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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 Vinsensius Adi Gunawan and Othmar Gächter)

**Dedenbach-Salazar Sáenz, Sabine:** Translating Wor(l)ds. Christianity across Cultural Boundaries. Baden-Baden: Academia Verlag (Collectanea Instituti Anthropos, 51), 2019. 333 pp. ISBN 978-3-89665-794-7 (pbk)

The contributions to this book address the translation of culture in the context of religion, showing that this can be a bi-directional or even multiple process because the works analysed give evidence of how their authors resort to different cultural traditions and languages and interrelate them through translation, all trying to achieve one principal objective: that of communication across boundaries. Thus, the studies analyse texts in literary, ethnohistorical and/or linguistic terms, highlighting the processes of translation across cultures. On the one hand, they include studies of the missionary context of the Early Middle Ages (Murdoch) and of colonially dominated cultures in Latin America (Sachse, Dedenbach-Salazar, Sarion), India (Eliasson), China (Jasper), Africa (Colenso) and Australia (Moore), from the 16th to the early 20th century. On the other hand, they analyse literary works with respect to how these transmit and translate culture: one a German play in the context of Islam (Irving), the other one a novel of the Haitian diaspora in the USA (Darroch). Another contribution presents the challenges of how the concept of religion itself is conveyed in contemporary scholarly contexts (Roberts). The works and con/texts analysed here reflect understandings of Christianity which are not always orthodox and

where authors of the pre-colonial, colonial, and post-colonial worlds try to convey and communicate cosmovisions and religious concepts to recipients beyond the original cultural spheres. By using different methodological tools, the contributors to this volume show the manifold and innovative ways in which this field of the translation of culture can be approached.

**Eckardt, Michael (Hrsg.):** Mission Afrika. Geschichtsschreibung über Grenzen hinweg. Festschrift für Ulrich van der Heyden. Stuttgart: Franz Steiner Verlag, 2019. 626 pp. ISBN 978-3-515-12115-0 (hbk)

Die Forschungen des Berliner Afrika-, Kolonial- und Missionshistorikers Ulrich van der Heyden sind in vielerlei Hinsicht wegweisend: Ein internationaler Kreis von Fachkolleginnen und -kollegen legt in diesem Band exemplarisch dar, wie anregend sein Schaffen gewirkt hat und wie sich diese Anregungen produktiv weiterführen lassen. Die Autorinnen und Autoren nehmen sich damit der anspruchsvollen Aufgabe an, die Breite seiner Forschungsthemen möglichst umfassend zu reflektieren. Der Band versammelt Aufsätze zur Missionsgeschichte, über den Kolonialismus, die Geschichte und Gegenwart des südlichen Afrika sowie eine vielschichtige Gemengelage aus Positionen und Situationen nebst einiger wissenschaftlicher Essays, die auf das Schaffen des Jubilars Bezug nehmen.

**Stépanoff, Charles:** *Voyager dans l'invisible. Techniques chamaniques de l'imagination.* Paris: Éditions La Découverte, 2019. 465 pp. ISBN 978-2-35925-158-8 (pbk)

Le chamane est un individu capable, d'une façon mystérieuse pour nous, de voyager en esprit, de se percevoir simultanément dans deux espaces, l'un visible, l'autre virtuel, et de les mettre en connexion. Ce type de voyage mental joue un rôle clé pour établir des liens avec les êtres non humains qui peuplent l'environnement.

Les chamanes ne gardent pas pour eux seuls l'expérience du voyage en esprit: ils la partagent avec un malade, une famille, parfois une vaste communauté de parents et de voisins. Les participants au rituel vivent tous ensemble cette odyssee à travers un espace virtuel. De génération en génération, les sociétés à chamanes se sont transmises comme un précieux patrimoine des trésors d'images hautes en couleur, mais en grande partie invisibles.

Ce livre est le fruit d'enquêtes de terrain et reprend l'ample littérature ethnographique décrivant les traditions autochtones du nord de l'Eurasie et de l'Amérique. Au travers de récits pleins de vie, il rend compte de l'immense contribution à l'imaginaire humain des différentes technologies cognitives des chamanes.

Les civilisations de l'invisible bâties par les peuples du Nord, encore puissantes à l'aube du XXe siècle, n'ont pas résisté longtemps à l'entreprise d'éradication méthodique menée par le pouvoir colonial des États modernes, qu'il s'agisse de l'URSS, des États-Unis ou du Canada. Ce livre nous permet enfin de les appréhender dans toute leur richesse.

**Cipolletti, María Susana:** *Kosmospfade. Schamanismus und religiöse Auffassungen der Indianer Südamerikas.* Baden-Baden: Academia Verlag (Studia Instituti Anthropos, 59), 2019. 294 pp. ISBN 978-3-89665-822-7 (pbk)

Die vorliegende Studie behandelt die vielfältigen Mythen und Rituale Südamerikas vom Tiefland bis zu den Anden. Allen Traditionen gemeinsam ist die Gewissheit, dass zwischen Diesseits und Jenseits, Menschen und Gottheiten eine Verbindung besteht, und dass die verschiedenen Kosmosbereiche miteinander vernetzt sind. Ein häufiges Vorurteil geht davon aus, dass religiöse Auffassungen stratifizierter, staatsbildender Gesellschaften komplizierter als diejenigen von Stammesgesellschaften mit einfacher materieller Kultur sind. Die Komplexität religiöser Ideen ist jedoch unabhängig vom sozialen Gefüge. Gesellschaften, die dem einer westlichen Weltanschauung verhafteten Beobachter wegen ihrer Lebensweise oder kargen materiellen Kultur als "primitiv" erscheinen, haben vielfach elaboriertere Weltbilder als Gesellschaften, die durch die Pracht ihrer Tempel beeindruckten. Die meisten Traditionen dieses Gebiets sind auch nicht von christlichen Lehren überlagert oder zu Randphänomenen herabgesunken, sie sind vielmehr lebendig und unmittelbar präsent.

**Hutter, Manfred:** *Iranische Religionen. Zoroastrismus, Yezidentum, Bahā'itum.* Berlin: Walter de Gruyter, 2019. 233 pp. ISBN 978-3-11-064971-0 (pbk)

Die drei iranischen Religionen stehen in Wechselwirkung mit der Gesellschaft, die – geschichtlich und gegenwärtig – nicht auf das Staatsgebiet der heutigen Islamischen Republik Iran beschränkt ist. Der Zoroastrismus ist im ostiranischen Kulturraum, d.h. in zentralasiatischen Gebieten, entstanden, das Yezidentum ist immer eng mit dem kurdischen Raum verknüpft gewesen und das Bahā'itum stammt zwar aus dem persischen Milieu, hat sich aber bereits in den ersten Jahrzehnten seiner Existenz über den Iran Raum hinaus verbreitet.

Daher behandelt das Buch in ausgewogener Weise das unterscheidend Eigene und das verbindend Gemeinsame der Religionen. Dies geschieht durch einen weitgehend parallelen Aufbau der drei Hauptkapitel, in denen die Entwicklung jeder Religion, ihre Weltbilder und rituellen Praktiken sowie Organisationsformen als gesellschaftliche Gruppe dargestellt werden. Das Schlusskapitel bettet sie in den religiösen Pluralismus und die Religionspolitik der Islamischen Republik Iran ein. Dadurch wird das Buch für Religionshistoriker und Theologen in gleicher Weise relevant wie für Islamwissenschaftler, Iranisten und Politik- bzw. Sozialwissenschaftler in Bezug auf den Nahen Osten.

**Brück, Michael von:** *Buddhismus. Die 101 wichtigsten Fragen.* München: C.H. Beck, 2019. 159 pp. ISBN 978-3-406-74183-8 (pbk)

Wollte der Buddha eine neue Religion gründen? Was ist das buddhistische "Nichts"? Wie gehen Buddhisten mit negativen Emotionen wie Wut und Hass um? Was bedeutet der Satz "Es atmet mich"? Und hat der Buddhismus eine Antwort auf die sozialen, politischen und ökologischen Probleme heute?

Diese und andere Fragen beantwortet der Religionswissenschaftler und Zen-Lehrer Michael von Brück knapp, kenntnisreich und für jeden verständlich. Das Buch enthält ganz einfache Fragen, die teilweise gar nicht so leicht zu beantworten sind, aber auch schwierige Fragen mit überraschend einfachen Antworten. Insgesamt bieten die Fragen und Antworten eine ebenso umfassende wie kurzweilige Einführung in die wichtigsten Aspekte des Buddhismus.

**Casselberry, Judith, and Elizabeth A. Pritchard (eds.):** *Spirit on the Move. Black Women and Pentecostalism in Africa and the Diaspora.* Durham: Duke University Press, 2019. 238 pp. ISBN 978-1-4780-0032-7 (pbk)

Pentecostalism is currently the fastest-growing Christian movement, with hundreds of millions of followers. This growth overwhelmingly takes place outside of the West, and women make up 75 percent of the membership. The contributors to "Spirit on the Move" examine Pentecostalism's appeal to black women worldwide and the ways it provides them with a source of community and access to power.

Exploring a range of topics, from Neo-Pentecostal churches in Ghana that help women challenge gender norms to evangelical gospel musicians in Brazil, the

contributors show how Pentecostalism helps black women draw attention to and seek remediation from the violence and injustices brought on by civil war, capitalist exploitation, racism, and the failures of the state. In fleshing out the experiences, theologies, and innovations of black women Pentecostals, the contributors show how Pentecostal belief and its various practices reflect the movement's complexity, reach, and adaptability to specific cultural and political formations.

**Descola, Philippe:** *Une écologie des relations*. Paris: CNRS Éditions / De Vive Voix, 2019. 56 pp. ISBN 978-2-271-12757-0 (pbk)

Considéré comme un des grands anthropologues français du XXe siècle, Philippe Descola réalise son premier terrain en Amazonie. En ethnographe, il vit des années durant au sein de la tribu des Jivaros Achuar, et observe les relations que ces Amérindiens entretiennent avec les êtres de la nature. En ethnologue, il montre que l'opposition traditionnellement établie en Occident entre nature et culture ne se vérifie pas chez les Achuar, qui attribuent des caractéristiques humaines à la nature. En anthropologue enfin, il définit quatre modes de rapport au monde que sont le totémisme, l'animisme, le naturalisme et l'analogisme permettant de rendre compte des relations de l'homme à son environnement.

En un texte clair et didactique, Philippe Descola nous restitue les grandes étapes de son parcours et nous introduit de manière vivante à la pratique de l'anthropologie et à "une écologie des relations".

**Godelier, Maurice:** *Fondamentaux de la vie sociale*. Paris: CNRS Éditions / De Vive Voix, 2019. 56 pp. ISBN 978-2-271-12944-4 (pbk)

Qu'est-ce qu'un rapport social? Y a-t-il une "essence" de l'homme? Quels sont les différents systèmes de parenté? Que nous apprend la mort sur la vie des hommes? Quels sont, tout compte fait, aux yeux de l'anthropologue, les fondamentaux de la vie sociale?

Abordant ces questions qui constituent à la fois l'objet des enquêtes de terrain et le cœur de la réflexion des sciences sociales, Maurice Godelier identifie notamment cinq préconditions de l'existence qui dessinent une "nature humaine", à laquelle s'ajoute toujours le caractère imprévisible et ouvert du devenir historique.

Soulignant les apports de sa discipline pour la compréhension des sociétés humaines dans leur diversité, Maurice Godelier revient de manière vivante sur les grands jalons de ses recherches, défend à la fois distanciation méthodologique et sens de l'engagement, et dresse, à rebours d'un certain discours post-moderne, un portrait de l'anthropologue en savant de l'humanité toute entière.

**Hervic, Peter** (ed.): *Racialization, Racism, and Anti-Racism in the Nordic Countries*. Cham: Palgrave Macmillan, 2019. 302 pp. ISBN 978-3-030-09040-1 (pbk)

This book represents a comprehensive effort to understand discrimination, racialization, racism, Islamophobia, anti-racist activism, and the inclusion and exclusion of minorities in Nordic countries. Examining critical media events in this heavily mediatized society, the contributors explore how processes of racialization take place in an environment dominated by commercial interests, anti-migrant and anti-Muslim narratives and sentiments, and a surprising lack of informed research on national racism and racialization. Overall, in tracing how these individual events further racial inequalities through emotional and affective engagement, the book seeks to define the trajectory of modern racism in Scandinavia.

**Salazar, Noel B.:** *Momentous Mobilities. Anthropological Musings on the Meanings of Travel*. New York: Berghahn Books, 2018. 191 pp. ISBN 978-1-78533-935-6 (pbk)

Grounded in scholarly analysis and personal reflection, and drawing on a multi-sited and multi-method research design, "Momentous Mobilities" disentangles the meanings attached to temporary travels and stays abroad and offers empirical evidence as well as novel theoretical arguments to develop an anthropology of mobility. Both focusing specifically on how various societies and cultures imagine and value boundary-crossing mobilities "elsewhere" and drawing heavily on his own European lifeworld, the author examines momentous travels abroad in the context of education, work, and spiritual quests and the search for a better quality of life.

*Deborah Reed-Danahay:* This book helps broaden the discussion of mobility that is so often focused on migration or diaspora. With its emphasis on the relationship between mobility and "staying" or immobility, it also offers a useful corrective to the literature that privileges mobility.

**Krause, Johannes, und Thomas Trappe:** *Die Reise unserer Gene. Eine Geschichte über uns und unsere Vorfahren*. Berlin: Propyläen, 2019. 284 pp. ISBN 978-3-549-10002-8 (hbk)

Woher kommen wir? Wer sind wir? Was unterscheidet uns von anderen? Diese Fragen stellen sich heute drängender denn je. Johannes Krause und Thomas Trappe spannen den Bogen zurück bis in die Urgeschichte und erzählen, wie wir zu den Europäern wurden, die wir sind.

Migration und Wanderungsbewegungen sind keine Phänomene der Neuzeit: Seit der Mensch den aufrechten Gang beherrschte, trieb es ihn aus seiner Heimat Afrika in die ganze Welt, auch nach Europa. Bis vor kurzem lag diese Urgeschichte noch im Dunkeln, doch mit den neuen Methoden der Genetik hat sich das grundlegend geändert. Modernste Genanalysen zeugen von spektakulären Einwanderungen, ohne die Europa nicht denkbar wäre. Die Gene erzählen aber auch von Konflikten, Kriegen und Krankheiten, die seit Urzeiten auf Migration zurückzuführen sind.

Johannes Krause, einer der führenden Experten auf dem Gebiet, erzählt gemeinsam mit Thomas Trappe, was

uns die Gene über unsere Herkunft verraten: Gibt es „Urvölker“? Wann verloren die frühen Europäer ihre dunkle Haut? Welche Rolle spielte die Balkanroute in den vergangenen 40 000 Jahren? Eine große Erzählung, die zeigt: Ohne die Einwanderer, die über Jahrtausende aus allen Richtungen nach Europa kamen und immer wieder Innovationen mitbrachten, wäre unser Kontinent gar nicht denkbar.

*Ranga Yogeshwar:* Johannes Krauses Forschungen öffnen das Fenster in ein neues Verständnis zu unserer Vergangenheit.

**Znoj, Heinzpeter, and Sabine Zurschmitt** (eds.): Churches, Mission, and Development in Post-colonial Era. Christian Engagements between Holistic and Modernist Schemes of Improvement. Baden-Baden: Academia Verlag (Anthropos Special Issue, 1), 2019. 161 pp. ISBN 978-3-89665-820-3 (pbk)

How is it that the Catholic and Protestant churches, which had already demanded sustainable development in the countries of the South in the 1960s, today predominantly support the technocratic development plans of the governments there? This special volume explores this apparent paradox through theological, historical and ethnographic studies. They provide insights into the theological foundations of church development policy and show how on its basis the resolutions of the Second Vatican Council and the World Council of Churches at the end of the 1960s demanded alternatives to modernist, neo-colonial development. Several contributions on Indonesia highlight the tensions between the development policy convictions of individual church actors and the closely state-controlled churches. Against this background, it becomes clear to what extent the secular commitment of the churches is marked by real political constraints.

**Morris, Benny, and Dror Ze'evi:** The Thirty-Year Genocide. Turkey's Destruction of Its Christian Minorities, 1894–1924. Cambridge: Harvard University Press, 2019. 669 pp. ISBN 978-0-674-91645-6 (hbk)

Between 1894 and 1924, three waves of violence swept across Anatolia, targeting the region's Christian minorities, who had previously accounted for 20 percent of the population. By 1924, the Armenians, Assyrians, and Greeks had been reduced to 2 percent. Most historians have treated these waves as distinct, isolated events, and successive Turkish governments presented them as an unfortunate sequence of accidents. The Thirty-Year Genocide is the first account to show that the three were actually part of a single, continuing, and intentional effort to wipe out Anatolia's Christian population.

The years in question, the most violent in the recent history of the region, began during the reign of the Ottoman sultan Abdulhamid II, continued under the Young Turks, and ended during the first years of the Turkish Republic founded by Atatürk. Yet despite the dramatic swing from

the Islamizing autocracy of the sultan to the secularizing republicanism of the post–World War I period, the nation's annihilationist policies were remarkably constant, with continual recourse to premeditated mass killing, homicidal deportation, forced conversion, mass rape, and brutal abduction. And one thing more was a constant: the rallying cry of jihad. While not justified under the teachings of Islam, the killing of two million Christians was effected through the calculated exhortation of the Turks to create a pure Muslim nation.

Revelatory and impeccably researched, Benny Morris and Dror Ze'evi's account is certain to transform how we see one of modern history's most horrific events.

*Ronald Grigor Suny:* Compelling, detailed; a unique contribution. The authors have done a great historiographical and intellectual service.

**Hadži Muhamedović, Safet:** Waiting for Elijah. Time and Encounter in a Bosnian Landscape. New York: Berghahn Books, 2018. 302 pp. ISBN 978-1-78533-856-4 (hbk)

“Waiting for Elijah” is an intimate portrait of time-reckoning, syncretism, and proximity in one of the world's most polarized landscapes, the Bosnian Field of Gacko. Centred on the shared harvest feast of Elijah's Day, the once eagerly awaited pinnacle of the annual cycle, the book shows how the fractured postwar landscape beckoned the return of communal life that entails such waiting. This seemingly paradoxical situation – waiting to wait – becomes a starting point for a broader discussion on the complexity of time set between cosmology, nationalism, and embodied memories of proximity.

*Robert Hudson:* Safet Hadži Muhamedović's work makes a very significant contribution to the field of phenomenological, anthropological, and historical research on Bosnia and Herzegovina in general, and to the exploration of affective landscapes in particular... The one thing that comes across to any scholar of the Balkans is the authenticity of his writing. This work had me enthralled at times, and I couldn't put it down.

**Jurosz-Landa, Gabriela:** Transcendent Wisdom of the Maya. The Ceremonies and Symbolism of a Living Tradition. Rochester, Vermont: Bear & Company, 2019. 205 pp. ISBN 978-1-59143-334-7 (pbk)

Offering an insider's experiential account of ancient Maya spiritual wisdom and practices, initiated Maya shaman-priestess Gabriela Jurosz-Landa opens up the mysterious world of the Maya, dispelling the rampant misinformation about their beliefs and traditions, sharing the transcendent beauty of their ceremonies, and explaining the Maya understanding of time, foundational to their spiritual worldview and cosmology.

The author, an anthropologist, details the initiation process she went through to become a Maya shaman-priestess in Guatemala, including rituals, prayers, the presence of numinous forces, and the transmission of sacred knowl-

edge. She explains the spiritual wisdom of the Maya calendar as a living entity, its cycles of time, and the significance of “the counting of the days,” which helps keep time itself alive. She examines Maya spiritual and cosmological concepts such as how the universe is shaped like a triangle over a square. She reveals the profound power of dance in Maya tradition, explaining how ritual dance halts the flow of time, reactivates primordial events, and captures vital energies that keep the Maya spiritual tradition vital and alive. Exploring other Maya secret knowledge, she also details Maya ritual attire, Maya future-telling with the calendar, the reading of the Tzi'te beans, and how the Maya communicate with ancestors through the sacred fire.

Illustrating how contemporary Maya life is suffused with spiritual tradition and celebration, the author shares the teachings of the Maya from her initiate and anthropologist point of view in order to help us all learn from the ancient wisdom of their beliefs and worldview. Because, to truly understand the Maya, one must think like the Maya.

*Barbara Hand Clow*: “Transcendent Wisdom of the Maya” bridges the Western scientific worldview and the spiritual world of the Maya brilliantly. ... This is a heartfelt and genuine story of Maya life, a must-read for understanding their time cycles and culture.

**Braceras, Diana**: La cura de la angustia en la cosmovisión andina. El susto y el mal del espanto (del pensamiento “salvaje” al psicoanálisis). Buenos Aires: CICCUS, 2018. 240 pp. ISBN 978-987-693-744-3 (pbk)

Este material formó parte de la tesis doctoral de Diana Braceras, en la Facultad de Medicina de la Universidad de Buenos Aires. Las curaciones de síndromes de angustia diagnosticados como susto y mal de espanto, en los tratamientos llevados a cabo por los curanderos de saberes tradicionales de cultura *qolla* o *qheschwa-aymara*, cumplen con operaciones lógicas discursivas – curan de palabra –, según ciertas nociones y categorías que dilucida con su clínica el psicoanálisis, siguiendo los desarrollos de Sigmund Freud y Jacques Lacan, en otros contextos culturales. La autora suma a su investigación antropológica de las prácticas medicinales en territorios andinos su especialización y trayectoria en psicoanálisis, como instrumento teórico para dar cuenta de la efectividad de las curas que hasta este trabajo eran consideradas terapéuticas mágicas.

El monoculturalismo hegemónico, derivado de la expansión del monoteísmo judeocristiano y la familia unclear patriarcal, también puede ser una cosmovisión relativa. A poco de advertir el colonialismo interno que reproduce la cadena de subordinación y des-conocimiento intranacional, nos encontramos con aquello que Rodolfo Kush llamó el estarsiendo americano, con otra raíz genealógica, la que desciende de la tierra, de la Pachamama y no de los barcos.

Este estudio comparativo resulta confirmatorio de la intuición de Lévi-Strauss, cuando afirmó que lo que Occidente supone como pensamiento salvaje tenía la capacidad de anticiparse a la ciencia misma y a métodos o resultados que no asimilaría, sino en una etapa avanzada de su

desarrollo. Un testimonio de lo que constituye la cuarta herida narcisista de la humanidad eurocentrada.

**Savkić, Sanja** (ed.): Culturas visuales indígenas y las prácticas estéticas en las Américas desde la antigüedad hasta el presente. Indigenous Visual Cultures and Aesthetic in the Americas' Past and Present. Berlin: Gebr. Mann Verlag, 2019. 431 pp. ISBN 978-3-7861-2831-1 (pbk)

Este libro reúne quince ensayos que, a través del análisis de casos específicos, exploran las culturas visuales y las prácticas estéticas amerindias, abarcando un amplio periodo – desde el pasado antiguo hasta el presente. Son agrupados en cuatro secciones:

- 1) Cosmologías e historias visuales del poder: nombrar y mostrar;
- 2) Percepciones e intervenciones en los espacios urbanos;
- 3) (Re)Presentaciones de lo invisible: los estatutos de la imagen; y
- 4) Los encuentros del pasado y del presente: las memorias móviles.

Los objetivos de este volumen son impulsar el diálogo interdisciplinario mediante el encuentro de saberes y cuestionamientos sobre las especificidades de la visualidad indígena en las Américas en su dimensión histórica, incitar y enriquecer la generación del conocimiento en las disciplinas humanísticas y sociales, así como insertar sus efectos en el marco de los estudios de lo visual en el mundo.

This book brings together fifteen essays which, through specific cases analysis, explore Amerindian visual cultures and aesthetic practices, covering a vast span of time: from the ancient past to the present. They are grouped in four sections:

- 1) Cosmologies and visual histories of power: to name and to show;
- 2) Perceptions and interventions in urban spaces;
- 3) (Re)Presentations of the invisible: the status of the images; and
- 4) The encounters of Past and Present: mobile memories.

The aims of this volume are: to promote an interdisciplinary dialogue by bringing together different areas of knowledge and inquiry regarding the specificities of indigenous visuality in the Americas in its historical dimension; to encourage and enrich the generation of knowledge in the humanities and social disciplines, as well as to insert its effects within the framework of the studies of the visual throughout the world.

**Martínez, Cecilia**: Una etnohistoria del Chiquitos más allá del horizonte jesuítico. Cochabamba: Itinerarios, 2018. 327 pp. ISBN 978-99974-343-1-9 (pbk)

Objeto de sendas investigaciones históricas – sin embargo más orientadas hacia los evangelizadores que hacia los evangelizados –, los chiquitanos no atrajeron demasiado la atención de los antropólogos, que parecieran compartir casi todos la decepción de Nordenskiöld: entre indígenas cristianizados, “la cosa se vuelve aburrida. Como etnógrafo me encuentro mucho mejor entre indios paganos”.

*Isabelle Combès*: Pero aburrimiento es lo que menos se encontrará en estas páginas. Mucha historia sí, como también mucha etnología. Historiadora de formación pero volcada hacia la antropología en sus estudios doctorales, Cecilia Martínez supo conjugar ambas perspectivas, echar mano de las herramientas de ambas disciplinas y nos ofrece aquí una verdadera etnohistoria de Chiquitos, que logra devolver a la región y sus habitantes su dimensión indígena [...] Donecillos, ranchar y guerra. A través de estas formas de apropiación de la alteridad Cecilia Martínez nos regala una verdadera etnohistoria de Chiquitos, que va más allá del periodo central de su estudio y permite ensanchar la perspectiva “más allá del horizonte jesuítico”; una investigación impecable que devela episodios desconocidos de la historia chiquitana y se erige, sobre todo, en contrapeso de una doxa académica y política que desdibujó durante demasiado tiempo la imagen de la Chiquitania indígena.

**Iáñez Domínguez, Antonio, y Amador Antonio J. Pareja** (cords.): *Mujeres y violencia en Colombia. La reparación a las víctimas del conflicto armado*. Madrid: Catarata, 2019. 254 pp. ISBN 978-84-9097-627-2 (pbk)

Este libro trata de identificar y analizar la situación de las víctimas en Colombia, en especial de las mujeres, a raíz de la aprobación de la Ley 1448 de 2011, que promueve medidas de atención, asistencia y reparación integral, y es considerada un ejemplo de justicia restaurativa. El conflicto armado ha producido millones de víctimas, fruto de una violación reiterada de los derechos humanos y las infracciones en el derecho internacional humanitario por parte de los distintos actores armados. La población civil ha sufrido sus consecuencias de manera devastadora, teniendo que dejar atrás los lugares de origen, cuando se trata de un desplazamiento forzado, pero también ha soportado la tortura, la violación, los abusos sexuales, el secuestro, la desaparición forzada y el asesinato. A partir de los testimonios y las observaciones de las mujeres, los funcionarios encargados de la atención y representantes de organizaciones no gubernamentales, el propósito es valorar el impacto de la ley en los siete años de su entrada en vigor y en el contexto del acuerdo de paz entre el Gobierno y las FARC. Este volumen reúne así un conjunto de aportaciones en los campos de las ciencias sociales (el trabajo social, el derecho, la antropología, la sociología, la psicología y la filosofía), con el fin de ofrecer elementos de reflexión que sirvan a la planificación de las políticas gubernamentales y, en último término, a la mejora del bienestar de las víctimas y sus familias.

**Sierra Silva, Pablo Miguel**: *Urban Slavery in Colonial Mexico. Puebla de los Ángeles, 1531–1706*. Cambridge: Cambridge University Press, 2018. 247 pp. ISBN 978-1-108-41218-6 (pbk)

Using the city of Puebla de los Ángeles, the second-largest urban center in colonial Mexico (vicerealty of New Spain), Pablo Miguel Sierra Silva investigates Spaniards’

imposition of slavery on Africans, Asians, and their families. He analyzes the experiences of these slaves in four distinct urban settings: the marketplace, the convent, the textile mill, and the elite residence. In so doing, “Urban Slavery in Colonial Mexico” advances a new understanding of how, when, and why transatlantic and transpacific merchant networks converged in Central Mexico during the seventeenth century. As a social and cultural history, it also addresses how enslaved people formed social networks to contest their bondage. Sierra Silva challenges readers to understand the everyday nature of urban slavery and engages the rich Spanish and indigenous history of the Puebla region while intertwining it with African diaspora studies.

**Righetti-Templer, Stephanie**: *Der spanische Franciscanismo in der Neuen Welt. Eine Untersuchung zum Transfer der franziskanischen Theologie im 16. Jahrhundert nach Lateinamerika anhand der Werke von Fray Toribio de Benavente Motolinía*. Berlin: LIT Verlag, 2019. 333 pp. ISBN 978-3-643-14408-9 (pbk)

Nach der Entdeckung Amerikas entwickelte sich die Mission in der Neuen Welt zu einer zentralen Aufgabe für viele Brüder des Franziskanerordens. Einer der wirkmächtigsten unter ihnen war Fray Toribio de Benavente Motolinía, dem die vorliegende Arbeit gewidmet ist. Anhand dreier besonders aufschlussreicher Bereiche lässt sich sein spezifisch spanisch-franziskanisches Profil, sein Franciscanismo, deutlich aufzeigen: Sein eschatologisches Verständnis, seine franziskanischen Ideale, die er lebte und öffentlich präsentierte, und seine Missionsarbeit. Die Schriften Motolinías dienten vielen späteren Missionaren als Orientierungshilfe und Vorbild.

**Tapar, Romila, and Michael Witzel, et al.** (eds.): *Which of us are Aryans? Rethinking the Concept of our Origins*. New Delhi: Aleph Book Company, 2019. 215 pp. ISBN 978-93-88292-38-2 (hbk)

The question of which of us is Aryan is one of the most contentious in India today. In this eye-opening book, scholars and experts critically examine the Aryan issue by analysing history, genetics, early Vedic scriptures, archaeology, and linguistics to test and challenge various hypotheses, myths, facts, and theories that are currently in vogue.

**Schäfer, Alfred**: *Das geteilte kulturelle Erbe. Identitätspolitische Diskurse und pädagogische Einsätze in Ladakh*. Weilerswist: Velbrück Wissenschaft, 2019. 249 pp. ISBN 978-3-95832-182-3 (pbk)

Rasante Modernisierungsprozesse haben das im Transhimalaya gelegene Ladakh zu einem paradigmatischen Beispiel kultureller Identitätsvergewisserung gemacht. Die Vermarktung der eigenen Exotik, die Entwicklung einer touristischen Infrastruktur und eine individualisierte ökonomische Orientierung haben zur Auflösung dessen

geführt, was noch bis in die 1970er Jahre hinein als fraglose kulturelle Gemeinsamkeit der Region im Norden Indiens gelten konnte.

Das geteilte kulturelle Erbe der Ladakhi wird damit zum Gegenstand identitätspolitischer Interpretations- und Aushandlungsprozesse. Die vorliegende Studie untersucht die diskursiven Strategien, mit denen lokale Religionsgemeinschaften sowie deren Privatschulen, aber auch lokale NGOs um eine hegemoniale Position ringen. Deren politische und pädagogische Bemühungen konzentrieren sich auf einen Ausgleich von Konfliktpotentialen im Verhältnis von sozialer Einheit und religiöser Partikularität, von Individualisierung und Gemeinschaftsvorstellungen sowie von Tradition und Zukunftsorientierung.

Aber im Streit um das Gemeinsame zeigen sich unterschiedliche Interessenkonstellationen, die als solche genau jenen Grund in Frage stellen, auf den sie sich berufen: die gemeinsame Identität. Die Bestimmungsversuche eines geteilten kulturellen Erbes tragen so selbst zu dessen befürchtetem Verlust bei und verweisen auf ein Problem moderner Gesellschaften: auf die Frage einer sozialen Einheit, die sich nicht mehr auf eine „substantielle“ und nicht hinterfragbare Grundlage stützen kann.

**Chatterji, Angana P., Thomas Blom Hansen, and Christophe Jaffrelot** (eds.): *Majoritarian State. How Hindu Nationalism Is Changing India*. London: C. Hurst & Co., 2019. 537 pp. ISBN 978-93-5302-845-9 (hbk)

“Majoritarian State” traces the ascendance of Hindu nationalism in contemporary India. Led by Prime Minister Narendra Modi, the BJP administration has established an ethno-religious and populist style of rule since 2014. Its agenda is also pursued beyond the formal branches of government, as the new dispensation portrays conventional social hierarchies as intrinsic to Indian culture while condoning communal and caste- and gender-based violence.

The contributors explore how Hindutva ideology has permeated the state apparatus and formal institutions, and how Hindutva activists exert control over civil society via vigilante groups, cultural policing, and violence. Groups and regions portrayed as “enemies” of the Indian state are the losers in a new order promoting the interests of the urban middle class and business elites. As this majoritarian ideology pervades the media and public discourse, it also affects the judiciary, universities and cultural institutions, increasingly captured by Hindu nationalists. Dissent and difference silenced and debate increasingly sidelined as the press is muzzled or intimidated in the courts. Internationally, the BJP government has emphasized hard power and a fast-expanding security state.

This collection of essays offers rich empirical analysis and documentation to investigate the causes and consequences of the illiberal turn taken by the world’s largest democracy.

*Romila Thapar*: Implicit in these comprehensive and well-documented essays are questions crucial to the perception of contemporary India and they reach out to current debates. Attempts to imprint a Hindu majoritarian identity on the state and on various aspects of the lives of citizens,

bring about some contestations. These are analyzed. The high-quality discussion of these provides a diagnosis, which in turn could suggest a prognosis for the India of post 2019. The book therefore is essential reading.

**Schliephake, Christopher**: *On Alexander’s Tracks. Exploring Geographies, Memories, and Cultural Identities along the North-West Frontier of British India in the Nineteenth Century*. Stuttgart: Franz Steiner Verlag, 2019. 311 pp. ISBN 978-3-515-12400-3 (hbk)

How did British officers, geographers, and adventurers use the motif of ‘travelling’ in Alexander’s ‘footsteps’ during their respective missions in Central Asia? Christopher Schliephake shows how the reception of Alexander the Great became an integral part of imperial self-representation and colonial identity in the nineteenth century. As Schliephake argues, the experiential framework of the exploration and conquest of regions like the Punjab or Afghanistan turned the abstract notion of following in Alexander’s ‘tracks’ into a highly relevant category for negotiating the relationship between the present and the past, Europe and Asia. However, the further the British explorers advanced, they realized that Alexander had already been waiting for them – he came in the guise of Sikander or Iskander and some local indigenous tribes even claimed direct descent from him. The way the writings of the travelers reacted to the cultural confrontation between a ‘Western’ and an ‘Eastern’ Alexander will be one of the main themes of this book.

**Mirnig, Nina**: *Liberating the Liberated. Early Śaiva Tantric Death Rites*. Vienna: Austrian Academy of Sciences, 2018. 475 pp. ISBN 978-3-7001-8331-0 (pbk)

This volume examines the formation and development of Śaiva tantric funerary practices (antyeṣṭi) and rituals of post-mortem ancestor worship (śrāddha) as preserved in the earliest extant strata of textual sources. These tantric scriptures and ritual manuals of the Śaiva Siddhānta cover a period from about the 5th to the 12th century CE. A close analysis of individual texts shows how the incorporation of death rites into the tantric repertoire was directly linked to the tradition’s development from once focused on private worship and limited to ascetics living outside society to a dominant religion throughout the Indic world. A focal point of the study is how, in this process, Śaiva ritual specialists catered to initiates who were established in the brahmanical householder society, with their death rites essentially coming to serve as the model for Śaiva equivalents. To make these rites more meaningful in terms of Śaiva doctrine, cremation and post-mortem ancestor worship were redefined as a means for liberating the deceased person’s soul, this through its funerary initiation and subsequent worship in manifestations of increasingly potent forms of Śiva.

**Raquez, Alfred**: *Laotian Pages. A Classic Account of Travel in Upper, Middle, and Lower Laos*. Copenhagen: Nias Press, 2019. 560 pp. ISBN 978-87-7694-248-9 (pbk)

Long known only to specialists on the history and ethnography of the region, Alfred Raquez's "Laotian Pages" (edited and translated by William L. Gibson and Paul Bruthiaux) vividly describes his exploration of the diverse kingdoms of Laos at the turn of the last century with the same Parisian verve and ironic turn of mind that he brought to his first travelogue, "In the Land of Pagodas". Raquez's keen eye and sensitivity to the exotic in both nature and human culture, combined with a mastery of the genre and his hallmark conversational style, transport the reader to the largely unexplored frontier of fin-de-siècle Indochina. This new scholarly translation into English together with Raquez's original photographs will finally allow a wide audience to experience the joys and hardships of travel in a land that is both timeless and forever changing. In addition, a wide-ranging introduction and extensive footnotes provide historical context and 'then-and-now' perspectives on the cultures and landscape that have undergone massive change in the past century.

**Adamek, Piotr, SVD, and Sonja Huang Mei Tin (eds.):** *The Contribution of Chinese Women to the Church*. Siegburg: Franz Schmitt Verlag (Studia Instituti Missiologici SVD, 115), 2019. 278 pp. ISBN 978-3-87710-553-5 (pbk)

The history of Christianity in China provides very limited material about women playing a significant role in the Church. However, this book shows how both in the past as in the present Chinese female Christians had and have an important or even crucial impact on the life of the Church, even if their role was commonly undervalued in reports and neglected in the research. Thus, many women in the Church in China have often remained nameless.

While in the West the vital role of women in the Church has been slowly recognized, in China, however, this is not yet the case. Due to the specificity of its history and society, the significance of Christian women has been overlooked and underappreciated. The names of Chinese women who are significant in the history of the Church are hardly known to the majority of the Chinese believers.

Many questions regarding the research on the impact of Catholic, Protestant, and Orthodox women on the Church in China still remain unanswered. Further systematic studies like the present one can open up ways for mutual understanding and respect.

**Galliot, Sébastien:** *La tatouage Samoan. Un rite Polynésien dans l'histoire*. Paris: CNRS Éditions, 2019. 448 pp. ISBN 978-2-271-12639-9 (pbk)

On ne peut remonter à une origine unique du tatouage, pratiqué dans le monde entier, mais l'origine du mot lui-même est polynésienne. En Polynésie, il est pratiqué depuis plus de 3000 ans, et revêt une dimension symbolique forte. Il y est omniprésent, sur les corps comme dans les discours. Aux îles Samoa, il consiste en un agencement iconographique prédéfini sur des parties invariables du corps, du milieu du dos aux genoux pour les hommes, sur le tour de cuisses pour les femmes. Il n'est pas un acte narcissique, un geste individuel, mais s'inscrit toujours dans un environnement social et dans un contexte ritualisé.

C'est sur ce rituel d'initiation que l'auteur centre ses travaux, mettant en lumière les phénomènes de continuité, de changement, de transmission et de globalisation du métier.

Alors que les motifs du tatouage polynésien ont essaimé dans le monde entier, cet ouvrage analyse les données historiques et ethnographiques dans une approche inédite.

**Gonschor, Lorenz:** *A Power in the World. The Hawaiian Kingdom in Oceania*. Honolulu: University of Hawai'i Press, 2019. 248 pp. ISBN 978-0-8248-8001-9 (hbk)

Few people today know that in the nineteenth century, Hawai'i was not only an internationally recognized independent nation but played a crucial role in the entire Pacific region and left an important legacy throughout Oceania. As the first non-Western state to gain full recognition as a coequal of the Western powers, yet at the same time grounded in indigenous tradition and identity, the Hawaiian Kingdom occupied a unique position in the late nineteenth-century world order. From this position, Hawai'i's leaders were able to promote the building of independent states based on their country's model throughout the Pacific, envisioning the region to become politically unified. Such a pan-Oceanian polity would be able to withstand foreign colonialism and become, in the words of one of the idea's pioneers, "a Power in the World."

After being developed over three decades among both native and non-native intellectuals close to the Hawaiian court, King Kalākaua's government started implementing this vision in 1887 by concluding a treaty of confederation with Sāmoa, a first step toward a larger Hawaiian-led pan-Oceanian federation. Political unrest and Western imperialist interference in both Hawai'i and Sāmoa prevented the project from advancing further at the time, and a long interlude of colonialism and occupation has obscured its legacy for over a century. Nonetheless, it remains an inspiring historical precedent for movements toward greater political and economic integration in the Pacific Islands region today.

Lorenz Gonschor examines two intertwined historical processes: The development of a Hawai'i-based pan-Oceanian policy and underlying ideology, which in turn provided the rationale for the second process, the spread of the Hawaiian Kingdom's constitutional model to other Pacific archipelagos. He argues that the legacy of this visionary policy is today re-emerging in the form of two interconnected movements – namely a growing movement in Hawai'i to reclaim its legacy as Oceania's historically leading nation-state on one hand, and an increasingly assertive Oceanian regionalism emanating mainly from Fiji and other postcolonial states in the Southwestern Pacific on the other. As a historical reference for both, nineteenth-century Hawaiian policy serves as an inspiration and guideline for envisioning de-colonial futures for the Pacific region.

*Isaiah Helekunihi Walker:* Lorenz Gonschor importantly revises previous notions of the Hawaiian kingdom's role on global politics by highlighting the privileged status of the Kingdom of Hawai'i as a recognized independent



power and its influence on island nations throughout Oceania. Hawai'i's pan-Oceania diplomacy, the Kaimiloa, and the Pacific Confederation led by Kalākaua are important and lesser-known parts of the story that have been only briefly touched upon by historians.

**Sugahara, Yumi, and Willem van der Molen** (eds.): *Transformation of Religions as reflected in Javanese Texts*. Tokyo: The Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2018. 190 pp. ISBN 978-4-86337-258-0 (pbk)

Studies on Javanese religion often point to so-called 'pre-Islamic' elements still to be found in modern Javanese society and religion. However, pre-modern, let alone pre-Islamic, Javanese texts have seldom been analyzed in this context. The history of these texts covers a period which is simply too long to be summarized merely as 'pre-modern' or 'pre-Islamic'. If we seriously wish to elucidate religious and cultural transformation, it is necessary to involve also the material available in the Javanese language, as well as other sources.

The texts discussed in this book cover a period of more than twelve centuries, from the introduction of Javanese writing up to the present. Ranging from court literature and official announcements to written documentation preserved by common people in and even outside Java, the texts have been analyzed by a group of scholars of Javanese from all over the world.

**Shepherd, Christopher J.:** *Haunted Houses and Ghostly Encounters. Ethnography and Animism in East Timor, 1860–1975*. Copenhagen: Nias Press, 2019. 345 pp. ISBN 978-87-7694-267-0 (pbk)

"Haunted Houses and Ghostly Encounters" presents a history of Western ethnography of animism in East Timor during the Portuguese period. The book consists of ten chapters, each one a narrative of the work and experience of a particular ethnographer. Covering a selection of seminal 19th- and 20th-century ethnographies, the author explores the relationship between spiritual beliefs, colonial administration, ethnographic interests, and fieldwork experience. It is argued that the presence of outsiders precipitated a new 'transformative animism' as colonial control over Portuguese Timor was consolidated. This came about because increasingly powerful outsiders posed threats and offered rewards to the Timorese just as the powerful ancestor spirits had long done; consequently, the Timorese ritualised their dealings with outsiders following their established model for appealing to spirits. Bringing colonial and professional ethnography into the one frame of reference it is shown that ethnographers of both types not only bore witness to these processes of transformative animism, they also exemplified them. This book presents an original synthesis of East Timor's history, culture, and anthropology.

*Douglas Kammen:* In this book, Chris Shepherd masterfully traces the ethnographic encounter with animism in

Portuguese Timor, when the Portuguese empire was abandoned with fatal consequences for its most distant colony.

**Cruickshank, Joanna, and Patricia Grimshaw:** *White Women, Aboriginal Missions, and Australian Settler Governments. Maternal Contradictions*. Leiden: Brill, 2019. 216 pp. ISBN 978-90-04-39700-2 (hbk)

In "White Women, Aboriginal Missions, and Australian Settler Governments", Joanna Cruickshank 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 'civilise' Aboriginal 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 history of missions in Australia and also offers new frameworks for understanding the exercise of power by missionary women in colonial contexts.

**Elsdörfer, Ulrike:** *Gott ist Reis. Psychologische Assistenz im multikulturellen und multireligiösen Indonesien und im südostasiatischen Raum*. Berlin: LIT Verlag, 2019. 195 pp. ISBN 978-3-643-14309-9 (pbk)

Wie sieht psychologische Assistenz in multiethnischen Gesellschaften Asiens aus? In *Naturkatastrophen, Konflikten, Migration?*

Die Beratungs-Aktivitäten christlicher Kirchen werden vorgestellt. Christen haben unterschiedlichen Minderheiten-Status, je nachdem, ob die Gesellschaften religiös neutral oder ob andere Religionen staatstragend sind. Indonesien hat eine multikulturell und multireligiös tolerante Verfassung, zugleich ist der Islam dominant. Beides zu sehen ist wichtig für Spirituelle Beratung, für eine friedliche Koexistenz. Spiritual Counselling/Spirituelle Beratung ist in vielen Regionen des globalen Südens – von Südafrika bis nach Südostasien – Public Theology.

**Kilian-Hatz, Christa:** *The Linguistic Link between (Western) baMbenga and (Eastern) baMbuti Pygmies*. Baden-Baden: Academia Verlag (Studia Instituti Anthropos, 58), 2019. 458 pp. ISBN 978-3-89665-792-3 (pbk)

The term "pygmies" long time summarized simply all dwarfish populations of foragers scattered all over the equatorial rainforest of Africa. Missionaries and early ethnologists were fascinated by them because they assumed that the pygmy groups had a common origin and were perhaps direct, almost pure descendants of a very early Stone Age culture.

The currently about 20 pygmy forager populations seem to be closely related molecular genetically. However,

the pygmy populations speak different languages. An early explanation for this fact assumes that the pygmies are the autochthonous population of the equatorial rain forest and as such spoke once their uniform indigenous “pygmy” language, a kind of common pygmy proto-language. The present study provides for the first time missing linguistic data of three baMbuti languages: Efe, Atsoa, and iButi. The oral literature shows interesting, unexpected parallels suggesting a substratum of a common proto-language.

**Motta, Marco:** *Esprits fragiles. Réparer les liens ordinaires à Zanzibar.* Lausanne: BSN Press, 2019. 365 pp. ISBN 978-2-940516-96-4 (pbk)

Ce livre porte sur le compagnonnage difficile entre les humains et les esprits. À Zanzibar, des hommes et des femmes servent d’hôtes à des esprits aux visages multiples. Ceux-ci prennent place dans des corps humains et interviennent dans leurs vies tantôt comme alliés, tantôt comme adversaires. Au travers d’intimes connivences ou d’altercations dévastatrices, ils partagent un même monde, une même fragilité. C’est pourquoi ils doivent apprendre à vivre ensemble. C’est un risque pour les humains: s’exposer, se laisser habiter, et se transformer. C’est un enjeu aussi: recevoir les autres, nos voisins, ces esprits qui se présentent sur le pas de la porte et qui sont les acteurs et les actrices de nos souffrances. Ainsi, on apprend peu à peu à trouver un lieu pour elles. C’est-à-dire: un lieu pour accueillir la part souffrante de nos relations. On est là au cœur du travail ordinaire de réparation des liens. Un travail qui, au jour le jour, devient un art de vivre.

**Himpan, Brigitte, et Diane Himpan-Sabatier:** *Nomades de Mauritanie.* Louvain-la-Neuve: Academia-L’Harmattan, 2018. 460 pp. ISBN 978-2-8061-0319-2 (pbk)

Nomades de Mauritanie vise à comprendre l’identité culturelle des nomades mauritaniens à travers leur environnement géographique, histoire, mode de vie, système social,

alimentation, habitat et artisanat et comment elle est révélée par leur art exprimé, sur les objets usuels et le corps et défini pour la première fois comme géométrico-abstrait et respectivement comme art usuel éphémère et art vivant éphémère. De plus, que sont devenus les nomades de Mauritanie et dans quelle mesure sont-ils encore les piliers et le cœur de la société mauritanienne d’aujourd’hui ?

**Anata, Ambaye Ogato:** *Synergy of Descent, History, and Tradition. Sidama Ethnic Identification.* Cologne: Rüdiger Köppe Verlag, 2019. 209 pp. ISBN 978-3-89645-918-3 (pbk)

The Sidama are found in the northeast of the Southern Nations, Nationalities, and People’s Regional State (SNNPRS). The boundaries of the Sidama are the Oromia region in the north, east, and southeast, the Gedeo zone in the south, and the North Omo zone in the west. The Sidama zone constituting a total area of 76,276 square kilometres, the topography ranges from 500 to 3,500 meters above sea level. The Sidamaland is the home of the Sidama people and is located about 270 kilometres south of Addis Ababa.

The Sidama define their ethnic identity using different terms and on the basis of different criteria. This study explores three commonly used criteria: descent, history, and tradition. The process of Sidama ethnic identification passed through a turbulent phase during the incorporation of the Sidama into the ‘modern’ Ethiopian empire in the late nineteenth century. After the incorporation of the Sidama, the government vociferously denounced and marginalized the traditional institutions of the Sidama and introduced state-sponsored institutions such as the ‘church’ and ‘modern education’. This forced Sidama traditions to be practised ‘under the radar’ and led to feelings of resistance against the administration. However, as will be argued in this study, this turbulent phase evolved into a resource among the Sidama for promoting and deepening dimensions of identification, and inextricably became a part of future discourse with regard to Sidama identification.

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## Review of Articles

(by Joachim G. Piepke, Darius J. Piwowarczyk, and Stanisław Grodź)

**Loder-Neuhold, Rebecca:** The “Missions-ethnographische Museum” of St Gabriel as an Example for European Mission Museums. *Anthropos* 114/2 (2019): 515–529.

Arnold Janssen, the founder of the SVD, had early plans to establish a mission seminary within the borders of the Austrian empire. In 1888, the first construction work on the grounds started. The location was outside of Vienna but well located with regard to the train connections to Vienna. St Gabriel grew into a very large building complex, with an impressive church, agriculture, and different workshops. The ongoing enlargement of the house was due to the growing number of inhabitants. At its peak in 1925, it had 650 inhabitants. St Gabriel was very active in promoting the mission idea in Austria. Garden parties (Missions-feste) for the public, pilgrimages and popular missions, academic mission congresses, and spiritual retreats were offered for this goal.

Whilst the First World War resulted in a great loss of students, the Second World War was even more disastrous. After the so-called “Anschluss” of Austria in 1938 (affiliation Austria’s with Germany), foreign members and students were in danger; two priests were immediately arrested. In 1941, when St Gabriel was confiscated by the Gestapo (Secret State Police) the majority of the SVD members were forced to leave their home. Finally, in 1945, St Gabriel was freed by the Russian army. The post-war years seemed to bring a second prime to St Gabriel, which ended with a decline in the numbers of new members from the 1960s onwards. Today, a small group of international SVD members is living in St Gabriel.

St Gabriel was part of a broad scholarly interest. The mission house was planned to train young members in craftsmanship (brothers) and others in higher theological education (fathers) at the theological academy (Theologische Hochschule St. Gabriel). The fathers were introduced to the subject of Missiology. Fr. Johannes Thaurer SVD (1892–1954) was a disciple of Joseph Schmidlin, who held the first chair of Catholic Missiology in Germany (in Münster). Thaurer taught Missiology in St Gabriel from 1926 onwards. After his habilitation, he became a lecturer for Missiology at the Faculty of Catholic Theology in Vienna. With the “Anschluss” in 1938, Thaurer was expelled from the university, but he returned after the war. In 1947, he achieved professorship for Missiology, two years later for Religious Studies as well. The education in St Gabriel was on a high level, because in some cases – Thaurer is only one example – the same professors taught in St Gabriel and at the University of Vienna.

Apart from the instructors, the academy for theology in St Gabriel was well-equipped in terms of learning material. From its beginning, the complex in Maria Enzersdorf included a library, covering not only theological issues but arts, natural history, and technology as well. The biggest sections were Missiology and the library of the Anthropos Institute, specialized in Linguistics and Ethnology.

Fr. Wilhelm Schmidt, who was trained as a SVD-“intern” in Steyl, later studied Linguistics and Islamic Theology at the Oriental Institute of the University of Berlin between 1893 and 1895. In his curriculum vitae, Schmidt not only mentions the time in Berlin but also university studies in Vienna. Having finished his studies, he was ordered to teach at St Gabriel, offering courses in ancient Greek, Hebrew, and Rhetoric. His scholarly success was shaped by developments he did not have any influence over: New Guinea, then in parts belonging to Germany, was allocated to the congregation as a mission field and this awakened Schmidt’s interest. His studies on (for Western scholars) “new” languages did not linger on this mission field, but spread to Polynesian, Melanesian, and African languages as well. Soon his comparative studies were recognized in the academic communities in Vienna, in the Royal Academy of Sciences, and the Viennese Anthropological Society. The opinion that Schmidt became an ethnologist via the “detour” of linguistics is shared by many authors.

From 1902 onwards, Schmidt pursued the idea to found a journal that would eradicate a deficiency. He detected this deficiency in the ignorance by the academic communities. According to Schmidt, the missionaries’ ethnological and linguistic studies and articles about “their” peoples’ culture and language were mostly ignored.

The first volume of *Anthropos – International Review of Ethnology and Linguistics* was finally printed in 1906. Today, Anthropology replaces Ethnology. The success of this journal – there were positive reviews even by anti-clerical scientists – led to the founding of the Anthropos Institute in 1931. The institute was considered necessary to support and strengthen the structures for publishing this journal.

Schmidt’s style of work was not what could be expected from a typical anthropologist. He never did fieldwork, instead he was a perfect example of an “armchair ethnographer at the top of the missionary feeding chain.” His CV lists several academic lectures in Europe and the USA (including Princeton, Philadelphia, Berkeley, Chicago, and Boston). Apart from that, he made one trip to Asia where he gave lectures in Tokyo, Seoul, Peking, Tianjin, Nanking, Shanghai, and Manila. So, he had been to countries where European missionaries including the SVD had been active, but the reason for the trips was giving lectures and not conducting field studies and collecting data. Instead, he ordered missionaries to send him material back to St Gabriel, where he would work with it. Through his own teaching at St Gabriel and, as mentioned above through *Anthropos*, he tried to encourage missionaries in the field to do anthropological and linguistic research. Additionally, he organized field trips for some of his students, who he sent abroad strategically according to his own scholarly interests. For these expeditions, including the famous expeditions to Tierra del Fuego by another important SVD anthropologist, Fr. Martin Gusinde, he used all his enthu-

siasm and influence. In his CV, Schmidt mentioned the expeditions he had organized, which makes it plausible that he saw them as an excuse for the lack of own fieldwork. Schmidt was criticized for this deficiency, but “he worked hard to acquire funding for his students to go to the field.”

Schmidt’s reputation made Pope Pius XI ask him to arrange a huge exhibition about the Catholic missions worldwide in Rome for the Holy Year 1925. The idea behind this plan was simple. Because missionaries were located all over the world, they could equip a marvelous exhibition by just sending objects from their mission fields to Rome. The project occupied much of Schmidt’s time from 1923 onwards. To represent the SVD congregation Schmidt chose objects from the already established mission museums in Europe: St Gabriel of course, Steyl in the Netherlands, St Wendel in Germany, and Heiligkreuz/Holy Cross in present-day Poland. Out of this temporary exhibition grew the Pontificio Museo Missionario-Etnologico Lateranense. Its foundation was again handed over to Schmidt and he was named its director in 1927.

The starting point of St Gabriel’s mission museum is the founding year of the museum, but surprisingly it is not possible for a precise year to be identified. In general, primary sources about the whole complex of St Gabriel, the earliest mention of a museum is in the chronicles of 1900 and 1901. In 1910/12 a “Festschrift” mentions mission museums (in the plural) “in which various strange and interesting collections of objects from the peoples among whom the St Gabriel missionaries work are stored and can be visited.” At least from 1902 onwards, the incoming and outgoing objects on St Gabriel were documented.

Fr. Schmidt’s work and the museum in St Gabriel come together. “Things” (Sachen) have been sent from the mission fields at Schmidt’s instigation (1902). His call must have been very effective because two years later, the rector of St Gabriel notes that Fr. Schmidt is very busy with “moving the museum.” It may also be possible that Schmidt took over the already existing museum of St Gabriel and re-arranged it. It is impossible to solve the question whether Schmidt was or was not the founder of the museum by consulting an easily accessible source by Schmidt himself.

The collection should, on the one hand, serve the scientific interest about the diverse cultural values of human kind as well as a historical documentation of the [mission] fields around the globe where members of the mission house work. But, on the other hand, it should primarily present the worldwide activity of St Gabriel missionaries to the numerous visitors of the mission house and awaken public interest in the world’s differentiated concerns and problems, especially in the countries of the so-called third world.

The mission museum was a clear result of developments that had their beginnings in St Gabriel, not in the mission fields. Second, it was a development from written reports to material objects. Third, the sending of objects was a planned action, not a shipping of randomly collected objects; not a gathering of objects returning missionaries anyway, as other examples brought of mission museums

could be described. As the above-cited report of the rector of St Gabriel might suggest, contrary to this planned actions for a non-expert, this indeed could have provoked the impression of random “things” being sent. However, the sources do not allow believing that the beginning of the museum followed anything other than a strict scholarly plan. With a first step consisting of reports about the new cultures they encountered, it would only be logical that, as a second step, the objects missionaries sent to St Gabriel would have been in connection to these ethnological observations in the various mission fields. Here the intention for the museum is portrayed as a purely scholarly one: it was a collection of objects for the sole purpose of studying (the scholars within the congregation) and teaching (the students in St Gabriel). Only later, a museum, which was open to the public evolved from this collection, used for scholarly purposes.

In 1939, Fr. Paul Schebesta SVD (1887–1967) became the new head of the mission museum. After the missiologist Fr. Thaurer, with Fr. Schebesta again an anthropologist – this time with experience in the field – served as director of the mission museum. Schebesta is another link to the Museum of Ethnology, Vienna: besides the exchange of single objects between the two museums, there are also whole collections by SVD missionaries at the Viennese museum. The “Schebesta Collection” is the most important one. It has more than 1,500 inventory numbers and was bought by the Viennese museum. Some objects were only a loan to the museum and negotiations between the museum and Schebesta can be traced to the years from 1929 until 1934. Interestingly, these negotiations about Schebesta’s collection also included former exchanges of goods between the Museum of Ethnology, Vienna, and the already mentioned Lateran mission exhibition and later museum – in persona of Schmidt, as its director.

The situation of the close connection between St Gabriel and the University of Vienna – in terms of professors and students – changed in 1938. The National Socialists searched for supporters of Schmidt’s Kulturkreislehre and its representatives at the University, because being in favour of this school was seen as a synonym for antagonism against National Socialism. So in the course of the purge at the universities by the new regime, that mainly targeted Jewish (or those categorized as Jewish) and/or socialist and communist employees and students, the fathers Koppers and Schmidt lost their *venia legendi*. Koppers never hid his rejection of the National Socialist movement before 1938 and, therefore, was seen as “anti-German” and that was intolerable after the “Anschluss”.

The next important events in this network were due to the Nazi regime. The mission museum has a special folder containing only correspondence with the Museum of Ethnology, Vienna, from May 25, 1940 to January 18, 1943. The highly unbalanced power relation is visible: on the one hand, there was the Museum of Ethnology that was taken over by the Nazis, the (former illegal) National Socialist Party members within the museum, two days after the “Anschluss”. On the other hand, there was the mission house St Gabriel with its threatened situation because of its political involvement against the Nazi-regime.

Despite the debate about the exchange of objects that were loaned to each other since 1902, with the year 1941 and the expropriation of the museum's inventory as a whole, the loans to the Viennese museum were at stake. For that reason all ethnographical collections from St Gabriel were packed into boxes and brought to the Ethnological Museum in Vienna; the same happened to the library of St Gabriel. The library stock was brought to Vienna's National Library. Since both receiving institutions apparently left the boxes untouched, the museum's possessions and the library stock could easily be returned to St Gabriel after the war. However, the return of the museum's objects was only carried out in 1950, because the museum's property needed renovation before setting up a new exhibition.

The close cooperation and involvement between the Museum of Ethnology, Vienna, and St Gabriel – and above all with the Lateran mission museum in Rome – was not seen positively by everyone. In one short history of the museum, the collections and loans by Professors Schebesta, Gusinde, and Koppers are mentioned. However, it is not even hinted that these “professors,” as they were presented, were members of a missionary congregation and that the excursions and fieldwork were to a certain extent in connection to missionary goals and, therefore, were also financed by the Catholic Church. Of course, there can be other reasons for not mentioning this connection, but it shows one possible way of dealing with the entanglement between missionaries and “secular” actors – here the Museum of Ethnology, Vienna – within the network around St Gabriel.

**Özyürek, Esra:** Rethinking Empathy: Emotions triggered by Holocaust among the Muslim-minority in Germany. *Anthropological Theory* 18/4 (2018): 456–477.

Mehmet, a German history teacher of Turkish background, worked in a Holocaust education program for immigrants. He told that some students did not want to talk about the Jews' suffering, “because according to them it is always about the Jews and no one cares about them.” Arab students in particular, he said, “raise the topic of the Israeli-Palestinian conflict when we bring up the Holocaust. They compare Israelis to Nazis and say that Palestinian are the victims of the new Holocaust carried out by the Israelis.”

How Muslim minority Germans, specifically Turkish-Germans and Arab-Germans, do not engage with the Holocaust in the right way became a concern for Holocaust educators in the 1990s and recently became a matter of public political discussion. In June 2015, Kurt Steiner, a MP from the Christian Social Union in Bavaria, declared that students who come from Muslim, refugee, and asylum-seeking families do not need to visit concentration camps as part of their education. Mr. Steiner explained, “Muslims and refugees do not have any connection to the history of German National Socialism. And this should remain so.” He further explained, “One should be careful with such students because they face cognitive and emotional challenges.” Left-wing politicians responded swiftly to this statement. Georg Rosenthal of the Social Democrat Party

responded that visiting the scenes of Nazi crimes is “especially important for young immigrants so that they can understand why they need to assume responsibility for German history.”

Although there is no consensus about what exactly is “wrong” about the way Muslim minority Germans and Europeans engage with the Holocaust, recently there has been widely shared public discomfort with it. Newspapers run stories about how Muslim students refuse to attend concentration camp tours and do not engage with the material on National Socialism in history classes. Mr. Rosenthal's statement reveals that the core of the perceived problem is an emotional (as well as cognitive) challenge seen as specific to the Muslim minority, which prevents them from having empathy towards Jewish victims of the Holocaust. Educators often complain about the unfitting emotions Muslim minority members express in relation to the Holocaust. Most common complaints include: fear that something like the Holocaust may happen to them as well; jealousy of the status of Jewish victims; and pride in their national background.

**Tee, Caroline:** Creating Charisma Online: The Role of Digital Presence in the Formation of Religious Identity. *Journal of Contemporary Religion* 34/1 (2019): 75–96.

Charisma as Max Weber conceived it, is alive and well in the digital age. It manifests itself in high-profile political and religious leaders across the globe, ranging from US President Donald Trump to the controversial Turkish imam Fethullah Gülen. Such charismatic leaders are highly adept at communicating with their followers, and the wider world, through virtual media. Trump, for example, is well known for his productivity to address the world through the medium Twitter and Gülen communicates with his global following via a weekly video sermon.

The new opportunities as well as constraints presented by the Internet age raise a series of important questions about Weber's theory of charisma. Rather than existing as an innate quality within an individual, charisma inhabits the dynamic *relationship* between a leader and his/her followers: in order to survive, it is dependent on devotees' continued recognition and endorsement of their leader's charismatic mission.

The focus of this article is on a phenomenon that is as political as it is religious: the young earth creationist movement in the United States. Born out of the Christian fundamentalist movement that emerged in the early twentieth century, young earth creationism relies on a literalistic reading of the origins narrative in the Book of Genesis. Accordingly, it rejects the modern scientific consensus on evolution and the age of the earth (ca. 4.5 billion years), positing instead that God created the entire material universe in its present form, literally in six days, between only 6,000 and 10,000 years ago. Creationism is closely associated with a conservative Protestant constituency, but it has considerable currency across American society.

Creationist leaders in the United States construct charisma online and use the Internet to maximize the power

of their cause. The creationist leader with highest profile in the US today and the founding president of a multi-million dollar organization called “Answers in Genesis” (AIG) is Ken Ham (b. 1951). Besides theme-park-style attractions in Kentucky like the Creation Museum that attracted 2 million visitors in its first six years of operation (2007–2013) and Ark Encounter with 1.2 million visitors in its first year (2016/17), AIG pro-actively disseminates creationist ideology through a range of digital media, all of which foreground the personality of Ken Ham.

Ken Ham is an evangelical Christian preacher who moved to the United States from his native Australia in the 1980s and who has been a major impetus behind much organized American young earth creationism. When he arrived at the States, he found a sympathetic creationist constituency already in place and well attuned to hear his message (e.g. the Institute for Creation Research in Dallas, Texas, and Henry M. Morris, d. 2016). Ham founded his own movement AIG in 1994 creating in Kentucky the “Creation Museum” that attracted 2 million visitors in its first six years of operation (2007–2013) and the Ark Encounter with 1.2 million visitors in its first year (2016–17), a life-size model of Noah’s Ark. There are three primary channels through which he operates online: public debates and sermons on YouTube; preaching videos and blogs accessible on the AIG web site; and frequent contributions (as many as ten posts daily, including regular “live video feeds”) on two different social media platforms – Facebook and Twitter.

The message that Ken Ham communicates online is based on the bedrock of all charismatic leadership claims: the construction or identification of an existential threat in the minds of his followers. This threat is located in the rise of moral relativism in America society, which is causally linked to the decline in public performances of Christianity. This anxiety is articulated as a loss of “biblical authority” and finds deep resonance with Ham’s conservative evangelical constituency, providing fuel for the entire AIG project.

“Historical criticism” of the bible emerged in the nineteenth century, engaging a scriptural hermeneutic that was primarily based on exploring the historical and cultural context that influenced the text’s human authors. The theological liberalism that it ushered in was a major driving force behind the genesis of Christian fundamentalism among US Protestants at the start of the twentieth century. For Ham, who follows in the fundamentalist tradition, a literalistic interpretation of the Bible – and, specifically, the narrative of creation in the first chapters of Genesis – is the ultimate battleground between his conservative religious constituency and twenty-first-century secular Western culture. If the Bible can successfully challenge modern scientific consensus and be “literally” correct in the issue of human origins, then surely – Ham argues – it is authoritative in every way and can be mined for legal and ethical absolutes as well. Therefore, he offers to his followers the certainty of salvation through literal obedience to the Bible.

Ham’s oratorical strategies rely on the repetition of certain key tropes, which are simple and well-rehearsed. Many of them rely on basic and somewhat over-simplified

binary oppositions: word of God and word of man; secular worldview and biblical worldview; observational science and historical science. Interestingly, these dual tropes also organize the physical space of the Creation Museum and Ark Encounter, and thus Ham’s oratorical strategies blend into, and are reinforced by, the material culture of the museum sites.

Audio-visual media such as YouTube and Facebook, and particularly live streaming platforms such as Facebook’s “go live” function, foreground oral performance over the written word and therefore represent ideal channels for the transmission of charisma through the human voice. Live streaming is a particularly potent medium as it allows listeners to interact with presenters in real time. This function provides a context for the construction of new (temporary) virtual charismatic communities.

**Neto, P. F.:** Surreptitious Ethnography: Following the Paths of Angolan Refugees and Returnees in the Angola-Zambia Borderlands. *Ethnography* 20/1 (2019): 128–145.

On the following pages, the author described how he accessed Meheba refugee camp and conducted his field research on the outskirts of the camp. “In the early 2012 the Angolan government announced the first presidential elections in two decades. Ten years had passed since the end of the long war that ravaged the country and left millions displaced. At the same time, refugee status for the remaining Angolan refugees living in Zambia was about to cease. Against this backdrop, the implementation of one UNHCR’s durable solutions (voluntary repatriation, integration within the host community, or resettlement in a third country) was eminent. Conducting fieldwork in the region during this moment of transition was therefore essential. The research goal consisted of studying the last days of Angolan refugees in Meheba, their positioning towards ‘voluntary repatriation’ (in UNHCR terms), their relation with the humanitarian setting with more than four decades of existences and expectations related to resettlement in Angola. The contours of this new displacement and the humanitarian context under transformation, as well as its procedures and (infra)structures, were under scrutiny. However, as was evident in the sometimes evasive, sometimes absent institutional responses to my queries, in the eyes of the involved authorities, the moment was not appropriate and the issues under analysis were far from welcome. This was also implied in the estimated waiting time, indicated cost and dissuasive paperwork required to obtain an entry permit to Meheba or a research visa to Zambia – and later to Angola – without knowing whether such requests would be considered. Indeed, despite several attempts, none of my petitions received any concrete feedback. What, then, would be the challenges, the larger implications, but also the kind of information collected, if I was to nonetheless pursue my research in the field and engage in a surreptitious ethnography?” (p. 129).

“As the research evolved on the ground, a complex ‘moving’ network emerged. I began following the paths of Angolan refugees and returnees, and making use of their

network of relatives and friends. In so doing, not only would I be able to pursue the research through my interlocutors' trails but, in a rather De Certeauian (1990) way, I could resort to some of the 'tactics' used by them in the face of uncertainty and institutional 'strategies' of co-working with a network of people whom I got to know through my contacts in Lusaka." He was often suspected of being either a spy, or a diamond-smuggler, or engaged in other kind of smuggling business, or a journalist gathering evidence of what was going on. However, he was able to conduct his field research and indicated that people, despite reservations and misgivings, were ready to talk with him. He also underlined the difference in the kind of information he was able to collect as being immersed in the neighborhood on the outskirts of the camp to what he could have obtained following only the official channels of acquiring information (e.g. the repatriation was not all that 'voluntary' and the potential returnees faced a lot of serious problems which were not well thought over by the Angolan government and posed serious practical difficulties for the returnees). When the situation turned out dangerous, his hosts advised him to leave. He did stay, however, in the region moving along the Zambian-Angolan border and conducting further research on both sides of the border. Then, he managed to return to Meheba after obtaining an official permit, though he was under surveillance and had to stay in the center of the camp. That meant that he had access to a different picture of events.

"A new team in the Zambian High Commission for Refugees had recently taken office. While handling the final paperwork in Lusaka, I was strongly advised by the Refugee Principal, MHA [Ministry for Home Affairs], whose words I cannot forget: 'I don't want you to study or talk to refugees because they can get excited! They may feel they are important!'"

"After the previous fieldwork periods in Zambia and Angola, I came to realize that to present myself as an anthropologist led to misunderstandings and raised too many questions. To explain what anthropology was about – that anthropology seeks to provide an understanding of ourselves and of each other, that anthropology aims to understand and analyze people's biological features and social aspects, how to adapt to different environments, communicate and socialize, about their culture(s), family and religion, behaviors and evolutionary history, politics and language – made it rarely welcomed.

There is a manifest inadequacy concerning the discipline's code of ethics, principally evident when it comes to the study of the oppressed, the powerless, and the disenfranchised. All anthropological and ethnographic work is politically framed: The 'local integration' process of refugees, as well as repatriation and resettlement in Angola – with its political and humanitarian. The relevance of such a discipline made no sense to many, and especially when it came to dealing with the authorities, such incomprehension represented an apparent threat." (p. 138).

The article ends with a two-pages-long reflection entitled 'Surreptitious ethnography' (140-2): "It should be not dilemmas – is a clear example. Therefore, in the face of authoritarian regimes and/or the interests of powerful

institutions who regularly break the laws and disrespect the fundamental rights, should we – not only as anthropologists, but also as human beings – move away from human concerns?

More than ever, we are confronted with academic and social ethics and, undoubtedly, we must worry about the consequences of our research methods and collected material. The publications of certain information might hinder future access to the field(s). As a consequence of such publications we may experience further discipline-specific cuts in research grants – which are increasingly dependent on private support mechanisms and their respective agenda – and, most of all, there is a risk of embarrassing our home institution and endangering our interlocutors and friends." (p. 141).

"[W]e must use the ethnographic opportunity that enables us to grasp how life is in these uncertain corners of society and to bring them to light. It is probably true that governments and other responsible institutions who may be reading this will eventually try to more efficiently control the steps of the people under analysis – as well as the mobility of researchers and population in general. I suspect, however, that those who rule are well aware that to move – to migrate, to flee, to travel, to escape – is probably related to the oldest tactics on what concerns survival and resistance. ... Finally, the remarkable potential of anthropology lies in its unruly character, in its inherent subversion. ... Perhaps, that is the greatest contribution of anthropology and ethnography these days." (p. 142).

**Hasu, Päivi:** Faith-based Development of World Vision in Tanzania. *Journal of Contemporary Religion* 33/3 (2018): 389–406.

The author conducted research in two World Vision's Area Development Programs in the Lake Zone (Shinyanga and Simiyu Regions) between 2011 and early 2015 (nine months of fieldwork altogether).

"Staff reflections must be situated within broader ideological and programming frames. In the 2014 Annual Report of WV Tanzania, the National Director's opening sentence announced that 'A transformed mind transforms the world'. This reflects the major programming paradigm of the WV: the transformational development framework (Myers [1999] 2011). A ministry framework and integrated programming model were developed for holistic and integrated Christian child-focused, community-based work. The goal is the sustained well-being of children within families and communities, especially the most vulnerable, which encompasses 'enjoying good health, being educated for life, loving God and their neighbors, and being cared for, protected, and participating' (World Vision 2013, 2). The paradigm shift from service delivery to the Tanzania Empowerment ADP Model (World Vision Tanzania 2012, 12) was introduced in the Lake Zone in 2013.

In her detailed study of WV in Zimbabwe, Bornstein (2005, 48-53) has argued that the two central notions in the work of WV are holistic development – combining spiritual and material transformation and progress – and lifestyle evan-

gelism – living a Christian life in the manner of Christ, thereby providing an example for non-believers. She suggests that these notions generate a conception of two distinct categories of people: the evangelized and developed and the un-evangelized and undeveloped. Consequently, WV has a stringent faith-based recruitment system which ensures that its practitioners bring faith-based values to their work in the office and in the field.” (p. 394).

The areas of Shinyanga and Simiyu were portrayed as un-evangelized, undeveloped, with poor literacy rates, witchcraft, and albino killings. However, the author asserts that “[o]n the whole, during fieldwork, there was very little direct mention of the conversion or salvation of the beneficiaries, although the WV Christian Commitment Committees composed of religious leaders do spread ‘gospel as word’ in the World Vision project area. Rather more emphasis was placed on ‘gospel as life’, that is, lifestyle evangelism and ‘gospel as deed’ (Meyers [1999] 2011, 21).” (p. 395).

“This article has discussed the fusing of secular and spiritual ideas in faith-based development via the development evaluations of Tanzanian project staff at World Vision, an international faith-based organization that is remarkably little studied at grassroots level, given its outreach and magnitude. My analysis has addressed, firstly, how WV’s shared faith base functions as the source of social meanings and values in assessing agency, empowerment, and freedom – important dimensions of contemporary development – and, secondly, how WV operatives compare and value Christian and non-Christian development potential while investing secular concepts with religious meaning.” (p. 401).

**Boyd, Lydia:** The Gospel of Self-help: Born-again Musicians and the Moral Problem of Dependency in Uganda. *American Ethnologist* 45/2 (2018): 241–252.

“The Ugandan gospel music industry reveals how changing moral orientations to the problem of inequality are reshaping economic relationships and experiences of economic agency. These are not problems limited to the Ugandan gospel music industry or more generally to Uganda. The intersecting and contradictory layers of meaning underlying self-help are a matter of consequence because such contradictions lie at the heart of neoliberal economic forms, and more specifically the humanitarian relationships that link the Global North and Global South. In the Global North, conditions of growing inequality have given rise to ‘compassion’. The retreat of the state is theoretically rectified by the mobilization of citizens’ moral obligation. In the Global South, neoliberal economies are defined not only by the economic stresses that austerity measures have created but also by how this moral imperative to show compassion has restructured the relationships between those who give gifts of aid and those who receive them. Born-again Christianity has helped generate the affective sentiments that underlie these market conditions, especially by morally problematizing and transforming the conditions of dependency.

For Ugandans, one of the most confounding aspects of these shifts is the recasting of social mobility as a problem of the self rather than as something actualized through relationships with other people. In the churches where I worked, born-again experiences of personhood were shaped by an intense belief in personal, individuated experience of faith that directs spiritual introspection, a process driven by cycles of sin and redemption that generate a focused practice of ‘work on the self’ – endless rounds of self-help seminars and temperament surveys intended to cultivate the self-knowledge necessary for spiritual and material change. Congregants in large part embraced a language of success in which personal ambition could be divorced from the broader networks of obligation and reciprocation that used to provide the opportunity for (and also constraints on) individual ambition. But in practice, reliance on the self alone proved difficult and rarely led to meaningful financial gain. Born-again artists regularly complained about their fellow believers, who, divorced from reciprocal relationships that demanded their explicit participation with and investment in others, could rarely be compelled to give ‘freely’ to what were considered ‘charitable’ causes, like the support of born-again musicians.

Believers in self-help recast patronage as a moral demand but also a moral problem, one that produced a state of inequality that echoes the conditions of ‘symbolic violence’ that Pierre Bourdieu (1977) argued characterizes Western charity and gifts more generally. Gifts are violent, Bourdieu argued, in that they perpetuate an ‘unequal balance of power’, one derived by the ‘misrecognition’ of the gift as ‘gratuitous, unrequited generosity’ (1977, 192). Charity, in his view, is transformed into a kind of social capital that reasserts the status of the wealthy over the poor. What others have noted is that such misreading of the gift depends on the precondition that inequality itself be viewed as morally problematic. ... In Uganda the opposite has long been true. Inequality and dependency have until recently been viewed as morally productive conditions that determine the obligations people have to one another. ... This shift in the moral reading of dependency represents a sea change for the artists and other born-again Christians I knew. Moral critiques were a one-way street in many of these newer self-help patronage relationships, in which underpayment or non-payment of services could be couched in terms of the artist’s obligation to give freely to his community (in an effort to demonstrate his Christian goodwill and the moral standing necessary to be a worthy subject of future investments), while reciprocal demands to materially support artist often went unheeded. This seemed to be the most meaningful, and troubling, intervention that self-help posted as a discourse on economic action: it undermined the agency and moral standing long afforded dependent economic actors in Uganda. The potential implications of this shift are wide reaching, affecting how believers navigate both intimate and market-based economic obligations. They also affect how believers view and consider the available solutions to the broader problems of economic injustice and poverty”. (p. 250).



**Obeng, Mark Kwaku Mensah:** Journey to the East: A Study of Ghanaian Migrants in Guangzhou, China. *Canadian Journal of African Studies* 53/1 (2019): 67–87.

“This article singles out Ghanaians and pays close attention to their activities. It highlights three identifiable groups, their respective characteristics and migratory trajectories. The paper also discusses the motivation for migrating out of Ghana, the coping mechanisms and the prospects in China. The findings indicate that contrary to the dominant view suggesting that the ‘China Dream’ for Africans is dead or dying, there are many Africans in China with the prospects of more arriving. It is concluded that the continuous presence of these Ghanaians in China in the face of mounting challenges is a demonstration of African agency in the Africa-China relationship which hitherto had been hijacked by what Raine (2009) described as elite-to-elite exchanges (see also Amoah 2012). It is therefore not in doubt that Africans, and for that matter Ghanaians, are not only responding to the policies of China but are also shaping China at the people to people level (Amoah 2012, 107).” (p. 68).

The author describes briefly three groups of Ghanaian migrants in Guangzhou – transnational traders, entrepreneurs and students with particular focus on medical students. He concludes: “I argue that the future of Ghanaians seeking to pursue university education in China, particularly those who intend to read medicine and other allied health science disciplines is bright. This is because no significant progress has been made by Ghana to address the push factors that drive Ghanaian secondary school graduates to seek medical training outside the Country and neither are there more destinations that are competitive.

The prospects for the importers and the entrepreneurs in Guangzhou is, however, temporarily challenged. ... [but] Ghanaians will continue to migrate to whatever destination they deem appropriate to survive. The Chinese dream should thus be seen as challenged but not dead, especially now that Ghanaians have a working relationship with the Chinese (Ghanaians are now marrying Chinese women and having children with them, Ghanaians are speaking Mandarin to near perfection and Chinese women are seen putting on African fabrics and braiding their hair in African styles.” (p. 83).

**FitzPatrick Sifford, Elena:** Mexican Manuscripts and the First Images of Africans in the Americas. *Ethnohistory* 66/2 (2019): 223–248.

A dark-skinned man with tightly curled hair hangs from a noose tied to a wooden scaffold. Rendered in profile, he wears a red tunic and holds a cross in hand. His hanged body slumps downward, back and head sunken. This image, on folio 45 recto of the Codex Telleriano-Remensis, may well be the very first rendering of an African in the Americas. It was painted by an indigenous artist in the mid-sixteenth century, just a few decades after the conquest of Mexico. Africans in the Americas were indeed first visually recorded by indigenous artist-scribes, in mid-sixteenth-

century Central Mexican manuscripts such as Diego Duran’s History, the Codex Telleriano-Remensis, and the Codex Azcatitlan. These figures while often peripheral to the central narrative and never mentioned specifically by name, are nevertheless rendered as active agents in the shaping of a new colonial society. The article by FitzPatrick Sifford examines these images of Africans to reveal their ethnographic complexity and the development of concepts of alterity in the early contact period.

It is perhaps surprising that it was in Mexico, a country not typically known for its African population that Africans in the Americas were visually recorded several decades before elsewhere. This precedent can be credited to the ingenuity of Mexica (Aztec) *tlacuiloque* (artist-scribes) who had been trained in the creation of the *xiuhlapohualmoxtli*, or annals, a literary genre produced in Central Mexico long before the Spanish conquest. The earliest extant firsthand visual depictions of Africans in the Americas were therefore made by indigenous artists, not Europeans. The indigenous reaction to Africans provides a visual alternative to the dominant European gaze, revealing not only the Spanish, indigenous, and African triangulation of the colonial encounter but also the ethnographic skill and artistic adaptation of the indigenous artists.

The examples highlighted in this article show the ways in which *tlacuiloque* pictured and recorded “others,” both Spanish and African, and how those categories, while familiar in Europe, were only beginning to be defined on American soil. These images showcase the processes of social categorization from outside-showcasing Africans recorded not by Spaniards who are credited for setting the rules of the new colony, or by themselves, but rather by indigenous people. The act of being represented as the other would later be conceptualized by the African-American theoretician W. E. B. DuBois (1994), who wrote of “a peculiar sensation, this double consciousness, this sense of always looking at one’s self through the eyes of others.” But what if those “others” were not Europeans, but, instead, members of another marginalized group (in this case, indigenous Central Mexican artists who had recently been conquered and colonized)? These images from colonial codices offer the possibility of blackness that was not tainted with the pejorative notions that surrounded blackness on the European continent and would soon continue within Western culture in the Americas.

The archival records unearthed by scholars such as Gonzalo Aguirre Beltran or María Elisa Velazquez Gutierrez indicate the complex interactions and efforts exerted by Africans to gain their freedom and live as full citizens. This struggle continued into the modern era, when the African presence remained overlooked in the Mexican collective memory. In the 1920s, José Vasconcelos, the reformist minister of education, declared that the Mexican people were the “cosmic race,” made up of the best characteristics of the Spanish and Indian fore bears. Vasconcelos insisted that the African influence in Mexico was negligible and that if there was any impact at all, it would have had to be negative. Within the process of Mexican nation building, the stigma against blackness persisted, as it does in Mexico to the present day. The subject of the first

Africans in Mexico therefore is particularly salient in the wake of the recent 2015 census, which for the first time acknowledged the category of Afro-Mexicans, despite the evident reckoning with alterity by the indigenous *tlacuiloque* more than four and a half centuries earlier.

**Mendoza, Marcela:** The Bolivian Toba (Guaicuruan) Expansion in Northern Gran Chaco, 1550–1850. *Ethnohistory* 66/2 (2019): 275–300.

The Bolivian Tobas in northern Gran Chaco were mobile hunter-gatherers organized in bands. They called themselves *qomle?k*, and spoke a distinctive variation of Guaicuruan language. For three hundred years, coalitions of Toba braves successfully rejected Jesuit missionaries, alternatively fought and aligned with neighboring groups, and resisted the advance of colonial settlers. However, little is known about the remote past of these resilient peoples, who became mounted foragers in the early 1600s. A careful review of historical, ethnographic, and linguistic records on Tobas around the Upper Pilcomayo River produced a considerable amount of information, pointing to the long-term continuity of their presence in the region. The materials were less informative on cultural and social changes in their society through time. This article, which would certainly be of interests to those confreres who engaged in indigenist work across South America, presents new insights on Toba bands trekking territories on the Manso Plains.

Before Europeans began to colonize the Gran Chaco basin, at the core of South America, hunter-gatherer people speaking related Guaicuruan languages expanded across the northern part of the basin. The circumstances and timing of their expansion, however, are still not well understood. The Northern Chaco basin, or “Chaco Boreal,” spreads from the Andean Cordillera Oriental to the Paraguay River and the Gran Pantanal. Its northerly border reaches up to the Izozog Swamps. Its southern boundary is Pilcomayo River. Native Americans have occupied the region since at least five thousand years ago. Some practiced manioc horticulture, such as the peoples later identified as speakers of Arawak languages; others were hunter-gatherers who hardly engaged in horticulture and spoke many different languages. Early on, Spanish conquistadors entering from Peru encountered Chiriguano (Guarani) and Chané horticulturalists in the valleys of the Southern Cordillera. Beyond the Andean slopes, they came upon foragers on the Chaco plains – a savanna where the environmental transition from the Cordillera to the arid lowlands is clearly noticeable. The Spaniards called the foragers “Toba,” accepting the name given by Chiriguano and Chané neighbors. The Toba, however, used the term *qomle?k* to refer to members of their own group.

These hunter-gatherers adapted well to the seasonal rhythm of abundance and scarcity in dry savanna environments, experiencing characteristic demographic processes of fission and fusion. As they established their ranges, the Toba most probably displaced other indigenous groups. The bands trekked over overlapping territories, moving

their campsites according to the availability of resources, as well as the proximity of allies and enemies. In the late 1500s, Toba bands may have been able to assemble up to two thousand warriors. Soon thereafter, they obtained horses and became skilled riders. Coalitions of mounted warriors from different bands conducted raids against neighboring indigenous peoples, and also against missions and emerging colonial settlements. The Toba on the Manso Plains appear to have been clustered in three regional groups. Nonetheless, all the groups interacted with one another, exchanged marriage partners, visited, and made offensive-defensive alliances. It is possible that, at some point, some bands had their territories farther away from the Pilcomayo. These bands would have fought with Zamuco and other foragers.

In the mid-1800s, Toba bands were trekking across the northern Chaco plains not far from the villages of Ava Guarani and Arawak horticulturalists, and close to the camps of Mataco-Nocten, Mataco-Guisnai, Chorote, Nivaclé, Tapiete, and Pilaga hunter-gatherers. The ranges of some bands overlapped with Bolivian cattle posts. They had frequent social and cultural exchanges with all of those peoples. Tobas continued to resist intrusion in their territory for more than one hundred years after cattle ranchers began to occupy the area. Since the mid-1900s, the Toba have been rarely included among the indigenous peoples of Bolivia. Today, they are found mostly in Argentina around the towns of Monte Carmelo, Tartagal, and Embarcación.

**Shakow, Miriam:** The Rise and Fall of the “Civil Society” in Bolivia. *American Anthropologist* 121/3 (2019): 568–594.

Anthropologists have criticized “civil society” as a Eurocentric, bourgeois, and individualist concept that brands the Global South and Eastern Europe as inherently inferior. In this article, I introduce an understudied meaning of civil society as collective action inspired by indigenous cultural institutions, which has been operative in Bolivia during the 1990s and early 2000s, and – as Shakow suggests – more widely in the Global South. This variant of civil society, however, served as a framework for development professionals to blame failures of development upon local people. Nonetheless, civil society’s meaning is historically contingent. The concept diminished in Bolivia following Evo Morales’s government’s return to central state patronage after a decade of austerity and liberal state decentralization. Massive new funding for development in central Bolivia allayed development workers’ concerns that locals weren’t doing their part to achieve development. If the reemergence of the civil society concept in Bolivia marked the rise of citizen participation as a substitute for state-funded development, the decline of “civil society” marked the return to state-led development.

Specifically, the author makes two arguments in this article. First, she demonstrates that definitions of civil society are geographically specific, contributing to anthropological critiques of the concept beyond contexts in which civil society means a Eurocentric individualism. Many

development professionals and policymakers defined Bolivian civil society in the 1990s, by contrast, as indigenous community-based self-development. Defining civil society as the uncorrupted indigenous practices of community self-help was convenient for policymakers hoping that decentralization would succeed despite its modest funding. The uses to which they put the long-standing, depoliticized elite Bolivian definition of “indigeneity” – to transfer responsibility for development away from the state and toward citizens and to downplay the militant history of collective action in Bolivia, such as national agrarian unionism – makes clear that the concept of civil society in Bolivia, though not individualist, was certainly animated by liberal ideals of free marketization and shrinking state role in development. For development practitioners this definition of civil society served to shift blame away from their own record as development professionals and toward local residents’ culture loss. The consequences of this responsabilization of community were widespread frustration and, at times, demoralizing self-blame.

Second, Shakow argues that discussions of civil society in Bolivia were historically contingent, suggesting that this is true elsewhere in the world as well. It is no accident that the language of civil society bloomed in Bolivia with the launching of liberal state decentralization and withered with return to massive state patronage funding of infrastructure. When the pressures on localities to achieve development with paltry public funding eased in one locality after the Morales government rewarded its support base in the region with sports stadiums, hospitals, and schools, the idea of civil society fell out of favor. The tension between the promise of development, defined as infrastructure projects, and the lack of funding became less acute. The near-disappearance of civil society discourse marks the decline of this structural conflict between goals and resources. The concept of civil society was ephemeral, serving a historically specific, contingent purpose during the heyday of “neoliberal multiculturalism” in the 1990s and early 2000s. If the meaning of civil society shifts over time and space, this article’s analysis also demonstrates the temporal mutability of indigeneity as a concept. Ironically, after Bolivia’s self-identified indigenous president was elected, the pressure on localities to embody indigenous community diminished. One might expect that this shift occurred because Morales promoted a more nuanced definition of indigeneity than had mestizo intellectuals.

**Morini, Ryan:** “What Are We Doing to These Shoshone People?” The Ontological Politics of a Shoshone Grinding Stone. *American Anthropologist* 121/3 (2019): 628–640.

Morini’s article shares the story of an octogenarian Shoshone (Newe) elder (Barbara) who removed a grinding stone from an archaeological dig in protest and was threatened with federal fines and jail time. She shared a video recording of the incident and her correspondence with federal agencies in the interest of making her story known more widely. In this article, the author unpacks the politics of heritage management in this settler colonial context, using extended quotations so that the Newe involved serve

as the primary theorists and analysts of the situation and its significance to Newe heritage. Through this approach, we get a glimpse of how some Newe elders have experienced anthropology and heritage management in practice, exposing power relations entangling anthropology through its utility in dealing with issues of heritage.

Massive mining projects are a central economic force in Newe country, where 85 percent of Nevada is administered as federal land, though many Newe have long believed that land title was never constitutionally transferred to the United States to begin with and that the 1863 Treaty of Ruby Valley establishes it as Newe land even today. Barbara’s cousin in the video was among the leaders of those efforts; two other natives took the case to the US Supreme Court, and when that failed, to the Organization of American States and the United Nations – winning both decisions. Nonetheless, very little of Nevada is federally recognized as Shoshone land, while roughly two-thirds is administered by the BLM, including the site the handstone came from.

Because of the high proportion of federal lands in Nevada, the vast majority of anthropological work there is CRM in compliance with federal consultation and heritage management laws and policies. Some authors suggest that consultation under the environmental, historic preservation, and related laws is literally about reasoning together—thinking through a problem or set of problems and seeking a solution.

In other words, whenever there is a major development project on federal lands – which in arid, remote, mineral-rich Nevada is a pretty common occurrence – then consultation should entail a robust, ongoing discussion between decision makers from the relevant federal agencies, corporations or other project proponents, local community members, and Newe or other Native peoples whose ancestors had a traditional connection to the area in question.

That discussion and the actions undertaken as part of it are shaped by laws and policies such as the National Environmental Policy Act (NEPA 1969, as amended), National Historic Preservation Act (NHPA 1966, as amended), Archaeological Resources Protection Act (ARPA 1979, as amended), and Native American Graves Protection and Repatriation Act (NAGPRA 1990, as amended). When federal agencies determine that a project will potentially have significant impact on the environment, then the application of these policies results in an environmental impact statement (EIS) that tends to be the size of several phonebooks, detailing a literature review, reporting all mitigation measures, and assessing the impacts the project may have within each delimited scientific domain.

The Shoshone are not dismissing archaeology, preservation, or archiving. One day, researchers may indeed examine all of those artifacts at the Nevada State Museum. I sincerely hope they do, and that Newe researchers will be foremost among them. But disciplinary best practices do not automatically ensure real-world best solutions. The point here is that archaeology as a federal heritage management practice can serve, even if unwittingly or unintentionally, to sever the human connections that constitute heritage to begin with.