled with vivid anecdotes and keen observations, this book presents a fresh perspective on China’s urban-rural divide and a grounded theoretical approach to rural transformation.

James Watson: An important ethnography that will be well received by a broad audience of readers: anthropologists, sociologists, historians, demographers, and medical researchers.

Salaber-Coldovero, and Augusto Antonio A. Aguila (eds.): *The Ati-Atihan Festival in Kalibo, Aklan, Philippines as a Literary Event*. Glienicke: Galda Verlag, 2021. 136 pp. ISBN 978-3-9620-3167-1. (pbk)

Philippine festivals have gradually responded to the challenges, especially when it comes to socio-cultural aspect. Ati-Atihan Festival is regarded as “Mother of all Philippine Festivals”. It has been known for its devoutness, distinctiveness and unrestrained revelry. The study analyzed and interpreted the Ati-Atihan Festival in Kalibo, Aklan as a literary event semiotically in terms of narrative structure; signs and symbols deployed in its recreation of the Barter of Panay, its reference to Christianity, and the merging of the past with the present. This is a qualitative research employing the methods by Propp and Greimas for the narrative structure; Turner and Schechner for the performance; Peirce, Barthes, and Eco for the signs and symbols; and Eugenio for the cultural meaning of folk literature presented in the festival. Various signs were found in the festival, which were interpreted to have denotative and connotative meanings and were classified into three codes as iconic, indexical, and symbolic. The festivity is a spectacular articulation of the wedding between the Christian conviction and the Filipino ethnicity. The festival is a combination of both a religious celebration and a historical commemoration. It is a fusion of historical pageantry, pagan revelry, religiosity, and modernity. Circumscribed by strong family and religious ties, it shares antiquity and tenet, endures as the most che-

rished tradition, a distinctive legacy handed down from generation to generation.

Byler, Darren: *Terror Capitalism. Uyghur Dispossession and Masculinity in a Chinese City*. Durham and London: Duke University Press, 2022. 296 pp. ISBN 978-1-4780-1764-6. (pbk)

In “Terror Capitalism” anthropologist Darren Byler theorizes the contemporary Chinese colonization of the Uyghur Muslim minority group in the northwest autonomous region of Xinjiang. He shows that the mass detention of over one million Uyghurs in “reeducation camps” is part of processes of resource extraction in Uyghur lands that have led to what he calls terror capitalism – a configuration of ethnoracialization, surveillance, and mass detention that in this case promotes settler colonialism. Drawing on ethnographic fieldwork in the regional capital Ürümqi, Byler shows how media infrastructures, the state’s enforcement of “Chinese” cultural values, and the influx of Han Chinese settlers contribute to Uyghur dispossession and their expulsion from the city. He particularly attends to the experiences of young Uyghur men – who are the primary target of state violence – and how they develop masculinities and homosocial friendships to protect themselves against gendered, ethnoracial, and economic violence. By tracing the political and economic stakes of Uyghur colonization, Byler demonstrates that state-directed capitalist dispossession is coconstructed with a colonial relation of domination.

Lisa Rofel: Spelling out the full spectrum of what dispossession means for Uyghurs, Darren Byler offers a fine balance between political passion and scholarship as well as an important self-reflexivity about the role of an ethnographer in a context full of violence and terror. There is so little on what Uyghurs are going through, and it is vital that this information be made public. “Terror Capitalism” is one of the few works that bring such complex understanding to the situation in Xinjiang.

Yang, Mayfair: *Re-enchanting Modernity. Ritual Economy and Society in Wenzhou, China*. Durham and London: Duke University Press, 2020. 384 pp. ISBN 978-1-4780-0827-9. (hbk)

In “Re-enchanting Modernity” Mayfair Yang examines the resurgence of religious and ritual life after decades of enforced secularization in the coastal area of Wenzhou, China. Drawing on twenty-five years of ethnographic fieldwork, Yang shows how the local practices of popular religion, Daoism, and Buddhism are based in community-oriented grassroots organizations that create spaces for relative local autonomy and self-governance. Central to Wenzhou’s religious civil society is what Yang calls a “ritual economy”, in which an ethos of generosity is expressed through donations to temples, clerics, ritual events, and charities in exchange

for spiritual gain. With these investments in transcendent realms, Yang adopts Georges Bataille's notion of "ritual expenditures" to challenge the idea that rural Wenzhou's economic development can be described in terms of Max Weber's notion of a "Protestant Ethic". Instead, Yang suggests that Wenzhou's ritual economy forges an alternate path to capitalist modernity.

Prasenjit Duara: Mayfair Yang's wonderful ethnography reveals an alternative 'ritual economy' under the dizzying churn of market relations in China. It is attuned to giving, reciprocity, and the materialization of a social and spiritual life. While committed to wealth-making, the people of Wenzhou are by the same token committed to the health of their communal lives.

Rennhofer, Martina: *Frauen im Sikhismus. Rolle, Status und gegenwärtiges Selbstverständnis*. Baden-Baden: Nomos, 2021. 344 pp. ISBN 978-3-8288-4651-7. (pbk)

Die Entstehung des Sikhismus durch Guru Nanak im Indien des 15. Jahrhunderts hat zu einer revolutionären Liberalisierung und Hebung des Status von Frauen geführt. Durch die Zeit hindurch haben Sikh-Frauen Erweiterungen, aber auch Begrenzungen ihrer Genderrollen erlebt und kommen in diesem Werk diesbezüglich erstmals selbst zu Wort. Sie sprechen über ihren Status, ihre Rolle und ihr Selbstverständnis als Frau in der Gesellschaft und fordern aufgrund des eingetretenen Verlustes ihrer Gleichberechtigung in vielen Bereichen des Lebens die erneute Rückkehr zur ursprünglichen Lehre der Gurus. Die Autorin fokussiert dabei insbesondere die Situation von Sikh-Frauen in Indien und Österreich.

Mackenthun, Gesa: *Embattled Excavations. Colonial and Transcultural Constructions of the American Deep Past*. Münster: Waxmann, 2021. 240 pp. ISBN 978-3-8309-4386-0. (pbk)

American national self-invention is fundamentally entwined with cultural constructions of American "pre-history" – the human presence on the continent since the earliest arrivals at least 16,000 years ago. *Embattled Excavations* offers exemplary readings of the entanglements between reconstructions of the American deep past and racist ideologies and legal doctrine, with continental expansionism and Manifest Destiny, and with the epistemic and spiritual crisis about the origins of mankind following nineteenth-century discoveries in the fields of geology and evolutionary biology. It argues, from a decolonial perspective, that popular assumptions about the early history of Settlement effectively downplay the length and intensity of the Indigenous presence on the continent. Individual chapters critically investigate modern scientific hypotheses about Pleistocene migrations; they follow in the tracks of imperial and transatlantic adventurers in search of Maya ruins and fossil megafauna; and they triangulate

colonial and transcultural reconstructions of the events leading to the formation of Crater Lake (Oregon) with previously ignored Indigenous traditions about the ancient cataclysm. The examples show a deep-seated colonial anxiety about America's foreign pre-colonial past, evinced by popular archaeology's nervous silencing of Indigenous knowledge – a condition now Subject to revision due to a growing Indigenous presence in the discursive field.

Díaz-Barriga, Miguel, and Margaret E. Dorsey: *Fencing in Democracy. Border Walls, Necrocitizenship, and the Security State*. Durham and London: Duke University Press, 2020. 200 pp. ISBN 978-1-4780-0693-0. (pbk)

Border walls permeate our world, with more than thirty nation-states constructing them. Anthropologists Margaret E. Dorsey and Miguel Díaz-Barriga argue that border wall construction manifests transformations in citizenship practices that are aimed not only at keeping migrants out but also at enmeshing citizens into a wider politics of exclusion. For a decade, the authors studied the U.S.-Mexico border wall constructed by the Department of Homeland Security and observed the political protests and legal challenges that residents mounted in opposition to the wall. In "Fencing in Democracy" Dorsey and Díaz-Barriga take us to those border communities most affected by the wall and often ignored in national discussions about border security to highlight how the state diminishes citizens' rights. That dynamic speaks to the citizenship experiences of border residents that is indicative of how walls imprison the populations they are built to protect. Dorsey and Díaz-Barriga brilliantly expand conversations about citizenship, the operation of U.S. power, and the implications of border walls for the future of democracy.

Patricia Zavella: Miguel Díaz-Barriga and Margaret E. Dorsey's argument that the role of the state in fomenting violence remains unrecognized and depoliticized is powerful and utterly convincing. With its superior scholarship and compelling ethnographic material, "Fencing in Democracy" will garner interest from scholars and the public alike.

Fackler, Michael: *Indigene Autonomie in Lateinamerika. Zwischen Selbstbestimmung und staatlicher Kontrolle*. Bielefeld: Transcript Verlag 2021. 322 pp. ISBN 978-3-8376-5798-2. (pbk)

Im 21. Jahrhundert sehen die Verfassungen zahlreicher lateinamerikanischer Staaten indigene Rechte auf territoriale Autonomie vor. Während viele Studien im Forschungsfeld diese Rechte vorwiegend als Anerkennung bestehender indigener Organisationsformen interpretieren, weist Michael Fackler auf den Veränderungsdruck hin, den staatliche Autonomievorstellungen beinhalten. Zu diesem Zweck untersucht er die Umsetzung indigener Autonomierechte in Bolivien. Seine detail-

lierte Ethnographie fokussiert auf Spannungen und Konflikte in der Aneignung rechtlicher Normsetzungen durch die lokale indigene Bevölkerung und legt die Vielschichtigkeit der Konstruktion staatlich-sanktionierter Autonomie offen.

Maihold, Günther (ed.): *Cultura, comunicación y crimen organizado en México*. Berlin: Tranvia - Verlag Walter Frey, 2020. 399 pp. ISBN 978-3-946327-25-7. (pbk)

Desde el inicio de la “Guerra del Narco” en diciembre del año 2006 hasta nuestros días México está sufriendo el embate de la violencia y de la inseguridad con altos niveles de homicidios, muertes de periodistas y civiles en una lucha de diferentes actores violentos entre sí y el Estado. Los consumidores, las industrias culturales y los medios se ven inmersos en esta violencia: Por un lado, se les acusa de la apología de la violencia y del narco por reflejar o ficcionalizar el narco, a sus personajes y sus estilos de vida; por el otro lado, se invoca que las realidades culturales de hoy hacen imposible evadir un fenómeno social que ha impregnado a la sociedad mexicana contemporánea.

Como crítica o celebración, siempre se entrecruzan los mundos de la legalidad y la ilegalidad – tanto en el ámbito periodístico como en el de la creación y de las prácticas culturales. La amenaza a los medios y las prácticas cotidianas reflejan la atracción de los estilos de vida de los protagonistas del crimen en diferentes expresiones de la “narco-cultura” que desdibuja la diferencia entre víctimas y victimarios. El presente libro revisa algunos de los rasgos centrales de la narcocultura – enaltecida por unos, rechazada por otros – la cual, sin embargo, ha echado raíces profundas en la sociedad mexicana.

Rahder, Micha: *An Ecology of Knowledges. Fear, Love, and Technoscience in Guatemalan Forest Conservation*. Durham and London: Duke University Press, 2020. 342 pp. ISBN: 978-1-4780-0691-6. (pbk)

Guatemala’s Maya Biosphere Reserve (MBR), the largest protected area in Central America, is characterized by rampant violence, social and ethnic inequality, and rapid deforestation. Faced with these threats, local residents, conservationists, scientists, and

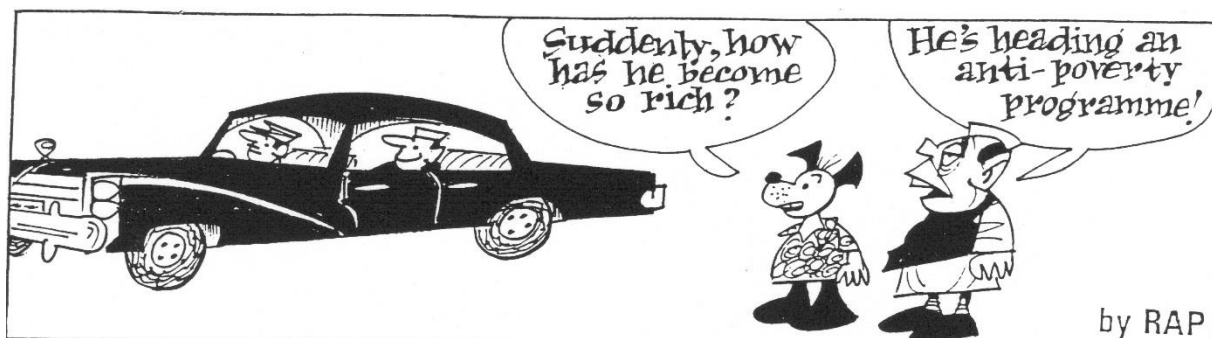
NGOs in the region work within what Micha Rahder calls “an ecology of knowledges,” in which interventions on the MBR landscape are tied to differing and sometimes competing forms of knowing. In this book, Rahder examines how technoscience, endemic violence, and an embodied love of wild species and places shape conservation practices in Guatemala. Rahder highlights how different forms of environmental knowledge emerge from encounters and relations between humans and nonhumans, institutions and local actors, and how situated ways of knowing impact conservation practices and natural places, often in unexpected and unintended ways. In so doing, she opens up new ways of thinking about the complexities of environmental knowledge and conservation in the context of instability, inequality, and violence around the world.

Marisol de la Cadena: This book is replete with intriguing ethnographic material located at the crossroads of histories of violence and practices of conservation. Its themes and depictions of the problematic relation between state, ecology, globalization, and violence – along with its siting in a globally recognized ecological zone – are all extremely compelling features that will appeal to scholars and students, NGO workers, conservation officials, and even governmental organizations.

Escamilla, Ignacio Olivarec: ‘ab’yik ‘ab’yik tojol ‘ab’al ja ke’ntiki – *La música como medio del diálogo interreligioso en el contexto de la cultura tojolabal en Chiapas, México*. Berlin: LIT Verlag, 2022. 492 pp. ISBN 978-3-643-15139-1. (pbk)

Si escuchásemos el discurso del otro como si de una melodía se tratase, estaríamos en condiciones de atender a su palabra desconectando nuestro monólogo interno, depositario de nuestros prejuicios y preconcepciones. El autor propone a este escuchar musical como fundamento de un diálogo respetuoso y fructífero entre interlocutores de diferentes culturas.

La iglesia romana necesita entablar un diálogo intercultural con las iglesias locales no europeas. Como ejemplo el autor describe como podría establecerse un diálogo en la Música con los Tojolabales, un grupo étnico Maya mexicano con una cultura y cosmovisión muy lejana de la cultura europea occidental.



Review of Articles

(by Joachim G. Piepke, Darius Piwowarczyk, Stanisław Grodz, and Vincent Adi Gunawan)

Filiz, Anlam: The Labor of the Good: Sustaining Berlin's Temporal Infrastructure in Turkish-Run Corner Shops. *Oriental Images and Ethics. Anthropos* 117. 2022: 31–41.

Based on ethnographic fieldwork between 2014 and 2016 in Berlin, this article demonstrates that Turkish workers and owners of *spätis* perform “temporal labor” – “the experience of laboring within a temporal infrastructure while being cast out of it.” A *späti*, short for *spätverkaufsstelle* (“late shop”) is a business that is open late hours and on Sundays and one that sells cigarettes, beer, and canned food items.

For example, taxi drivers sustain business people's speedy lives by working long hours for very low wages without taking breaks. This article combines this attention to workers' “temporal labor” that maintains the lives of others and the growing “anthropology of the good” to understand not only how the labor of underprivileged populations sustains cities' temporal infrastructures but also how these individuals' labor challenges their marginalization. Turks' temporal work situates them at the center of the workings of their “host city” at a time when anti-minority discourses are on the rise. This case might appear as an example of peaceful co-existence of different communities. Yet, the article draws attention to the fact that what appears to be “good” might be taking labor, in this case that of minorities.

Turkish shopkeepers' temporal work involves commercial exchanges that employ two different temporal features. Firstly, the temporal rhythm of exchanges in these shops and, relatedly, the labor performed in *spätis* reflect some of the hourly, daily, and seasonal rhythms of the city and the neighborhoods where these businesses are located. This temporal ubiquity makes market transactions possible around the clock all year round. Also, thanks to the intended overlap between the rhythms inside and outside *spätis*, these shops augment customers' spatial mobility. Thus, Turkish shopkeepers make themselves vital to their diverse customers and Berlin where most shops are closed late hours and on Sundays and holidays. Secondly, shopkeepers perform speedy labor. This speed helps customers quickly get out of these shops and get to their destinations on time. These seemingly cold, quick exchanges create long-term customers as workers care for clients by satisfying their temporal needs. Turkish shopkeepers assert their centrality to the workings of their neighborhoods and city through these different dimensions of temporal work.

The rhythms Turkish shopkeepers facilitate are, of course, not the only rhythms that neighborhoods and the German capital go through. However, and importantly, Turks are key actors in the workings of some of

these rhythms that augment their diverse customers' busy lives. Thus, these temporal arrangements help sustain life in Berlin and challenge growing anti-immigrant discourses that deem people of migrant origins as marginal to their societies.

Turkish *späti* owners adjust their work hours according to the fluctuating rhythms of life in their neighborhood. They constantly observe their surroundings and the workflow and detect when commercial exchange might happen more in the future. To illustrate this point, Cihan, a Turkish *späti* owner born in Berlin in the early 1970s, has managed his shop for 13 years, which is centrally located across a park. He has lived in Berlin all his life, not even moving from the borough in which he was born, although he has moved between apartments. His shop is in a different, more central neighborhood, without a “Turkish population” – as Cihan describes it. In addition to his ethnic classification of the neighborhood, Cihan also made a political characterization: He stated that a majority of the people in his work neighborhood were left-leaning people who were sympathetic to foreigners.

As Cihan states, his *späti*'s location across from a park is key to his workflow. His main customers are the people who come and grab what they need for their time in the park. His business flourishes when the weather is nice because people spend more time at the park when it is warmer. He tells that during late hours, holidays, and Sundays his shop is a destination for people to get a cold beer or a pack of cigarettes spontaneously. His work is directly connected to the changes in temperature, the seasons as well as the way people experience this neighborhood and the park.

Turkish *späti* owners' synchronization with their customers' lives might sound like a simple and expectable profit-driven business decision. These owners are indeed business people who are concerned about their earnings. They make their decisions accordingly. However, there is more to the relationship between these Turkish-run shops and their surroundings than meets the eye. The temporal availability of these shops enables social exchanges inside these businesses and in their surroundings and thus sustains the temporal infrastructure of life in their neighborhoods and Berlin. Customers can prefer these shops to expensive bars. Sometimes, the seemingly simple commercial exchanges in *spätis* connect people including Turkish blue-collar workers, German elderly, and Spanish youth to other places in Berlin including parks, schools, workplaces as well as night clubs.

Speedy labor is essential to commercial exchanges that link people to other places. *Spätis*' quick service differentiates them from many other, mostly bigger shops where you need to search through various aisles to find the products you need and go through long lines

to purchase them even though big shops are usually cheaper. *Spätis* are different also from most cafes and bars where people not only need to pay at least twice as much for a coffee or beer but also must usually stay on the premises to enjoy their drinks. These limitations keep many people from frequenting these spaces especially when they are in a hurry. *Späti* owners and workers can serve more customers than employees in supermarkets do in similar periods of time because these customers buy fewer things here than they usually do in bigger stores.

Memory is essential for speedy commercial exchanges that turn people into loyal patrons. Just like many other shopkeepers, Turkish *späti* owners and workers learn people's faces, habits, and preferences. They know which cigarette some clients smoke, for instance. They know what kind of beer or coffee some customers drink and whether they take their coffee to go. This knowledge enables speedy service, which involves caring for customers' needs even though these speedy exchanges appear to be cold and distant. Workers' attention to customers' habits creates a deep sense of familiarity for both sides. The expression of attention establishes workers as experts and old-timers of the business. It also gives the other party the feeling of being a regular, respected client as they usually smile and accept the coffee already made without exchanging words.

Since minorities tend to experience adversities of the job market disproportionately, one can observe these effects among migrants as well. Nevertheless, Turkish owners and workers of Berlin's *spätis* utilize the temporal qualities of their labor and push us to consider how minorities can resist some of these regimes while helping others maintain their lives temporarily. Through their temporal work, Turks claim their place in their host societies amidst globally rising Islamophobia and xenophobic discourses.

Bongiorno, Vito: Las hojas de coca en los ritos andinos, en particular en la adivinación. *Anthropos* 117. 2022: 89–105.

Las hojas de coca (*Erythroxylon coca* and *Erythroxylon novogranatensis*) son fundamentales en la actividad ritual de las sociedades indígenas centro-andinas. Muchos habitantes de las comunidades rurales identifican la coca con la tradición ritual misma. Los restos arqueológicos (hojas, bolos, semillas y objetos necesarios para mascar) parecen mostrar que el uso de la coca en la cordillera andina se haya difundido en una época tardía en los Andes centrales (a partir del siglo X d.C.), aunque la evidencia arqueológica indique una presencia más antigua (1750 a.C.) en esta región de Sudamérica. A partir de los documentos escritos, resulta evidente que esta planta ha adquirido una función esencial como objeto ritual entre la época colonial y la época actual. La taxonomía de acciones hechas con hojas de coca en los ritos centro-andinos es rica y variada.

En la visión centro-andina, los ritos mágico-religi-

osos consisten en un movimiento de las personas entre las tres dimensiones del mundo; las hojas de coca cumplen una función fundamental en este movimiento: ellas permiten de alcanzar el “arriba” y el “abajo” desde la dimensión del “aquí/ahora”, el mundo que la mayoría de las personas percibe más fácilmente. En cuanto objeto ritual, la coca se asocia a ámbitos simbólicos diversos. Uno de los más importantes es el ámbito de los ideales y normas sociales. Este hecho no es de difícil explicación y puede motivarse por el mismo uso de esta planta en eventos colectivos, como el trabajo en el campo, la llegada de huéspedes, los festivales etc...

El mascar coca se articula en una serie de acciones, el conjunto de las cuales se conoce como “ceremonia de la coca” en ámbito andino. El rito comienza con una referencia a la cosmovisión tradicional: antes de mascarlas, se toma un pequeño bulto de hojas, generalmente tres (*kintu* or *k'intu* tanto en quechua como en aimara) y se sopla sobre él (quechua *puku-y*, aimara *phuku-ña*). Al mismo tiempo, quien tiene el bulto en las manos posiciona el cuerpo hacia los cuatro puntos cardinales. Se invocan luego fuerzas y seres diferentes, asociados al bienestar de cada *ayllu* – la comunidad campesina caracterizada por una economía y estilo de vida tradicional y antepasados comunes. En estas invocaciones la madre Tierra es un elemento estable; en las fases iniciales de la ceremonia de la coca, se pronuncian también los nombres de los picos montañosos, mencionados en la mayoría de invocaciones religiosas; ellos son considerados generalmente como demora de los antepasados. Otros lugares o seres percibidos como sagrados, propios de cada comunidad (aimara *luwara-s*, quechua *tira-kuna*), se emplean también en las fases preliminares de la ceremonia de la coca.

El oráculo de la coca se emplea en diferentes ocasiones de la vida cotidiana. Entre ellas, las principales son la búsqueda de la pareja, las crisis en las relaciones afectivas, la pérdida de objetos, la previsión de actividades relacionadas al cultivo y el diagnóstico de enfermedades. Desde un punto de vista lingüístico-discursivo, la adivinación con coca se articula en dos etapas distintas: en la fase inicial un especialista en adivinación pone una serie de preguntas al cliente con la finalidad de entender los detalles relativos al problema presentado; en segundo lugar, el especialista lanza las hojas de coca sobre un tejido ritual, solitamente puesto sobre una mesa. En fin, las hojas se interpretan; la interpretación se desarrolla observando la forma, el color y la posición que aparecen cuando las hojas caen, después de haber sido lanzadas al aire. La acción de lanzar e interpretar las hojas puede también repetirse varias veces (solitamente tres), al fin de confirmar la respuesta inicialmente indicada por el oráculo. Las preguntas del adivino al oráculo son del tipo “¿El evento va a suceder o no va a suceder?” o “¿la suerte de la persona será favorable o desfavorable?”

Desde un punto de vista de teoría ritual es de subrayar que la coca es no sólo un ser que evoca una serie de asociaciones abstractas, sino también un ser que actúa – en el sentido de que permite la concretización de algunos ideales específicos, como la reciprocidad

(una reciprocidad entre humanos y una reciprocidad entre humanos y seres sobrenaturales, en la acción de ofrecer a ellos las hojas al comienzo de los ritos). En el caso de la adivinación, la coca actúa en cuanto oráculo, legitimando, con “sus palabras” la conducta humana; el mascar juntos la coca caracteriza el momento final del rito adivinatorio, funcionando como indicador en la estructura del evento y, probablemente, también como realización de la reciprocidad entre cliente y adivino.

Briones Soto, Boris: La religión mapuche según los cronistas de Indias. *Anthropos* 117.2022: 107–116.

El trabajo se base en siete cronistas distintos, todos quienes hablaron sobre Chile, que se dieron el tiempo de tocar temáticas relacionadas a la espiritualidad del pueblo Mapuche. Es importante destacar que la denominación para este pueblo por aquel entonces fue variada, encontrándose en distintas obras con el nombre de araucano. Araucano es el término empleado para designar los pueblos que habitaban las provincias comprendidas entre los ríos Bío-Bío y Tolten. No obstante, debemos tener en cuenta que la diversidad interna del pueblo mapuche se divide en *picunche*, *huilliche*, *lafkenche*, *pehuenche* y otros a medida que se avanza (o retrocede) en la historia.

(1) **Jerónimo de Vivar**, también escrito como Gerónimo de Bibar, fue un militar español que, según algunos historiadores, fue realmente un seudónimo que utilizó un autor desconocido. Es aceptado considerar que llegó a Chile en la expedición de Pedro de Valdivia. La crónica que escribió se titula “Crónica y relación copiosa y verdadera de los Reynos de Chile hecha por Gerónimo de Bibar. Natural de Burgos”. En la obra relata diversos aspectos de Chile tales como asuntos bélicos, alzamientos indígenas, temas geográficos y políticos. Este texto a pesar de ser escrito en 1558, se consideraba inédito y fue descubierto en el siglo XX, siendo publicado en 1966 para su posterior difusión en Chile.

En relación a los aspectos religiosos, si bien es austero, este texto contiene elementos que nos aportan a la discusión sobre las creencias indígenas. En un pasaje señala:

“Los indios de esta provincia no tienen casa de adoración ni ídolos, y desde muere algún señor hereda los señoríos el hijo de la mujer primera que hubo, puesto que son casados con diez y doce mujeres según su posibilidad. Si no tiene hijo en esta primera mujer, hereda el hermano, y donde no, el pariente más cercano. Cásanse con hermanas y sobrinas. La gente común se casa con una y dos mujeres. No tiene en nada hallallas dueñas o no. Es su adoración al sol y a la luna, y esto tomaron de los Incas cuando de ellos fueron conquistados. Son muy grandes hechiceros; sus placeres y regocijos es juntarse a beber, y tienen una gran cantidad de su vino ayuntado para aquella fiesta, y tañen un atambor con un palo y en la cabeza de él tiene un paño revuelto, y todos asidos de las manos cantan y bailan. Llévanlo tan a son que suben y caen con las voces del

atambor. Para estas fiestas sacan todas las mejores y más ricas ropas que tienen y cosas preciadas entre ellos; embíjanse los rostros cada uno la color que quiere; y le parece, porque tienen muchas colores. Aquí se embriagan y no lo tienen en nada; antes, lo tienen por grandeza. Aquí se matan unos a otros con veneno.”

“Tienen con el demonio su pacto y éstos son señalados entre ellos y aun tenidos. Estando en estas fiestas, éstos se levantan y, apartados un poco de la otra gente, habla entre sí como si tuviesen al demonio. Yo los vi muchas veces y pareceme que lo debe de ver o se le demuestra. Estando en esta habla, saca una quisca que ellos llaman, que es una manera de huso hecho de palo y, en presencia de toda la gente, se pasa con ella la lengua dos o tres veces y, por el consiguiente, hace lo mismo a su natura, y aquella sangre que saca, lo escupe y lo ofrece al demonio, que en esto lo tienen encastidos. Yo lo ví algunas veces los ví ya luego sanos, y le pregunté a algunos que, si sentían dolor, y decían que no.”

(2) **Diego de Rosales**, perteneciente a la Compañía de Jesús, llegó a Chile en 1629. Desarrolló su misión religiosa en lo que se consideraba territorio enemigo, específicamente en la zona de Arauco. Su principal escrito como cronista es la “Historia general del Reyno de Chile Flandes Indiano”, escrito en 1674. Este texto permaneció oculto hasta fines del siglo XIX y fue editado y publicado en tres tomos durante 1877 y 1878. Su relato aborda distintos episodios de la historia de Chile: desde el descubrimiento, las primeras expediciones, las navegaciones por el océano pacífico, las principales batallas, los modos de pelear de los indígenas y sus costumbres. También aborda en extenso asuntos geográficos y de historia natural. En lo que concierne a religión, el autor dice sobre los araucanos:

“Son estos indios de Chile los más barbaros de las Indias, porque ni conocen al verdadero Dios, ni tienen otros dioses falsos ni ídolos que adoran, y así no saben de religión, culto ni adoración, ni tienen sacrificios, ni offrendas, ni invocaciones. Solo invocan al Pillan, y ni saben si es el demonio ni quien es; mas, como se les aparece a los hechizeros y les habla, les da a entender que es alguno de sus parientes o caciques difuntos, y como a tal le hablan, sin hacerle adoración.”

(3) **Pedro Mariño de Lobera**, También escrito como Mariño de Lobera, fue un soldado llegado a Chile en 1551; redacta en fecha incierta un texto titulado “Crónica del Reino de Chile”. En el texto, el militar relata aspectos del descubrimiento y de la campaña primera de Diego de Almagro, luego prosigue con la expedición de Pedro de Valdivia, toca temas relacionados con levantamientos indígenas y en extenso campañas militares y batallas diversas, además de relatar los distintos gobiernos que se hicieron cargo de la Capitanía General de Chile. Refiriéndose el autor a las condiciones de los indios de Chile y de sus características físicas, detalle brevemente el cronista:

“Antiguamente adoraban al demonio, consultándole sus oráculos por medio de los hechiceros; los cuales muchas veces daban respuestas de su cabeza; no tenían adoratorios hechizos sino al primer cerro que topaban, y aunque los hechiceros finjan que sacaban piedras,

palos y otras cosas por su arte, y tambien curaban con yerbas supersticiosamente.”

(4) **Alonso González de Nájera**, soldado español nacido en Cuenca. Antes de llegar a Chile en 1601, sirvió como militar en las guerras de Francia, Flandes e Italia. En Chile se ocupó de la Guerra de Arauco, participando activamente como maestro de campo. Hacia 1614 escribe la crónica “Desengaño y reparo de la guerra del reino de Chile”. En la primera parte hace una descripción geográfica y política de las principales ciudades, además de la cordillera de los Andes. Más adelante expone asuntos relacionados con el clima y las tierras, orientado a su fertilidad. Por último, se refiere en un apartado a los indígenas, sus costumbres y características físicas. Detalla brevemente asuntos religiosos:

“Tienen estos indios (...) muy gran respeto y miedo al demonio, y algunos plática y familiaridad con él, tanto en sus propias casas, como en profundas cuevas donde, dicen, hacen algunos hechiceros penitencia, y le hablan familiarmente, a los cuales van otros muchos indios con presentes, para que les profeticen cosas que desean saber, y ellos los traen engañados con mil embustes y falsas respuestas, como engañosos oráculos; cosa que no deja de ser de consideración en indios, que se sabe que no tienen religión alguna, como tengo dicho.”

(5) **Juan Ignacio Molina**, el abate Molina fue más que un religioso, es conocido como un intelectual chileno del siglo XVIII. Una vez que los jesuitas fueron expulsados, se radicó en Italia donde escribió gran parte de su obra. Si bien el texto al que aquí hacemos referencia en principio fue requisado antes de salir de América, posteriormente Molina reescribió gran parte de memoria hasta tener nuevamente el manuscrito en sus manos. Es así como en 1776 publica “Compendio de la Historia Geográfica, Natural y Civil del Reyno de Chile”. El texto, originalmente escrito en italiano, contiene variada información sobre Chile, tanto en temas históricos como geográficos e incluye nueve láminas y un mapa y plano de la ciudad de Santiago.

En lo que respecta a creencias de los indígenas, el cronista señala:

“El sistema de religion de los Araucanos es simple, y acomodado á su manera libre de pensar y vivir. Ellos reconocen un Ente supremo, autor de todas las cosas, á el qual dan el nombre de Pillan: esta voz deriva de púlli o pilli (la alma) y denota el espíritu por excelente. Lo llaman tambien Guenu-pillan, el espíritu del Cielo; Butagen, el gran Ser; Thalcave, el Tonante; Vilvemvove, el Creador de todo; Vilpepilvove, el Omnipotente; Mollgelu, el Eterno; Avnolu, el infinito. El gobierno universal del Pillan es modelado sobre la policia Araucana. El es el gran Toqui del mundo invisible, y como tal tiene sus Ap-Ulmenes, sus Ulmenes, á los quales entrega la administracion de las cosas inferiores. Este modo de pensar es muy grosero; pero es menester confesar que no son solos los Araucanos los que quieren regular las cosas del cielo por las de la tierra.”

“A la primera clase de estos dioses subalternos pertenece el Epunamun, que es el Marte de ellos, ó sea, el

Dios de la guerra; el Meulen, Dios benéfico, y amante del genero humano; y el Guecubu, ente maligno y autor de todos los males, el qual no parece diverso de el Algue. De donde se ve, que el sistema de dos principios opuestos, impropriamente llamado maniqueismo, es muy extendido, ó por mejor decir, se encuentra establecido en casi todas las naciones bárbaras de ambos continentes, las quales no siendo capaces de investigar el origen del bien y del mal, han ocurrido á inventar dos agente contrarios (como lo son los efectos) para salvar la aparente contradicción.”

(6) **José Pérez García**, militar nacido en Santander (España) en 1726; viajó a América en 1740, donde, después de servir en las milicias de Buenos Aires, se incorpora en 1754 a las milicias de la frontera de Arauco, la zona de mayor conflicto en el Reino de Chile. Estuvo ahí por 25 años y su trayectoria historio-gráfica comienza en 1788, cuando escribe la “Historia natural, militar, civil y sagrada del Reino de Chile”. Para este texto se nutre de dos obras anteriores: una inconclusa, llamada “Historia de Chile” de Pedro de Córdoba y Figueroa, la otra “Historia militar, civil y sagrada” del jesuita Miguel de Olivares (este último libro había quedado en Chile luego de la expulsión de la Compañía de Jesús).

Expresando el autor que los indígenas chilenos no conocieron religión alguna, detalla:

“Por lo que no tuvieron templos ni sacerdotes, ni cultos ni sacrificios, ni los reyes del Perú en sus conquistas de Chile introdujeron la adoración de su idolo el sol, ni le construyeron templo, como en otras conquistas.”

“Es cierto que si del politeismo del teatro de los dioses hubieran tenido estos gentiles inteligencia, hubieran elegido á tres para darles culto con toda su inclinación, cuales son: Marte, Baco y Venus. Por cuya ignorancia sólo reconocieron algún género de superioridad en los pillanes amigos y enemigos, como algunos gentiles políticos en los genios buenos y malos.”

“El huecub es un ente de cuya figura no tienen ninguna especie; pero le atribuyen supersticiosos todas las cosas que les suceden adversas. El epunamun (que es decir, dos piernas) del que hacen el mismo concepto que sedice de los duendes, y les haba, y aunque no tienen confianza en sus consejos, muchas veces los siguen.”

(7) **Vicente Carvalho Goyeneche**; al igual que la mayoría de los cronistas era de origen militar nacido en el Reino de Chile en 1742. A temprana edad se alista en el ejército de la frontera y en 1780 comienza a escribir su texto “Descripción Histórico-Geográfica del Reino de Chile”. Para esto recurrió a diversas fuentes, tales como actas de cabildos y documentación previa de cronistas anteriores. Finalmente se desplazó a Madrid en 1796 para poder terminar su trabajo. Su obra permaneció inédita durante ochenta años, siendo publicada en 1875.

Relatando diversos aspectos sobre Chile, en lo que respecta a las creencias de los indígenas señala:

“A ningún númen rinden adoracion; ignoran el Supremo Ser, i aquellos vocablos: Butagen, Vilvemvove,

Vilpepilvo, Moligelu, Aunolu, gran ser, creador de todo, omnipotente, eterno, infinito, que se hallan en su idioma, son combinaciones inventadas por los misioneros para hacerles comprender los atributos divinos, i hacerles entrar por los principios de nuestra religion. Temen al demonio, no porque le atribuyan divinidad, sino por el daño que conciben les puede hacer bajo la forma de Epunamun, Ibnche, Huecubu i Alhue. A éstos atribuyen todos los males, i al Meulen todos los bienes; pero preguntados por la esencia i propiedades de éstos entes o seres, no saben explicarse; son rudos intérpretes de su errada teología.“

“No se les puede hacer entrar por la inmortalidad del cuerpo, segun i como enseña nuestra creencia, aunque se persuaden de la del alma. Se acercan mucho a la trasmigracion, como si en algun tiempo hubieran tenido maestros pitagóricos. Por este principio creen que, muriendo, no se acaban, sino que pasan a otra rejion situada a la otra parte del mar. I persuadidos de este viaje, se entierran los varones con armas, vestidos, caballo, alhajas i víveres para viático de su jornada, i las mujeres con rucas, usos i otras alhajas propias del sexo. Este rasgo de viciada teología lo mezclan con un ridículo error. Están persuadidos que la entrada en aquella rejion se hace por un angosto paso, en donde reside una despiadada vieja que cobra la entrada o portazgo, i si el viajero no lleva el precio establecido o su equivalente, con nada ménos se contenta aquella mala hembra que con un ojo.”

En los fragmentos descritos podemos conocer, aunque sea brevemente, el pensamiento de quienes escribieron, la ideología religiosa en la que se habían formado los cronistas, no solo los religiosos, también los militares que relataron sucesos desde el cristianismo exacerbado de los siglos de descubrimiento y conquista. El choque cultural no se produjo solamente para el “otro”, el nativo americano, ya que también persuadió e influyó en la mentalidad de los escritores de aquellos siglos, quienes decidieron dejar por escrito estos antecedentes de carácter religioso, incluso si ello era visto de forma negativa y se asociaba a prácticas oscuras, fue registrado y es lo que hoy nos acerca, a la vez de forma distante, al fenómeno religioso originario de América en las etapas inmediatamente previas al sincretismo religioso. Podemos afirmar la existencia de una religión mapuche antes de la llegada de los españoles y esta creencia iba de la mano con las prácticas rituales, la espiritualidad, las ceremonias religiosas y la creencia en seres inmatereales.

Storey, Kenton: The Pass System in Practice. Restricting Indigenous Mobility in the Canadian Northwest, 1885–1915. *Ethnohistory* 69/4.2022: 137–161.

This article is an examination of the impact of the pass system on First Nations people from the Treaty 4 District of Western Canada. The pass system, which was implemented by the Department of Indian Affairs (DIA) in 1885, was a system of administrative control that required many treaty people to obtain the permis-

sion of DIA staff before traveling off-reserve. Through the examination of four case studies, the article shows how the pass system was applied indiscriminately, disrupting not only the free movement of First Nations people but also their governance structures. Finally, the article suggests that many Treaty Four people may have acquiesced to the pass system for the most part but resisted most vociferously in the context of the DIA’s attempt to curtail their religious Nehiyaw ceremonies.

Looking at the origins of the pass system, it is evident that officials never cared about the letter of the law. In the aftermath of the North-West Rebellion in July 1885, Reed from the DIA had recommended to his superior officer – Indian Commissioner Edgar Dewdney – that “no rebel Indians should be allowed off the reserves without a pass signed by an I.D. official.” This represented the extension of what had until then been a temporary wartime measure to prevent First Nations people from leaving their reserves unless they first obtained the written permission of a DIA staff member. A few weeks later in August 1885, Reed informed Dewdney that he was “adopting the system of keeping the Indians on their respective reserves so not allowing any leave them without passes.” Ultimately, Reed’s implementation of the pass system over many treaty people in the districts of Treaty 4, 6, and 7 gained the support of Dewdney, Deputy Superintendent General Lawrence Vankoughnet, and Prime Minister John A. Macdonald. Many scholars have outlined the origins and repercussions of the pass system in broad strokes.

It is understood that the implementation of the pass system in 1885 created a system of racial segregation in the Northwest, with First Nations people sometimes confined to their reserves, their presence in both rural and urban spaces subject to surveillance by white settlers and the North-West Mounted Police (NWMP). It is understood, too, that the DIA utilized the pass system to stamp out Nehiyaw ceremonies like the Sun Dance and to prevent parents from visiting their children at residential schools. The DIA’s conflict with the NWMP over the legality of the pass system and difficulties related to enforcement have also received significant attention. This article is itself inspired by Alex Williams’s documentary “The Pass System” (2015) which draws on the testimony of Indigenous elders while challenging accepted wisdom about both the impacts of the pass system and the length of its implementation, possibly up until the 1940s. Williams’s documentary is a reminder that much about the history of the pass system is yet to be written. This article, then, seeks to invigorate new research by engaging with a related debate within the historiography of the pass system.

Grant, Bruce: Slippage. An Anthropology of Shamanism. In: D. Brenneis and K. B. Strier (eds.), *Annual Review of Anthropology* 50.2021: 9–22.

If our knowledge of shamanism has been so abidingly partial, Grant says, so impressively uneven, so deeply varied by history, and so enduringly skeptical for so

long, how has its study come to occupy such pride of place in the anthropological canon? One answer comes in a history of social relations where shamans both are cast as translators of the unseen and are themselves sites of anxiety in a very real world, one of encounters across lines of gender, class, and colonial incursions often defined by race. This article contends that as anthropologists have cultivated a long and growing library of shamanic practice, many appear to have found, in a globally diverse range of spirit practitioners, translators across social worlds who are not unlike themselves, suggesting that in the shaman we find a remarkable history of anthropology.

Shamanism is found on every continent. Despite the morphings of shamanism across time and space, there is general agreement on the ground rules: To be a shaman, as opposed to an oracle, sorcerer, diviner, clairvoyant, geomancer, witch, or warlock, you should be able to engage in two-way communication or, for that matter, simply merge with spirits at will. After that, the devil is in the details. There may or may not be trance; there may or may not be spirit travel; one may or may not serve as a guide or “psychopomp” to spirits who have lost their way. Shamans sometimes heal. Among the final, generally-but-not-always agreed-upon parameters put forth by Eliade is that shamanism is not a religion, but a practice. Still, the Darhad people of Mongolia’s Shishged Valley, recognized a spate of people who sometimes manifested shamanic actions but who could never entirely render themselves the same way as shamans in the past. Entire generations had grown up with half-realized shamanic potential, subject to frustrated outbursts over the need to calm the troubled waters of both violent past and economically fraught present. Spirits were rising in number, but the number of men and women who could respond to them were few.

Whether we think of the slippage between mundane practice and ideal type in shamanic life as a form of deferral, distance, or delay, we have ample evidence that this disjuncture has long set the terms for histories and ethnographies of shamanic experience. In his cardinal study, Eliade set this stage for a shamanism that could have ever been fully captured only in illo tempore at another time, when shamans really did fly and when an axis mundi dearly delineated cosmological space.

Grant’s lead question in this review is, therefore, if our knowledge of shamanism has been so significantly selective (Eliade), so surprisingly uneven (Tomaskova), so deeply varied across time and space (Atkinson, Taussig), and so enduringly skeptical (Lévi-Strauss) for so long, how has its study come to occupy such pride of place in the anthropological canon? One answer, I suggest, comes in a history of social relations where shamans are cast as translators of the unseen and are themselves sites of anxiety in a very real world, a world filled with encounters across lines of gender, class, and colonial incursions often defined by race.

Taussig (1987) set the gold standard for challenging these narrative patterns of shamanic knowledge in a richly documented study of terror and healing in Co-

lombia. In Taussig’s rendering, the power exerted by the Spanish upon indigenous peoples of South America soon became the stuff of legend among colonizer and colonized alike. Records indicate how Spanish and mestizo colonial officials sought healing among the very spirit practitioners of the highlands from whom they extracted sources and whom they held in debt peonage. Indigenous highlanders sought spirit aid among the lowland peoples whom they sought to control and exploit at subtler registers, much as lowland shamans would, centuries later, use the image of colonial armies in their dealings with spirits themselves, closing the circle.

What Taussig points to is a direct link to an age of European colonial encounter where the act of exploration and the need for intermediaries encircled the figure of the spirit practitioner. Shamans satisfied the “savage slot” of which Trouillot (2003) wrote so richly, a category of knowledge that enabled observers from wealthy economies to legitimize their domination. On the heels of the utopian writings of Thomas More, the fictional adventures of Robinson Crusoe at the pen of Defoe, or the more studied political theories of Rousseau, Trouillot (2003) observed: “It mattered little to the larger European audience whether such works were fictitious or not. That they presented an elsewhere was enough. That the Elsewhere was actually somewhere was a matter for a few specialists.” And thus, anthropology was born. Ever since the West became the West, Trouillot observes of the Age of Enlightenment, Robinson has been looking for Friday.

Larrea Maldonado, Fernando: Estado y movimiento indígena en el Ecuador. Del multiculturalismo neoliberal al Estado plurinacional degradado. *Antropología. Cuadernos de Investigación* 17.2016: 114–127.

El artículo aborda la relación entre el estado y el movimiento indígena en el Ecuador a partir del ciclo de luchas iniciado en 1990. En el primer momento el estado ecuatoriano abrió un conjunto de espacios y conexiones frente a las demandas indias en el marco de una política multiculturalista compatible con las reformas neoliberales. A raíz de la apertura del proceso „neodesarrollista“ de los últimos años, el estado ecuatoriano desplegó nuevas modalidades de administración de la cuestión indígena que modifican negativamente el sentido del reconocimiento constitucional del Ecuador como un estado plurinacional. Estas políticas degradan los sentidos y contenidos de la plurinacionalidad defendida por el movimiento indígena en lo que se refiere a la organización indígena y su cualidad de sujeto político, así como a la autonomía y la autodeterminación de pueblos y nacionalidades. Este proceso ha abierto un nuevo campo relacional de coerción y resistencia.

En América del Sur, los procesos políticos protagonizados por los movimientos indígenas de Ecuador y de Bolivia constituyen los casos más emblemáticos de las luchas, conquistas y transformaciones alcanzadas por los movimientos indígenas y campesinos en su rela-

ción con los Estados Nacionales. En el Ecuador, las luchas levantadas por el movimiento indígena se convirtieron en un referente de los procesos de resistencia al neoliberalismo durante la década del 90 del siglo pasado y los primeros años del siglo XXI. Como consecuencia de profundas crisis políticas y de las propias demandas del movimiento, se abrieron espacios para el reconocimiento constitucional de derechos colectivos de los pueblos y nacionalidades indígenas, primero en la Constitución de 1998 y posteriormente en la Constitución actualmente vigente, promulgada en el 2008, en la cual se reconoce el carácter plurinacional e intercultural del Estado ecuatoriano y un amplio abanico de derechos colectivos a las comunidades, pueblos y nacionalidades indígenas.

Luego del reconocimiento constitucional de los derechos colectivos indígenas y del carácter plurinacional del Estado que durante varios años había sido una de las mayores aspiraciones del movimiento indígena, en el gobierno de Rafael Correa se verifica un progresivo incremento de las tensiones, conflictos y discrepancias entre este gobierno y algunas de las más importantes organizaciones indígenas. Son múltiples los ejemplos recientes de los conflictos entre las políticas, propuestas, leyes y decretos implantados por el gobierno y la defensa por parte de las organizaciones indígenas de sus derechos y de sus territorios, aun cuando el presidente y otros representantes de su gobierno hayan incorporado en su discurso político una retórica anti-neoliberal y varios elementos simbólicos y políticos levantados por el propio movimiento indígena en sus luchas, tales como el *sumak kawsay* (buen vivir) o el respeto a la „Pachamama“.

En este sentido, ha primado una concepción instrumental y estrecha del Estado plurinacional por parte del gobierno de Correa en su discurso y prácticas concretas en las relaciones con el movimiento indígena en sus distintas expresiones. Esta concepción degradada de los sentidos de la plurinacionalidad se ha evidenciado en el tratamiento dado a la justicia indígena subordinándola a la justicia ordinaria, en los límites de los procesos de participación de las organizaciones campesinas e indígenas en la discusión de las propuestas de ley de aguas y de tierras, en el debilitamiento y eliminación de la autonomía de las organizaciones indígenas y del Sistema de Educación Intercultural Bilingüe (que ha incluido el cierre de escuelas en las comunidades) y en la eliminación de la participación y control que las organizaciones indígenas ejercían en las entidades estatales indígenas. Esta concepción profundiza el dispositivo del multiculturalismo neoliberal al restringir aún más y encuadrar el alcance de los derechos aceptables por el Estado y bloquear aquellos que pudiesen colocar en riesgo el modelo económico de desarrollo.

Desde la perspectiva de este artículo, se entiende que estas políticas degradan los sentidos y contenidos de la plurinacionalidad defendida por el movimiento indígena, particularmente en lo que se refiere a la organización indígena y su cualidad de sujeto político, así como a la autonomía y a la autodeterminación de pueblos y nacionalidades. Este proceso ha abierto un nuevo

campo relacional de coerción y resistencias.

Landau, Kristin V.: The Dynamics of Maya State Process. An Integrated Perspective from the San Lucas Neighborhood of Copán, Honduras. *American Anthropologist* 123/1.2021: 150–169.

Recognized as a UNESCO World Heritage Site, the city of Copán was a major center of Maya culture during the Classic Period (AD 250–900). While archaeologists have been traditionally concerned with the top-down despotic power of Maya rulers, Landau shows how infrastructural power – the ability of the state to affect the everyday lives of its residents – waxed and waned. As a representative subset of the city at large, the intermediate scale of neighborhoods best reveals effects of and reactions to state power. The author focuses on political dynamics at six households within the San Lucas neighborhood, attending to episodes of landscape engineering, architectural construction, and artifactual trends. Landau considers these changes together with political events recorded in hieroglyphic inscriptions at Copán Center. This correlation shows whether and how state policies altered the daily lives of residents. Incorporating a bottom-up perspective from the intermediate scale of neighborhoods enables an integrated assessment of citywide political dynamic.

One of the greatest challenges of socio-historical research is the question. The first challenge asks how do leaders emerge, maintain themselves, and transform society? This question represents one side (top-down) of a more complex issue of how politics forms by a balance of top-down bottom-up, and other approaches. How did supporting populations enable leaders and governing institutions to function at the same time that they gained needed support from overarching political institutions? Operating under the umbrella of practice theory, Landau investigates social relationships at the scale of neighborhoods. A focus on collective action and the ability of state actors to intervene in the daily lives of urban residents provides an integrated, holistic perspective. Such an analysis is best conducted at the intermediate spatial scale of neighborhoods.

Specifically, the author focuses on the Maya archaeological site of Copán, in today's Honduras. Thriving during the middle and later Classic Period, AD 400–800, Copán was a major capital of Maya culture and has been one of the longest-studied archaeological sites in the Americas. Landau's intervention into Copán's long history of research is to study the city from the perspective of one urban neighborhood – conceived as such – to provide a balanced perspective on how leaders maintain and transform society.

Landau's major contribution to the current research consists in demonstrating how the collective action theoretical framework can help interpret political strategies not just between Mesoamerican cities but also within them over the longue durée. In the ancient Maya area, archaeologists have gone beyond classifying polities as either centralized class-organized bureaucracies

or decentralized kinship-based theocracies. Archaeologists usually envision Maya cities as dynamic centers where leaders held fluctuating despotic and infrastructural powers. Rulers of polities that depended on external resources and prestige goods were able to act in a top-down manner, without the consent of civil society. However, where a polity's revenue derived from its people in the form of staple goods or corvée labor, city residents had greater voice.

Williams Green, Leanne: Marrying in a Single Moment: Zimbabwean Baptist Ethics and the Management of Kin Relations. *Africa* 91.2021/5: 893–912. (<https://doi.org/10.1017/S0001972021000632>)

The author analyses the perception of marriage and the resulting duties towards relatives by the Baptists in one of the suburbs of Harare. She conducts her analysis through the lens of ethics. It is worth familiarizing oneself with her argument (the more that the article is available on the Internet in Open Access modus), as her observations and analysis do not only pertain to the Baptists. Two passages from the article are quoted below with the hope that they will incite your interest (the text is not paginated, so the subtitles are included for text-identifying purposes):

“Relationships in which no bridewealth was paid were and are widespread and escape many of the restrictions that often accompany the paying of *lobola* [*the transfer of bridewealth between the groom and the family of the bride*]. For women moving to urban areas of Southern Rhodesia from the 1930s to the 1950s, ‘proper’ forms of marriage, whether recognized by the state, the church, or by in-laws, were necessary for accessing government-allocated accommodation, membership in women’s clubs, and other forms of cultural and economic capital (Barnes 1999: 27, 33–34). The few women who could achieve this kind of marriage did not always desire it because other types of union offered them more flexible or profitable roles in the new political economy. These other types of union remain common today. *Mapoto* relationships, glossed by Barnes as ‘temporary marriage’ or ‘informal marriage’ (ibid.: 78), are relationships ‘of the cooking pot’ (see Jeater 1993: 178). In these cases, a woman lives in partnership with a man on her own terms, providing some domestic services for him but able to leave at will, taking her own property and sometimes some of his. A man with sufficient resources may also maintain a ‘small house’: that is, a second or third partnership outside marriage, distinct from his primary wife and family and potentially without their knowledge. Many conjugal relationships exist on a spectrum: couples may exchange gifts to signal their commitment with little expectation of family recognition, various forms of ‘elopement’ are frequent, bridewealth is not always paid, and there are varying degrees to which a marriage may persist ‘in process’ for an indefinite period (Meekers 1993).

My Baptist interlocutors reject relationships of this

type that persist in degrees of ambiguity. They affirm ties where a clear and public commitment is made by a couple at one point in time, and they perform work on existing or potential relationships in order to make them fit this rubric. The regulation of relationships in time facilitates more exacting legal definitions, while a more ‘precise’ boundary for marriage allows churches to ‘pass moral judgments on their members’, determining whether ‘their conjugal relations [are] either permissible or sinful’ (Weinrich 1982: 77). Baptists in Harare marry in ways that respond to this history of marriage ambiguity and a changing political economy, but most importantly to the moralizing of the marriage process. I turn next to the details of Baptist morality.

Baptist moral autonomy

Fairside [*the name used by the author for the purpose of her research*] Baptists prioritize ethical reflection as a practice in their religious lives. Weddings are occasions of particular ethical consideration (van Dijk 2017a) because they instantly transform relations, producing husbands, wives and affines, and thus new sets of moral responsibilities. Baptists at Fairside most often conduct *lobola* as an initial part of the wedding process and then are subsequently married under the Civil Marriages Act. This latter portion is sometimes a simple ceremony conducted with the pastor. However, the range of possible marriage events in which they might participate poses a problem for Christians in Harare. While a Zimbabwean couple can be expected or sanctioned to have sexual relations after some agreement is reached in the series of *lobola* negotiations, for Baptists a discrete moment of marriage is the boundary for appropriate sexual activity. The stakes for determining this boundary are high, and breaches can mean that the church takes decisive action to correct the member and bring them back to ‘right living’ within the group. At which ceremony is one married? Or, as one attendee at a church youth camp put it: ‘So, when can I sleep with my wife?’ [...]

The elders advise

In a booklet and series of sermons presented in late 2015, pastors and church elders at Fairside addressed confusion about how marriage can be constituted ethically in contemporary Zimbabwe. The booklet’s opening question, ‘When am I actually married?’, underscores the premium placed on eradicating any potential ambiguity around marriage status. The problem in answering the question lies in what the writers describe as the clash of three worlds faced by Zimbabwean Christians – that of ‘traditional Zimbabwean culture’, that of secular law, and that of Zimbabwean Christianity. The European marriage ceremony is a ‘cultural misfit’ that ‘creates social and moral dilemmas in African society’, while the insistence on a ‘church wedding’ is unnecessary. According to the Bible, they say, marriage entails only three ‘essential components’: the end of the relation of ‘dependency and filial obedience’ towards parents (a ‘leaving’), a ‘definite beginning of a new relationship’ between husband and wife (a ‘cleaving’), and the ‘allowance for the fullest, physical sexual expression of that relationship’. All three components should

be recognized in ‘some public ceremony, acceptable to the local community’.

These elements are fully sufficient, and the elders state emphatically that anything additional does not make the marriage more legitimate before God. Fairside thus aligns with other denominations in the Evangelical Fellowship of Zimbabwe, which, in their policies of recent decades at least, do not insist on church weddings (Weinrich 1982: 80). As the Fairside elders state:

A man and woman married in the cultural context of traditional, rural Zimbabwe who fulfil the above requirements of marriage, must be viewed as being married and must not be made to think that they also need to have a church ceremony to legitimize their marriage before God or the church.

This stance represents a stark contrast to positions taken historically by many mission-derived churches (Ngundu 2010), which have pressured couples to have their marriages recognized through a church event. Instead, Fairside elders counsel such couples to ensure legal protections for their marriage. Registering a civil marriage prohibits polygamy and codifies inheritance. Legal protection then secures elements of Christian marriage that a church ceremony does not necessarily achieve, including the prioritization of the rights of the nuclear family over the rights of the lineage; registration codifies ‘leaving’ and ‘cleaving’.

Dingley, Zebulon: Politics by Night: Histories of Extraversion and Rumours of Body Part Theft on the South Coast of Kenya. *Africa* 92.2022/1: 133–151. (<https://doi.org/10.1017/S0001972021000802>)

“**Abstract.** This article analyses an episode of public anxiety when, in late 2013, word spread throughout Kenya’s rural Lunga Lunga constituency that politically connected gangs called *mumiani* were abducting and killing children for their eyes, tongues and genitals. The rapid spread of these rumours coincided with a regional drought, parliamentary election campaigns, and the apparent discovery of ‘devil worship paraphernalia’ inside a shipping container at the nearby port of Mombasa. I analyse the 2013 *mumiani* scare in relation to histories of famine survival strategies, predatory patronage and occult speculation to argue that the 2013 *mumiani* panic condensed and expressed these histories in figural rather than temporal form. As ‘constellations’ of coastal Kenyan historical consciousness, *mumiani* are (and have long been) a key feature of, and at the same time iconic of, a broader critical discourse about the dark side of political largesse – ‘politics by night’.”

Sommerschuh, Julian: Questioning Growth: Christianity, Development, and the Perils of Wealth in Southern Ethiopia. *Journal of Religion in Africa* 50.2020: 32–53.

“**Abstract.** Research on the economic effects of

African Christianity has mainly focused on Pentecostalism. The dominant opinion of this literature is that Pentecostalism stimulates economic activity and supports economic development. This article looks beyond Pentecostalism by discussing the case of an Evangelical church in southern Ethiopia. Covering a period of two decades, I trace a shift in the relation between Evangelicalism and local aspirations for economic development. Initially seen as a means to achieve religious ends, the pursuit of development has recently been problematized as a source of social and spiritual ills. The church now discourages excessive participation in the commercial economy, and dedicated Evangelicals relinquish economic opportunities that they fear could lead them into sin. This shows that while Christianity can stimulate processes of economic development it can also constrain these, motivating people to renounce the quest for wealth in favour of other values.”

Denis, Philippe: The Missionaries of Africa and the Rwandan Genocide. *Journal of Religion in Africa* 50.2020: 109–136.

The researcher comes from the School of Religion, Philosophy and Classics, University KwaZulu-Natal in Durban, South Africa. He makes a critical enquiry into the attitudes and actions of the White Fathers in reference to the genocide in Rwanda. “The purpose of this paper is to examine on the basis of documentary evidence, their position in political and ethnic matters during the buildup to the genocide, the genocide itself, and the post-genocide period. Special attention is paid to the variations of their position over time, and to the differences of opinion within the congregation on the genocide against the Tutsi and its aftermath. The Missionaries of Africa graciously opened their archives for this project in Rome, Brussels, and Kigali, and some of them agreed to be interviewed. Several individuals close to the current Rwandan government did the same” (p. 111).

In the abstract of his article, the author underlines the points he made clear in his article: “[...] the Missionaries of Africa responded to the genocide in different ways. Some, especially those who returned to Rwanda after 1994, recognised the errors done by the church and tried to restart their ministry on a new foundation. However, many, particularly in Belgium, the country from where half of them originated, adopted a more defensive attitude. They subscribed, explicitly or not, to the double genocide theory according to which the crimes of the Rwandan Patriotic Front equalled or even surpassed those of the Rwandan authorities and the militias during the genocide. On the whole, the General Council of the congregation in Rome reacted to the Rwandan situation in a nonpartisan manner” (p. 109).

Meyer, Birgit: What is Religion in Africa? Relational Dynamics in an Entangled World. *Journal of Religion in Africa* 50.2020: 156–181.

“The study of religion is to be decolonized not only in African studies but also in academia at large, and in this regard Western scholars also have a responsibility to rethink their approaches and remap their mindset. As pointed out in the beginning, in my view the aim is not a turn to an indigenous Africa, imagined as stripped of Western ideas and influences. Even if this would be possible, it would not be an option I could take as a scholar trained in Germany and the Netherlands. Taking as a starting point the entanglement of Africa and Europe under highly asymmetrical conditions, I seek to develop a symmetric anthropology (Latour 2010). This means that one has to work through subsequent layers of translation and (mis)representation as they occurred in historical encounters that critical scholarship is to unpack through a detailed analysis of sources. Proposing to study religion ‘from’ rather than simply ‘in’ Africa, I want to signal the importance of taking an alternative vantage point for the study of religion, rather than it – implicitly – being studied ‘from’ Europe. The point here is to view Europe not simply in geographical terms, but to deconstruct it as the claimed centre for the production of knowledge about the world in the name of the universal (Mbembe 2017). Even though colonialism has passed, the way in which scholars produce knowledge about religion still bears traces of the very same Eurocentric and Christian bias signalled by P’Bitek and Wiredu” (p. 167).

“Rather than seeing this link between spirits and matter as an expression of ‘animism’ or ‘fetishism’, it makes much more sense to acknowledge that from an Ewe or Akan view-point spirits are ‘a regular part of the resource of the world’ (Wiredu 2011, XXVII). Indeed, ‘if human beings understand how these powers function and are able to establish satisfactory relations with them, humans can exploit their powers to their advantage’ (ibid.). This insight, which is broadly shared across Africa and beyond, certainly undermines conventional views of Africans as being deeply religious in the usual sense of devout belief and community worship. It is rather grounded, embedded, and to some extent instrumental and quite individualistic religiosity that is not separate from what we call economy but inflected with it, in that spirits themselves are understood as even human-made (Barber 1981) resources that feature in the allocation of other resources (see also Mbembe 2017: 193). This implies that what is referred to as ‘religion in Africa’ should not be narrowed down to the sphere of belief as conventionally conceived but be understood as a mobilization of spiritual resources for all sorts of human projects” (pp. 169–170).

“The point here is that rather than express some kind of puzzlement about religion in Africa being world oriented and materially grounded, it is important to think about these orientations as a normal dimension of religion that has been sidelined and devalued due to the proverbial Protestant bias that has had strong repercussions on knowledge production about religion. In this sense, research on religion in and from Africa can correct a narrow, Eurocentric conceptualization of religion that, though subject to critique, still lingers on in

religious studies” (p. 170).

O’Byrne, Ryan Joseph: *Occult Economies, Demonic Gifts, and Ontological Alterity: An Evangelical Biography of Evil and Redemption in Rural South Sudan.* *Journal of Religion in Africa* 50.2020: 137–155.

The author is a post-doctoral Research Officer at the Firoz Lalji Institute for Africa, the London School of Economics and Political Science. He takes into account a story told by an evangelical South Sudanese pastor about his earlier stay in an underwater realm of demons, “telling of cosmic flows of persons, power and wealth between times, places, and dimensions” (*from the abstract of the article*). As the author acknowledges, similar stories have been circulating in Africa since colonial times. Emmanuel Eni’s “Delivered from the Power of Darkness” (1987) is, perhaps, one of the most popular recent versions of such stories. O’Byrne emphasizes, however, that in the case which he examines, the story is autobiographical and not a second-hand account. O’Byrne takes the narration seemingly at the face value as an expression of making sense of economic processes. O’Byrne’s conclusions are worth noticing:

“[...] One might argue that there has been a simultaneous demonization and Christianisation of the cosmological and narrative fields not only in Acholi [*in Kenya where O’Byrne conducted his research*] but across Africa more broadly. Folklore, myths, rumours, and stories that once told of other things have now been significantly reoriented towards a Christian mind-set and worldview, narrating the evils of humanity rather than asociality, and telling the listener about the corruption of sin of the world rather than of how to live within it, as they once would have. In these Christianised narratives previously ambiguous or nonhuman entities generally become evil (Meyer 1998), and the powers they are deemed capable of reconfigured as proof of witchcraft and the existence of demons, manifesting not only the crisis of the sinning human but also Christianity itself.

Since Saul is an evangelical pastor, it comes as little surprise that Christian understandings of salvation and the demonic are so important within his autobiography. For evangelical Acholi becoming Christian means swapping one social contract for another; the supposedly demonic pact of custom for a personal relationship with Christ. In such a change, the spirit of the gift that demands sociality means that the spirits of the world are replaced by the Holy Spirit. In this existential transaction the temptations of the devil, which become the sins of the human, are surrendered to God through the mediating figure of Christ, to be replaced with the promise of salvation and everlasting life – a different kind and quality of temptation.

In this way, demonic underwater stories like Saul’s tell us not only about how global cultural flows of money or power and so on are locally conceptualised, but also about how such flows are managed and understood in the everyday” (p. 151).

Meinema, Erik: Is Giriama Traditionalism a Religion? Negotiating Indigenous African Religiosity in 'Inter-faith' Cooperation in Coastal Kenya. *Journal of Religion in Africa* 50.2020: 344–372.

“Similar to many other African postcolonial states in Africa and beyond, the Kenyan State constitutionally guarantees freedom of worship and State neutrality toward various religions (Leatt 2015). However, indigenous African religious traditions frequently occupy positions as ‘religious freedom misfits’, which means that they have an ambiguous status as either religion or culture, are often associated with witchcraft, and need to struggle for public recognition and equal treatment under the law (Hackett 2015: 91; 2011). [... *This is still the case in contemporary Kenya.*]

Contestations over indigenous African religiosity find their roots in colonialism. Already at the Berlin Conference (1884–1885), European empires agreed that ‘freedom of conscience and religious toleration [would be] expressly guaranteed to the natives, no less than to subjects and foreigners’ (Chidester 2014: 19). Colonial administrators thus needed to operationalize ideas about what properly constitutes a religion in order to determine to whom and what this ‘freedom of conscience and religious toleration’ extends. Hence the question of how the colonial administration, in their interactions with various Africans, missionaries, and scholars, operationalized and demarcated the concept of religion had strong political implications from the outset of colonial times.

The task of identifying and demarcating African religiosity was complicated and was closely connected with colonial statecraft (Ciekawy 1998). Scholars have noted that many African languages which the colonial powers encountered initially had no direct equivalent for the term ‘religion’ (Brenner 1989). Except for the Kiswahili term ‘dini’ (religion, from Arabic, *dīn*) used by coastal Muslims to denote Islam, this was also generally the case in British East Africa (Petersen 2002; Kenyatta 1938; Sperling 1988; Mazrui 2016). To solve this problem the British categorized various African practices and beliefs under the rubrics of partly overlapping English terms such as ‘religion’, ‘tradition’, and ‘witchcraft’, while submitting these categories to juridical regulation. Practices considered to be religious were tolerated if they were not subversive toward British rule (Wipper 1977). The category of tradition functioned to signal African ideas and practices that were considered valuable, but grounded in the past and hence behind and distinct from what was considered to be Western, modern, and civilised (Meyer 2015). Other African beliefs and practices were seen as ‘repugnant to justice and morality’ and criminalized (Cotran 1983). Besides polygamy and female circumcision, this category also included African practices and concerns related to the use of spiritual forces for malicious ends. Such practices were designated with the English term ‘witchcraft’ and criminalized under the Witchcraft Act of 1925, which remains in place largely unaltered to this day (Ciekawy 1998). The colonial category of

witchcraft sometimes partly overlapped with indigenous conceptualizations of malicious engagement with the spiritual realm. Nevertheless, scholars have noted that British administrators also frequently criminalized African practitioners, practices, and objects that in the eyes of Africans themselves were thought to engage spiritual forces for beneficial ends (Luongo 2011; Ciekawy 1998; Kenyatta 1938; Tinga 1998; Harrington 2018).

The British also used the term ‘witchcraft’ to demoralize political opposition to their rule. While British officials often imagined witchcraft to be a primitive superstition that they expected to disappear under modernization, they also thought it to be powerful when they feared it was used against them (Brantley 1979; Luongo 2011). For example, after many Giriama swore a proscriptive oath (*kiraho*) of noncompliance against the British during the Giriama uprising in 1914, the British understood oaths as witchcraft, contrary to Giriama conceptualizations, and after they violently repressed Giriama resistance demanded that the Giriama swear oaths of loyalty (Brantley 1973)” (pp. 349–351).

“Giriama elders in MADCA [*Malindi District Cultural Association*] also need to navigate suspicions that they hold ‘primitive superstitions’, take part in subversive political activities, or engage spiritual forces other than the monotheist God of Islam and Christianity. Such suspicions find their roots in a longer Kenyan history in which the demarcation of ‘good’ religiosity from witchcraft and ‘morally repugnant’ African practices formed a central aspect of colonial and postcolonial statecraft.

Giriama elders in MADCA have developed various strategies to navigate and challenge Muslim and Christian criticism. [...] Through these strategies Giriama elders in MADCA arguably aim to represent Giriama Traditionalism as moral, monotheist, and peaceful, and hence similar and equal to Islam and Christianity. While these strategies allow MADCA elders to speak back against Muslim and Christian criticism, this is done on terms not necessarily of their own making” (pp. 365–366).

Dossier thématique: Monastères et développement (Sénégal, Burkina Faso, Bénin, Guinée-Conakry, Togo, Kenya, Ghana). *Cahiers d'Études africaines* 63.2021/243: 587–719.

The dossier contains six articles preceded by an introduction written by Katrin Langewiesche from Institut für Ethnologie und Afrikastudien, Johannes Gutenberg Universität, Mainz. She writes in her introduction to the dossier: «Jusqu’à nos jours, les études en sciences sociales concernant les monastères en Afrique catholiques sont rares et ne rendent pas justice à la croissance constante des communautés monastiques sur le continent. La recherche en sciences sociales s’est davantage intéressée aux missionnaires, au clergé diocésain ou à l’Église catholique comme institution qu’au rôle joué par les contemplatifs dans les sociétés africaines. Les

ordres monastiques africains (comme les congrégations apostoliques catholiques) sont sujets à d'importantes transformations qui ne reflètent pas seulement les évolutions de l'Église catholique mais sont aussi l'expression de leur composition multiculturelle et de leurs liens transnationaux. Cette constellation rend leur analyse particulièrement révélatrice pour examiner les aspects du changement dans les sociétés africaines modernes» (p. 587).

«De nombreux travaux ont montré que l'organisation, la morale et la politique de développement occidental trouvent leur source dans la vision missionnaire et charitable chrétienne (Fitzgerald 2006; Kahl 2005; Paulmann 2016; Pelletier 1996). Ces facteurs religieux continuent de façonner les pratiques et les discours de développement (Fassin 2011; Prudhomme 2007). Malgré leurs apports significatifs de connaissance et de compréhension des liens entre religion et développement, aucune de ces études n'a pris en considération le rôle économique des monastères catholique en Afrique.

Sans couvrir tous les types de monastères et toutes les formes de développement, les articles réunis dans ce dossier proposent des études des cas sur diverses communautés au Sénégal, au Ghana, au Burkina Faso, au Bénin, en Guinée-Conakry, au Togo et au Kenya. Les moniales et moines observés ici dans leurs rôles d'acteurs sociaux et économiques éclairent les aspects moins connus du catholicisme africain. Ils et elles participent à des processus de développement économique, prennent position dans des conflits émergents autour du foncier, et influencent le changement des structures hiérarchiques et des rapports de genre» (p. 588).

Stolz, Jörg, Ferruccio Biolcati, Francesco Molteni: Is France exceptionally irreligious? A comparative test of the cohort replacement theory. *L'année sociologique* 71.2021/2: 337–367.

“For many observers, France, with its “laïcité à la française,” is a unique and special case of how a country may regulate religion and religious diversity institutionally (Bauberot 2004, 2014, 2017; Beckford 2004; Portier 2016; Willaime 2009; Zuber 2017). What is less widely known – although specialists have remarked on it several times – is that France is also a particularly irreligious country (Brechen 2000; Dargent 2010; Stöetzl 1983). This is the case even though France is traditionally Catholic, with only small Protestant minorities (Fath 2005; Fath & Willaime 2011). The hypothesis that France might be an especially irreligious country has not yet been tested systematically with longitudinal data, and this is precisely what we intend to do in our article.

Recent research has shown that secularization – understood as a decline in religiosity – takes the form of cohort replacement in many Western countries (Crockett & Voas 2006; Voas & Chaves 2016). This means that it is not the case that individuals change their

religiosity during their journey through life, either because of lifecycle or period effects; rather, what happens is that more religious cohorts are replaced by less religious cohorts. While cohort replacement seems to be the major factor in most Western countries, we also find deviating cases, where period effects clearly play a role and individuals become more secular over time (e.g. New Zealand) (Voas & Chaves 2016), or where countries succeed in either accelerating or decelerating the secularization process (Stolz et al. 2020).

The goal of this article is to see whether France is indeed more irreligious than comparable countries, and whether a possibly “exceptional” French irreligiosity also has “exceptional” causes that deviate from the more normal mechanism of cohort replacement. [...] This article therefore addresses two interrelated questions: 1. Is France significantly less religious (measured in terms of church attendance, belief in God, and religious affiliation) than traditionally Catholic countries in the West and its neighboring countries? 2. Are the mechanisms of secularization (namely, cohort replacement) the same in France as in comparable Western countries, or are there period or lifecycle effects specific to France?” (p. 338–339).

“Our answers are straightforward. First, France is indeed ‘exceptional’ in the sense that it is significantly less religious in terms of aggregate church attendance, belief in God, and religious belonging, than other Catholic countries in Western Europe (apart from Belgium when it comes to religious affiliation). This difference is not new but can be observed by means of retrospective data since the 1910s and with self-reports on items measuring religious belief and practice since the 1970s. We can therefore verify Hypothesis 1. One interesting fact regarding aggregate church attendance is that the gap between the other Catholic countries and France has narrowed in the last few decades since irreligiosity in France might be ‘bottoming out.’

As to our second question, the mechanism of secularization observable in France is not exceptional, but very similar to almost all other Catholic countries in Western Europe (with the possible exception of Ireland, and, to a lesser extent, Italy). France is losing its aggregate religiosity mainly through cohort replacement. In other words, we cannot explain France’s irreligiosity by pointing to specific causes linked to France in the last 40 years (such as specific French policies or the specific enactment of the ideology of *laïcité*). If we assume that the stable decline shown in our retrospective data is also caused by cohort replacement, then we can even say that France’s secularization over the last 100 years or so has not been exceptional. Thus, France’s low aggregate level of irreligiosity today should be explained by the fact that France began the secular transition earlier or from a lower level than other Catholic countries in Western Europe. We can therefore verify Hypothesis 2a (cohort replacement) but falsify Hypothesis 2b (period effect)” (pp. 356–358).

Cheruvallil-Contractor, Sariya, Kingsley Purdam, Paul Weller: Much More Than a Negation of Religion: A Qualitative Exploration of the Diversity of Non-Religious Identities in England and Wales. *Journal of Contemporary Religion* 36.2021/2: 329–348.

“Abstract. Census data for 2011 suggested that around 14.1 million people in England and Wales state that they have no religion and recent survey evidence suggests that the number could be even higher. Drawing on evidence from focus group discussions with people who broadly self-identify with the descriptor ‘non-religious’, this article examines the diversity of non-religious identities and the Interfaces with religion and equalities law. Through analysis of the identity narra-

tives of people who see themselves as non-religious, the findings indicate that people use various conceptualisations of non-religion, belief, and spirituality to describe their identities. Moreover, non-religious people also reported experiences of unfair treatment and discrimination due to their identities. The term ‘non-religious’ can be problematic; it can be homogenising and limit people to identifying themselves in terms of the negation of religion. The findings highlight different non-religious identities and thus bring into question the conceptions, both popular and official, of the category ‘non-religious’ and the wider discourse of non-religion. It can be questioned whether the negative label of being non-religious is fit for purpose. There is a need for a new vocabulary to articulate, describe, and understand non-religious identities and experiences.”



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