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

Review of Books

(by Vinsenius Adi Gunawan and Othmar Gächter)

Demmrich, Sarah, and Ulrich Riegel (eds.): *Western and Eastern Perspectives on Religion and Religiosity*. Münster: Waxmann Verlag, 2021. 175 pp. ISBN 978-3-8309-4306-8. (pbk)

The concept of religiosity is a highly individual aspect of religion. The understanding of it was shaped in Protestant circles in the Western context and it has inspired a huge body of research and further developments in theology, as well as in religious education. However, both charismatic movements within Christianity and orthopractic religious traditions such as Islam raise the question of whether an individualized account of religiosity is able to grasp the spectrum of lived religion comprehensively. Furthermore, with increasing globalization, even Asian worldviews like Hinduism or Buddhism are part of daily experience and have expanded the notion of what can be perceived of as religion.

These changes were discussed at the international conference “Religiosity in East and West. Conceptual and Methodological Challenges” at the University of Münster, Germany, in 2019. With this volume of conference proceedings special attention is paid to the most significant conference contributions relevant to religious education and practical theology.

Hedges, Paul: *Understanding Religion. Theories and Methods for Studying Religiously Diverse Societies*. Oakland: University of California Press, 2021. 561 pp. ISBN 978-0-520-29891-0. (pbk)

This innovative course-book introduces students to interdisciplinary theoretical tools for understanding contemporary religiously diverse societies – both Western and non-Western. Using a case-study model, the text considers:

- A wide and diverse array of contemporary issues, questions, and critical approaches to the study of religion.
- A variety of theoretical approaches, including decolonial, feminist, hermeneutical, poststructuralist, and phenomenological analyses.
- Current debates on the insider-outsider problem, material religion, and lived religion, and whether the term “religion” is meaningful.
- The political and social questions that arise for those living alongside adherents of other religions.

“Understanding Religion” is designed to provide a strong foundation for instructors to explore the ideas presented in each chapter in multiple ways, engage students in meaningful activities, and integrate additional material into their lectures. Students will gain the tools to apply specific methods from a variety of disciplines

to analyze the social, political, spiritual, and cultural aspects of religions.

Lazar, Stanislaus T. SVD, and Christian Tauchner SVD (eds.): *Becoming Intercultural. Perspectives on Mission.* Delhi: ISPCK, 2021. ISBN 978-81-949231-9-0. (pbk)

The increasing cultural closeness plays an important role in mission and in many other areas of everyday life. The Divine Word Missionaries have long dealt with questions of culture and the relationship between relatives of different origins. The way people live and work enriches our vision of the mission, the perspectives of mission are enriched.

“Becoming Intercultural” explores these aspects in three parts: The first part is dedicated to the sources of intercultural life and mission, where the themes of the love of God, the rootedness in the Word, and the commitment to mission are dealt with. The second part deals with the *ad intra* aspects of intercultural living. The relationships between personality and culture are investigated. Spirituality, community, leadership, finance, and formation are some of the themes that are studied, which would help towards intercultural living. The third part deals with more practical aspects of intercultural mission. The areas of ecology, social media, and family are explored as well as demand on formation and proper preparation for intercultural mission are elucidated. Becoming intercultural is a challenge as well as an opportunity, which enriches the mission of the Church.

Roloff, Carola, Wolfram Weisse, and Michael Zimmermann (eds.): *Buddhism in Dialogue with Contemporary Societies.* Münster: Waxmann Verlag, 2021. 312 pp. ISBN 978-3-8309-4073-9. (pbk)

The growing pluralization of religion and culture in Europe means that we encounter an increasing number of Buddhist immigrants as well as “Western” converts. Against this background, in June 2018, the Academy of World Religions and the Numata Center for Buddhist Studies at the University of Hamburg (Germany), invited scholars of the three mainstream traditions of Buddhism, i.e., Theravāda, East Asian Buddhism (including Zen), and Tibetan Buddhism to discuss questions such as: Does Buddhism matter today? What can it contribute? Must Buddhism adapt to the modern world? How can Buddhism adapt to a non-Asia context? When Buddhism travels, what *must* be preserved if Buddhism is to remain Buddhism?

The contributions in this volume show not only that Buddhism matters in the West but also that it already has its strong impact on our societies. Therefore, universities in Europe should include Buddhist theories and techniques in their curricula.

Kruse, Thorsten, Hubert Faustmann, and Sabine Rogge (eds.): *When the Cemetery Becomes Political. Dealing with the Religious Heritage in Multi-Ethnic Regions.* Münster: Waxmann Verlag, 2020. 226 p. ISBN 978-3-8309-4265-8. (pbk)

The title of this book “When the Cemetery Becomes Political” implies the question: How can the cemetery – a place for the dead – become a space that develops a political dynamic? Scholars from Bosnia-Herzegovina, Cyprus, Germany, Greece, Lebanon, Switzerland, the Netherlands, and the United Kingdom explored such dynamics further in three conferences – one held in Münster/Germany (2017) and the other two in Nicosia/Cyprus (2018/2019). Ten of the papers presented at these conferences are compiled in this volume. They investigate how religious heritage is dealt with in multi-ethnic/religious countries like Bosnia-Herzegovina, Cyprus, and Lebanon; and one of the papers focuses on the fate of Thessaloniki’s huge Jewish cemetery destroyed during the German occupation of Greece in World War II.

Further questions addressed in this book are: Why does one group destroy or desecrate the cemeteries and places of worship of the other group(s) during interreligious or interethnic conflicts? What are the reasons behind such extreme actions, and what is the purpose of such acts of destruction? The book gives insights into the complex and complicated interaction between religion and politics, and by expanding the scholarly work on religious heritage sites, it contributes to the discussion of a hot topic of our times.

Brox, Trine, and Elisabeth Williams-Oerberg (eds.): *Buddhism and Business. Merit, Material Wealth, and Morality in the Global Market Economy.* Honolulu: University of Hawai‘i Press, 2020. 190 pp. ISBN 978-0-8248-8273-0. (hbk)

Although Buddhism is known for emphasizing the importance of detachment from materiality and money, in the last few decades Buddhists have become increasingly ensconced in the global market economy. The contributors to this volume address how Buddhists have become active participants in market dynamics in a global age, and how Buddhists and non-Buddhists alike engage Buddhism economically. Whether adopting market logics to promote the Buddha’s teachings, serving as a source of semantics, and technologies to maximize company profits, or reacting against the marketing and branding of the religion, Buddhists in the twenty-first century are marked by a heightened engagement with capitalism.

Eight case studies present new research on contemporary Buddhist economic dynamics with an emphasis on not only the economic dimensions of religion, but also the religious dimensions of economic relations. In a wide range of geographic settings from Asia to Europe and beyond, the studies examine institutional as well as individual actions and responses to Buddhist economic relations. The research in this

volume illustrates Buddhism's positioning in various ways – as a religion, spirituality, and non-religion; an identification, tradition, and culture; a source of values and morals; a world-view and way of life; a philosophy and science; even an economy, brand, and commodity. The work explores Buddhism's flexible and shifting qualities within the context of capitalism, and consumer society's reshaping of its portrayal and promotion in contemporary societies worldwide.

Rötting, Martin (ed.): *Houses of Religions. Visions, Formats, and Experiences*. Münster: Lit Verlag, 2021. 218 pp. ISBN 978-3-643-91203-9. (pbk)

“Houses of Religions” are a new phenomenon in urban settings and promise to create a space with religious meaning for everyone in the city; or at least, to be much more than an ecumenical chapel, a church, a synagogue, a temple or a mosque. Very often, such Houses intend to foster religious communities, especially smaller ones that do not have sufficient space of their own and lack the interchange of dialogue.

Projects of Houses and Centers around the globe have contributed to this volume: Bern, Hannover, Berlin, Vienna, Stockholm, Munich, London, New York, Jerusalem, Taipei, and Abu Dhabi. Theoretical attempts to understand “Houses of Religions” and their creation of meaning within multicultural societies set the final accord.

Busse Berger, Anna Maria: *The Search for Medieval Music in Africa and Germany, 1891-1961*. Scholars, Singers, Missionaries. Chicago and London: University of Chicago Press, 2020. 363 pp. ISBN 978-0-226-74034-8. (hbk)

This innovative book reassesses the history of musicology, unearthing the field's twentieth-century German and global roots. In the process, Anna Maria Busse Berger exposes previously unseen historical relationships such as those between the modern rediscovery of medieval music, the rise of communal singing, and the ways in which African music intersected with missionary work in the German colonial period. Ultimately, Busse Berger offers a monumental new account of the early twentieth-century music culture in Germany and East Africa.

The book unfolds in three parts. Busse Berger starts with the origins of comparative musicology circa 1900, when early proponents used ideas from comparative linguistics to test whether parallels could be drawn between non-western and medieval European music. She then turns to youth movements of the era – the Wandervogel, Jugendmusikbewegung and Singbewegung – whose focus on joint music making influenced many musicologists. Finally, she considers case studies of Protestant and Catholic mission societies in what is now Tanzania, where missionaries – many of them musicologists and former youth-group members – extended the discipline via ethnographic research and a

focus on local music and communities. In highlighting these long-overlooked transnational connections and the role of global music in early musicology, Busse Berger shapes a fresh conception of music scholarship during a pivotal part of the twentieth century.

Stephen Blum: “The Search for Medieval Music in Africa and Germany”, 1891-1961 explores connections between musical scholarship and music making in Germany. The book is engagingly written and will stimulate readers to further reflection on motivations and uses of musical scholarship. Busse Berger offers an original and valuable approach to research on the intellectual and social history of musicology as well as an important contribution to the history of German missions in East Africa.

Aixelà-Cabré, Yolanda (ed.): *Africa in Europe and Europe in Africa. Reassessing the Cultural Legacy*. New York: Peter Lang, 2021. 170 pp. ISBN 978-1-4331-8331-7. (hbk)

This book studies the Afro-European and Euro-African past and present from an interdisciplinary and comparative perspective. It addresses Africa as a whole, eschewing historical divisions between North and Sub-Saharan Africa. Its content exemplifies the extent to which the histories of Europe and Africa are intertwined, and the way European sources are usually privileged in the writing of historical accounts of cross-cultural encounters. Using post/decolonial studies, the authors' point of view is based on anthropology, history, ethnomusicology, and film and literary studies. The authors argue that mutual experiences and imaginations have affected how cultural heritage and legacy are conceived and thought of, as well as memories and socio-political experiences. The aim is to establish and encourage a broader knowledge of Africa–Europe and Europe–Africa encounters, incorporating case studies of Euro-African and Afro-European legacies. The final goal is to favour a more relational point of view by comparing Euro-African and Afro-European realities.

Rivinius, Karl Josef SVD: „Wir sind Weiße und wollen Weiße bleiben“. Rassismus in Deutsch-Südwestafrika. Sankt Ottilien: EOS Editions, 2021. 496 pp. ISBN 978-3-8306-8070-3. (pbk)

Im April 1883 erwarb der Bremer Kaufmann Franz Adolf Lüderitz in Südwestafrika ein Gebiet von rund 1400 Quadratmeilen von einem einheimischen Häuptling. Ein Jahr später erklärte Bismarck die Schutzhoheit des Deutschen Reiches über die von Lüderitz erworbenen Gebiete, die beständig erweitert und zu „Deutsch-Südwest-Afrika“ deklariert wurden. Zunehmende Konflikte zwischen deutschen Siedlern und der einheimischen Bevölkerung führten zu einem Aufstand im Jahr 1904, dessen brutale Niederschlagung die Stämme der Herero und Nama zum großen Teil auslöschte. Die hier vorgelegte Dokumentation verfolgt die Geschichte des Rassismus in Deutsch-Südwestafrika, der besonders

am Beispiel der „Mischehengesetze“ nachgezeichnet wird.

Augé, Marc: *Théorie des pouvoirs et idéologie. Étude des cas en Côte d'Ivoire.* Lyon: Ens Éditions, 2020. 494 pp. ISBN 979-10-362-0213-1. (pbk)

Issue d'une thèse d'État et publiée il y a près d'un demi-siècle, cette œuvre majeure de Marc Augé a fortement marqué l'anthropologie française.

Mettant en regard les systèmes symboliques (institutions sociales, représentations du monde et de la personne, croyances et rites) de trois ethnies du Sud de la Côte d'Ivoire, Marc Augé y propose le concept « d'idéo-logique »: sorte de grammaire irréductible à toute causalité matérielle, au travers de laquelle se forment, pour chacune d'entre elles, le possible et le pensable.

Et, de manière encore plus novatrice, il montre comment les croyances en la sorcellerie se déploient au sein de cette « idéo-logique » en véritable théorie du pouvoir, c'est-à-dire en « possibilité effective d'action sur les hommes et sur les choses ».

Il illustre notamment cette théorie du pouvoir par l'étude d'une communauté thérapeutique située à Bregbo, au bord de la lagune ébrié, et dirigée par le prophète Albert Atcho. Se réclamant du harrisme, ce dernier avait dès 1962 attiré la curiosité de Jean Rouch qui lui consacra le film *Monsieur Albert, prophète*.

Najoum, Alhassane A.: *Les ruptures conjugales en Afrique subsaharienne musulmane. Analyse socio-anthropologique du tashi, de la répudiation et du divorce à Niamey, Niger.* Paris: L'Harmattan, 2020. 321 pp. ISBN 978-2-343-20450-5. (pbk)

Ce livre traite de conflits et de ruptures conjugales en milieu urbain, et pas seulement de divorce. Il analyse les processus, les stratégies de négociations ainsi que les systèmes de règlements de ces conflits et ruptures.

Pour une meilleure compréhension de ces phénomènes, outre les actions des couples en conflit, il met l'accent sur l'implication de trois institutions majeures dans les négociations de ces conflits et ruptures à Niamey: la famille, des institutions islamiques et les institutions judiciaires.

Ainsi, il fournit une interprétation rigoureuse et détaillée des stratégies des couples en conflit, et celles des institutions qui agissent pour les concilier. Dans le cadre de ces négociations, il montre comment les stratégies individuelles ou collectives, féminines et/ou masculines, associées au pouvoir et aux relations de pouvoir, influencent les attitudes et les actions des unes et des autres dans l'arène matrimoniale.

Haller, Dieter: *Tangier/Gibraltar – A Tale of One City. An Ethnography.* Bielefeld: transcript Verlag, 2021. 275 pp. ISBN 978-3-8394-5649-1. (pbk)

Contemporary life is caught in prisons of identity. Public, academic, and political discourses do not seem to be possible without circling around the topos of identity, thereby creating an illusion of uniqueness, separation, difference, and conflict. By studying the relationship between the Moroccan city of Tangiers and the British overseas territory of Gibraltar, Dieter Haller shows how cross-boundary experiences, practices, and identifications create a sense of neighbourhood beyond official discourses. Across the Straits of Gibraltar, local and regional relationships in different fields such as kinship, economy, and culture provide resources for post-Brexit common action and a future beyond the prison of identity.

Skrzypek, Emilia E.: *Revealing the Invisible Mine. Social Complexities of an Undeveloped Mining Project.* New York: Berghahn Books, 2021. 252 pp. ISBN 978-1-78920-856-6. (hbk)

Exploring the social complexities of the Frieda River Project in Papua New Guinea, this book tells the story of local stakeholder strategies on the eve of industrial development, largely from the perspective of the Paiyamo – one of the project's so-called 'impact communities'. Engaging ideas of knowledge, belief, and personhood, it explains how fifty years of encounters with exploration companies shaped the Paiyamo's aspirations, made them revisit and re-examine their past, and develop new strategies to move towards a better, more prosperous future.

Nick Bainton: This is an outstanding ethnography. It fills a major gap in the literature and our understanding of the deep social and cultural changes that occur as local communities anticipate large-scale resource extraction on their lands. A must read of anyone who wants to make sense of transformations that arise after mining actually begins.

Gibbs, Philip SVD: *Sorcery Accusation – Related Violence in Papua New Guinea. Christina – A Case Study.* Aachen: Internationales Katholisches Missionswerk missio e.V., 2020. 64 pp. ISSN 1618–6222. (pbk)

Philip Gibbs presents and discusses research findings on the experience of Christina, a woman from Papua New Guinea, who is suffering from "Sanguma", i.e. from the belief in magical damage spells caused by witches or evil spirits. First, he introduces the reader to the context and the narrative tradition in PNG: the geographical, socio-cultural, political situation, and relevant concepts such as kinship and gender-related society. This is followed by Christina's personal report full of rumors, conflicts, accusations, tortures and fights, her worries about her future and assessments of other persons. The role and influence of different persons and groups are critically described: a *glasman* (person who deceives people by pretending to be able to recognize witches), relatives, priests, nuns, mission staff, and police.

Before the independence of PNG, witchcraft was different as the accused were not tortured (28). Today sorcery accusation related violence is, after all, about “fundamental clashes of what is believed to be the forces of good and evil” (38). Sister Maria Koke, a nurse from the Mission Clinic in Kundiwa who has been working in PNG for more than 40 years, has bravely fought against the horrific phenomenon of witchcraft. Christian Churches have generally opposed violence with sorcery accusations and are actively engaging themselves for a secure future of women persecuted as witches.

Gibbs’ booklet gives a critical analysis of the relevant factors of the multi-year collaborative research project on sorcery accusation and related violence. He states that “the local justice system is dysfunctional, ... it remains for the Church to promote life-giving alternatives” (49f.). He adds seven recommendations and demands that “Churches, including the Catholic Church, need to draw inspiration not only from the scripture and theological tradition, but also from human rights ideals. ... More needs to be done for the local church and lay people to assume responsibility for local initiatives without depending on the Parish Priest or the Bishop” (50).

Mimica, Jadran: *Of Humans, Pigs, and Souls: An Essay on the Yagwoia “Womba” Complex.* Chicago: Hau Books, 2020. 177 pp. ISBN 978-1-912808-31-1. (pbk)

For the Yagwoia-Angan people of Papua New Guinea, *womba* is a malignant power with the potential to afflict any soul with cravings for pig meat and human flesh. Drawing on long-term research among the Yagwoia, and in an analysis informed by phenomenology and psychoanalysis, Jadran Mimica explores the *womba* complex in its local cultural-existential determinations and regional permutations. He attends to the lived experience of this complex in relation to the wider context of mortuary practices, feasting, historical cannibalism, and sorcery. His account of *womba* illuminates the moral meanings of Yagwoia selfhood and associated senses of subjectivity and agency. Mimica concludes by reflecting on the recent escalation of concerns with witchcraft and sorcery in Papua New Guinea, specifically in relation to a new wave of Christian evangelism occurring in partnership with the state.

Gillian Gillison: This book is an embarrassment of riches both ethnographic and theoretical. (...) The presentation and analysis of Yagwoia men’s dreams demonstrates why psychoanalysis, skilfully deployed, remains indispensable in ethnography, especially the notion that the outsider, self-aware, steeped in knowledge of and sympathy for the other, is often well-equipped to represent the other’s subjectivity. Mimica’s fine-grained portraits of individual Yagwoia and their milieux, created over many years, add to the authority of his insights into the Yagwoia lifeworld.

John, Vinod: *Believing without Belonging? Religious Beliefs and Social Belonging of Hindu Devotees of Christ.* Eugene: Pickwick Publications, 2020. 246 pp. ISBN 978-1-5326-9722-7. (pbk)

This study examines an indigenous phenomenon of the Hindu devotees of Jesus Christ and their response to the gospel through an empirical case study conducted mainly at and around Matri Dham Ashram near the holy city Varanasi, Uttar Pradesh in India. Thousands of Hindus gather weekly at the Christian ashram. Vinod John analyzes their religious beliefs and social belonging and addresses the ensuing questions from a historical, theological, and missiological perspective.

The data, collected during field studies during summer in 2009/2010, are mainly based upon participant-observation and interviews with about 250 mainly upper-caste Hindu. They reveal that the respondents profess faith in Jesus Christ; however, most remain unbaptized and insist on their Hindu identity. Hence, a heuristic model for a contextualized baptism as *Gurudiksha* is proposed. Irrefutably, it needs adaptations and further explorations to make it practically relevant to distinct situations of devotees. However, the emergent church among Hindu devotees should be considered, from the perspective of world Christianity, as a disparate form of belonging while remaining within one’s community of birth. The insistence on a visible church and a distinct community of Christ’s followers is contested because the devotees should construct their contextual ecclesiology since it is an indigenous discovery of the Christian faith. Thus, the “Christian” label for the adherents is dispensable while retaining their socio-ethnic Hindu identity. Christian mission should discontinue extraction and assimilation; instead, missional praxis should be within the given sociocultural structures, recognizing their idiosyncrasies as legitimate in God’s eyes and in need of transformation, like any human culture.

This atypical belonging to Christ and the church challenges the notion that insists on identifying oneself as a “Christian” and joining the existing Christian community as the normative ways of being a follower of Christ.

Fink, Jella: *Voices of Weavers. Textile Cultures, Craftsmanship, and Identity in Contemporary Myanmar.* Münster: Waxmann Verlag, 2020. 162 pp. ISBN 978-3-8309-4273-3. (pbk)

The lives of weavers and their textile creations form the central Subject in this monograph. It explores an understudied field of material culture studies in contemporary Myanmar. Textile cultures, craftsmanship and (national) identity are the core topoi of this work. Embedded in a century of shifting political and economic systems, the documented weaving cultures enhance our understanding of transformation processes on the local level. This book brings together current impulses of material culture studies and observations based on extensive ethnographic fieldwork data.

Caple, Jane E.: *Morality and Monastic Revival in Post-Mao Tibet*. Honolulu: University of Hawai'i Press, 2020. 291 pp. ISBN 978-0-8248-6985-4. (pbk)

The speed and extent of the Tibetan Buddhist monastic revival make it one of the most extraordinary stories of religious resurgence in post-Mao China. At the end of the 1970s, there were no working monasteries; within a decade, thousands had been reconstructed and repopulated. Most studies have focused on the political challenges facing Tibetan monasteries, emphasizing their relationship to the Chinese state. Yet, in their efforts to revive and develop their institutions, monks have also had to negotiate a rapidly changing society, playing a delicate balancing act fraught with moral dilemma as well as political danger. Drawing on the recent "moral turn" in anthropology, this volume, the first full-length ethnographic study of the subject, explores the social and moral dimensions of monastic revival and reform across a range of Geluk monasteries in northeast Tibet (Amdo/Qinghai Province) from the 1980s on.

Author Jane Caple's analysis shows that ideas and debates about how best to maintain the mundane bases of monastic Buddhism – economy and population – are intermeshed with those concerning the proper role and conduct of monks and the ethics of monastic-lay relations. Facing a shrinking monastic population, monks are grappling with the impacts of secular education, demographic transition, rising living standards, urbanization, and marketization, all of which have driven debates within Buddhism elsewhere and fueled perceptions of monastic decline. Some Tibetans – including monks – are even questioning the "good" of the mass form of monasticism that has been a distinctive feature of Tibetan society for hundreds of years. Given monastic Buddhism's integral position in Tibetan community life and association with Tibetan identity, Caple argues that its precarity in relation to Tibetan society raises questions about its future that go well beyond the issue of religious freedom.

Dannenberg, Janina: *Sozial-ökologische Krise und kollektives Landeigentum. Eine (re)produktionstheoretische Analyse in Bukidnon, Philippinen*. Bielefeld: transcript Verlag, 2021. 454 Seiten. ISBN 978-3-8394-5548-7. (pbk)

Gerodete Wälder, Landspekulationen, Care-Krise: Kann gemeinschaftliches Eigentum helfen, die sozial-ökologische Krise zu überwinden? In den Philippinen sind vorkoloniale kollektive Landrechte Indigener rechtlich anerkannt. Wie manifestiert sich unter diesen Bedingungen die sozial-ökologische Krise? Mit feministischer Forschungsperspektive nähert sich Janina Dannenberg dieser Frage in einer Fallstudie zu Materialität und Alltagspraxis der Matigsalug Manobo in Bukidnon an. Der (Re)Produktivitätsansatz, der analytisch feministische Ökonomiekritik und Ökologische Ökonomik miteinander verbindet, wird dezidiert empirisch getestet, kritisch diskutiert und im Sinne von Bruno Latours „Nichtmoderne“ erweitert.

Saptaningtyas, Haryani: "This is our belief around here". *Purification in Islamic Thought and Pollution of Citarum River in West Java*. Zürich: Lit Verlag, 2020. 284 pp. ISBN 978-3-643-91326-5. (pbk)

This study analyzes ritual and domestic water use in a rural and an urban community in West Java, Indonesia. This is an area where water quantity and quality are a problem. The focus is on people who live at the edge of Citarum River, one of the most polluted rivers in the world. Most people there are Muslim. What is the relation between people's perceptions of pollution (of Upper Citarum River) and purification (in Islamic teaching) and their practices of water use? It studies the perceptions of pollution and purification of Sundanese Muslims in West Java and the effects of those perceptions on practices of domestic and ritual water use. Making a discourse analysis of local narratives the study argues that most people do not see pollution as problematic. For them it has become normal. They make a distinction between clean water (in medical sense) and pure water (in ritual sense).

Bagir, Zainal A., Michael S. Northcott, and Frans Wijzen (eds.): *Varieties of Religion and Ecology. Dispatches from Indonesia*. Zürich: Lit Verlag, 2021. 224 pp. ISBN 978-3-643-91394-4. (pbk)

This collection presents critical environmental problems with respect to their intersection with culture and religion in Indonesia, such as water resource management, conservation, and political ecology. Scholars from the region ground investigation in ethnographic field studies that represent diverse communities, including Indigenous perspectives from across the archipelago. The discussion is forward-looking and sophisticated, offering a meaningful and critical engagement with the field of religion and ecology.

Bloembergen, Marieke, and Martijn Eickhoff: *The Politics of Heritage in Indonesia. A Cultural History*. Cambridge: Cambridge University Press, 2020. 323 pp. ISBN 978-1-108-49902-6. (hbk)

This study offers a new approach to the history of sites, archaeology, and heritage formation in Asia, at both local and transregional levels. Starting at Hindu-Buddhist, Chinese, Islamic, colonial, and prehistoric heritage sites in Indonesia, the focus is on people's encounters and the knowledge exchange taking place across colonial and postcolonial regimes. Objects are followed as they move from their site of origin to other locations, such as the Buddhist statues from Borobudur temple that were gifted to King Chulalongkorn of Siam. The ways in which the meaning of these objects transformed as they moved away to other sites reveal their role in parallel processes of heritage formation outside Indonesia. Calling attention to the power of the material remains of the past, Marieke Bloembergen and Martijn Eickhoff explore questions of knowledge production,

the relationship between heritage and violence, and the role of sites and objects in the creation of national histories. *Wolfgang Marschall: An excellent cultural history.*

Ramos-Zayas, Ana Y.: Parenting Empires. Class, Whiteness, and the Moral Economy of Privilege in Latin America. Durham and London: Duke University Press, 2020. 295 pp. ISBN 978-1-4780-0821-7. (pbk)

In “Parenting Empires”, Ana Y. Ramos-Zayas focuses on the parenting practices of Latin American urban elites to analyze how everyday experiences of whiteness, privilege, and inequality reinforce national and hemispheric idioms of anti-corruption and austerity. Ramos-Zayas shows that for upper-class residents in the affluent neighborhoods of Ipanema (Rio de Janeiro) and El Condado (San Juan), parenting is particularly effective in providing moral grounding for neoliberal projects that disadvantage the overwhelmingly poor and racialized people who care for and teach their children. Wealthy parents in Ipanema and El Condado cultivate a liberal cosmopolitanism by living in multi-cultural city neighborhoods rather than gated suburban communities. Yet as Ramos-Zayas reveals, their parenting strategies, which stress spirituality, empathy, and equality, allow them to preserve and reproduce their white privilege. Defining this moral economy as “parenting empires,” she sheds light on how child-rearing practices permit urban elites in the Global South to sustain and profit from entrenched social and racial hierarchies.

R. Sánchez-Rivera: This book makes a significant contribution to various aspects of Latin American studies, reproductive sociology, critical whiteness studies and critical race theory, to name only a few.

Azcárate, Matilde Córdoba: Stuck with Tourism. Space, Power, and Labor in Contemporary Yucatan. Oakland: University of California Press, 2020. 316 pp. ISBN 978-0-520-34449-5. (pbk)

Tourism has become one of the most powerful forces organizing the predatory geographies of late capitalism. It creates entangled futures of exploitation and dependence, extracting resources and labor, and eclipsing other ways of doing, living, and imagining life. And yet, tourism also creates jobs, encourages infrastructure development, and in many places inspires the only possibility of hope and well-being. “Stuck with Tourism” explores the ambivalent nature of tourism by drawing on ethnographic evidence from the Mexican Yucatán Peninsula, a region voraciously transformed by tourism development over the past forty years. Contrasting labor and lived experiences at the beach resorts of Cancún, protected natural enclaves along the Gulf coast, historical buildings of the colonial past, and *maquilas* for souvenir production in the Maya heartland, this book explores the moral, political, ecological, and everyday dilemmas that emerge when, as Yucatán’s inhabitants put it, people get stuck in tourism’s grip.

Setha M. Low: This original ethnography offers a new theoretical perspective on tourism and its impact on local communities. Rather than accepting the received view that tourism benefits the inhabitants of a place, it takes a more critical perspective that uncovers how tourism restructures every aspect of the environment and the economy through its predatory and extractive practices.

Ardren, Traci (ed.): Her Cup for Sweet Cacao. Food in Ancient Maya Society. Texas: University of Texas Press, 2020. 400 pp. ISBN 978-1-4773-2164-5. (hbk)

For the ancient Maya, food was both sustenance and a tool for building a complex society. This collection, the first to focus exclusively on the social uses of food in Classic Maya culture, deploys a variety of theoretical approaches to examine the meaning of food beyond diet – ritual offerings and restrictions, medicinal preparations, and the role of nostalgia around food, among other topics. For instance, how did Maya feasts build community while also reinforcing social hierarchy? What psychoactive substances were the elite Maya drinking in their caves, and why? Which dogs were good for eating, and which breeds became companions? Why did even some non-elite Maya enjoy cacao, but rarely meat? Why was meat more available for urban Maya than for those closer to hunting grounds on the fringes of cities? How did the *molcajete* become a vital tool and symbol in Maya gastronomy?

These chapters, written by some of the leading scholars in the field, showcase a variety of approaches and present new evidence from faunal remains, hieroglyphic texts, chemical analyses, and art. Thoughtful and revealing, “Her Cup for Sweet Cacao” unlocks a more comprehensive understanding of how food was instrumental to the development of ancient Maya culture.

Christine A. Hastorf: Through a range of approaches, “Her Cup for Sweet Cacao” makes powerful connections that show the many different ways one can learn about past peoples through food. It is an important work not only for Mesoamerican archaeologists but anyone studying the food-ways of the Americas.

Rull, Ana Pulido: Mapping Indigenous Land. Native Land Grants in Colonial New Spain. Norman: University of Oklahoma Press, 2020. 258 pp. ISBN 978-0-8061-6496-0. (hbk)

Between 1536 and 1601, at the request of the colonial administration of New Spain, indigenous artists crafted more than two hundred maps to be used as evidence in litigation over the allocation of land. These land-grant maps, or *mapas de mercedes de tierras*, recorded the boundaries of cities, provinces, towns, and places; they made note of markers and ownership, and, at times, the extent and measurement of each field in a territory, along with the names of those who worked it. With their corresponding case files, these maps tell the stories of

hundreds of natives and Spaniards who engaged in legal proceedings either to request land, to oppose a petition, or to negotiate its terms. “Mapping Indigenous Land” explores how, as persuasive and rhetorical images, these maps did more than simply record the disputed territories for lawsuits. They also enabled indigenous communities – and sometimes Spanish petitioners – to translate their ideas about contested spaces into visual form; offered arguments for the defence of these spaces; and in some cases even helped protect indigenous land against harmful requests.

Drawing on her own palaeography and transcription of case files, author Ana Pulido Rull shows how much these maps can tell us about the artists who participated in the lawsuits and about indigenous views of the contested lands. Considering the *mapas de mercedes de tierras* as sites of cross-cultural communication between natives and Spaniards, Pulido Rull also offers an analysis of medieval and modern Castilian law, its application in colonial New Spain, and the possibilities for empowerment it opened for the native population.

An important contribution to the literature on Mexico’s indigenous cartography and colonial art, Pulido Rull’s work suggests new ways of understanding how colonial space itself was contested, negotiated, and defined.

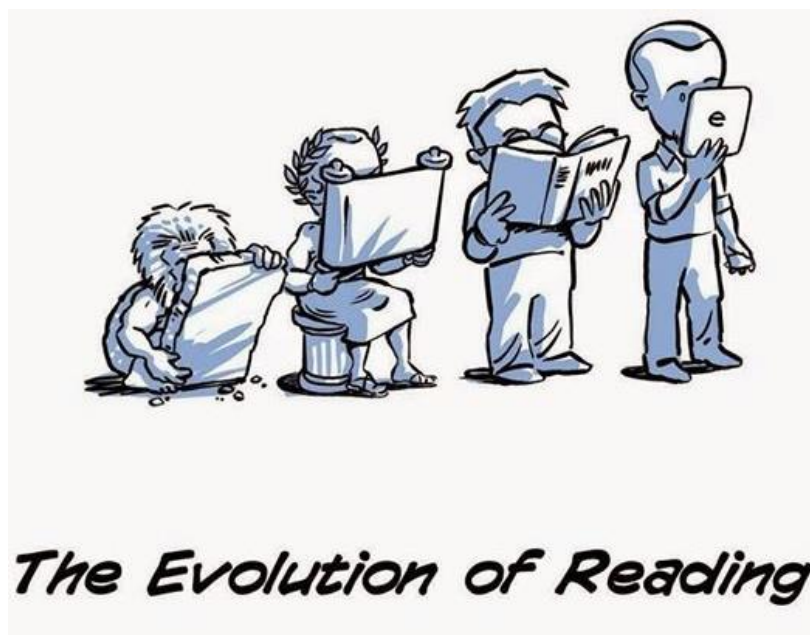
Susan Kellog: This book makes an essential contribution to Mesoamerican ethnohistory, art history, and colonial Latin American history. The book’s readability, interdisciplinary focus, and use of innovative technologies of map analysis mean that specialists and students alike will find its discussion compelling.

Dumas, Ashley A., and Paul N. Eubanks (eds.): *Salt in Eastern North America and the Caribbean. History and Archaeology*. Alabama: The University of Alabama Press, 2021. 240 pp. ISBN 978-0-8173-2076-8. (hbk)

Salt, once a highly prized trade commodity essential for human survival, is often overlooked in research because it is invisible in the archaeological record. “Salt in Eastern North America and the Caribbean: History and Archaeology” brings salt back into archaeology, showing that it was valued as a dietary additive, had curative powers, and was a substance of political power and religious significance for Native Americans. Major salines were embedded in collective memories and oral traditions for thousands of years as places where physical and spiritual needs could be met. Ethnohistoric documents for many Indian cultures describe the uses of and taboos and other beliefs about salt.

The volume is organized into two parts: *Salt Histories* and *Salt in Society*. Case studies from prehistory to post-Contact and from New York to Jamaica address what techniques were used to make salt, who was responsible for producing it, how it was used, the impact it had on settlement patterns and socio-political complexity, and how economies of salt changed after European contact. Noted salt archaeologist Heather McKillop provides commentary to conclude the volume.

Rowan K. Flad: The volume “Salt in Eastern North America and the Caribbean,” edited by Ashley Dumas and Paul Eubanks, is a multifaceted, wide-ranging, welcome addition to the literature on global salt history and archaeology. From histories of the study of salt, to analyses of the ways salt was made, to the uses of salt in other manufacturing processes, to studies of the impact on society, the book makes important contributions to the understanding of economic and social changes in prehistoric and historic Eastern North America and to the corpus of literature that demonstrates the significance of salt throughout history around the world.”



Review of Articles

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

Alvarado Leyton, Cristian: *Apropiación*, not Kinship. Abuelas de Plaza de Mayo's Resignification of Nurture against State. *Anthropos* 116.2021: 1–16.

According to most Argentine human rights organizations, 30,000 people “were disappeared” during the last dictatorship in Argentina (1976–1983) and the preceding two years of democratic government. Among these were approximately 500 children who were abducted with their parents or born in captivity. They were given either to orphanages, classified as NN, or, as in the great majority, to members of the security forces and other persons regarded as politically trustworthy. Most children were illegally registered as the consanguineal children of the receiving families. Doctors or midwives forged birth certificates, erasing any knowledge of their former families, names, and histories of political violence. Falsifying personal data was important to hide the crime from the emerging groups of relatives searching for their disappeared kin. The most prominent groups are *Madres and Abuelas de Plaza de Mayo*, both originating in 1977. Abuelas was established by women searching for their disappeared children and grandchildren. Having met in the group of Madres, they soon became aware that their situation was not unique. They were terrified when they first heard of other women searching for their grandchildren too, suddenly realizing that the kidnapping of infants was not accidental but intended. Searching for children demanded other actions than the search for adults. It became necessary, for instance, to go to orphanages or juvenile courts. In November 1977 this led to the establishment of a circle of relatives from within the Madres that signed their first petitions as *Abuelas Argentinas con Nietitos Desaparecidos*. Since the name of *Madres de Plaza de Mayo* became internationally known, also due to the media coverage during the Soccer World Cup in June 1978, they altered their name into Abuelas de Plaza de Mayo in 1980. Today, Abuelas comprises a team of lawyers and another six teams, among them the *Archivo Biográfico Familiar*, the Family Biography Archive.

Living with an imposed identity and unaware of their history of violence, grandchildren were located either through investigations or their own requests asking state institutions to verify their identity. When genetic testing results are affirmative, *restitución* begins, a reincorporation into their erased filiation that entails not only the change of personal data such as the name or date of birth, but also the prosecution of the people who raised them, causing distress and anxiety for many grandchildren. Grandchildren experience constant inner and outer incentives to handle their “new” identity and kin while being affectively and historically connected to “former” families, which is especially

important for those who resist restitution. Along with 130 restitutions so far, Abuelas had comprehensive effects on Argentine society and beyond.

In the struggle for power and in fighting against “repetitions” of state terror in post-dictatorial democracy, Abuelas’ impressive array of politico-cultural interventions generates a public presence which constantly reminds society and individuals that the majority of grandchildren is still living out here with an imposed identity, that the military’s action was state terror and that its damages continue. An insistence on the existential difference between appropriation and adoption or nurture counters the post-/dictatorial tropes of graceful salvations of subversives’ allegedly doomed children. It disturbs the idea of a so-called post-conflict-society that should leave behind the past and learn to forget. But each new restitution confirms Abuelas’ narrative anew. The cultural change also achieved by the metaphorical resignification of nurture kinship as *apropiación*, converting “historical”, “adoptive”, “social parents” into perpetrators of state terror, makes the politico-cultural dynamics remarkably evident. Establishing *apropiación* for an act once represented as an act of grace, Abuelas resist post-dictatorial repressions.

Mrázek, Jan: Primeval Forest, Homeland, Catastrophe. Travels in Malaya and “Modern Ethnology” with Pavel Šebesta / Paul Schebesta. Part I. *Anthropos* 116.2021: 29–54.

Paul Schebesta (1887–1967) was a priest of the SVD order and a former editor of *Anthropos*. He travelled to Malaya in 1924–1925 to research the “dwarfs” or Semang tribes, and more generally people then called Orang-Utan (following Malay usage). Schebesta’s “forest people” are today referred to as Orang Asli, “Original People.” Schebesta spent close to two years living in and walking through the forests of Malaya, mostly in their company, or in search thereof. In his accounts of his interaction with them, one often senses a relaxed neighborliness. Yet his writing is also haunted by the clearing of *prales* (jungle), their homeland; by *prales* as an absence, as an intensely present past, like a wound that does not heal but spreads, like the memory of a lost homeland.

The Malays are “simultaneously a dam and a bridge” between the *prales* and more “foreigners” who arrived yet later: the ever more aggressive waves, especially the Chinese and the Europeans. “One is astonished seeing the numerous cars on the roads of Malaya – they are the cars of the Chinese.” In Schebesta, cars and roads recur as images of violent “civilization.” The clearing of forest and exploitation of land, begun on a small scale with the earliest immigrants, reaches new depths, speed, and degree of destructiveness with “the

Chinese,” driven by profit. The European, along with the Chinese and the Tamil, “is among the last to arrive in Malaya” – yet another wave. “In Malaya, too, people do not like to see the European, and he is suffered because suffered he must be”. “The interior tribes ... will either succumb to the forward penetrating Malays, Chinese, or Euro-Mammon culture, or they will be poisoned by it. It is highest time this was prevented from happening”.

The devolutionary narrative here is a polemical attack on the prejudiced hierarchy of social evolutionism – but at the cost of replacing it with another universalistic, value-laden hierarchy, although underpinned by the unity of humankind. This sounds more like Schmidt than like later Schebesta, and one could ask what attracted the younger scholar to the theory of “decadence” here. In a late reflection on Schmidt’s twelve-volume “Der Ursprung der Gottes-idee” (“The Origin of the Idea of God”), Schebesta concludes that it is not “an apologia for Christianity,” as critics claimed; it “is indeed a warm-hearted apologia, but an apologia for the primeval people, whom Schmidt values, not as animals, but as complete humans.” This is a continuity between “decadence” in “Der Urmensch und seine Religion” (“The Primeval Human and His Religion”) and Schebesta’s history of Malaya: each is a “warm-hearted apologia” for “complete humans” represented as the “lowest” in dominant hierarchies of progress.

Lange, Dierk: Sao Traditions of Makari South of Lake Chad. Transcontinental Projections of Assyro-Babylonian History. *Anthropos* 116.2021: 111–136.

The most important source for the history of the city-state of Makari is a king list which has come down to us in Arabic. Consisting of 54 names, the Makari King List contains only two minor additions to these isolated names and does not offer any supplementary information on origins, paternal filiation or reign length. Held in great esteem by the officials of Makari, the List can be shown to provide a fairly reliable and chronologically adequate summary history of the people’s past in spite of its purely onomastic nature. Based on the principles of ancient Near Eastern list science, its classical part extends over a string of 24 royal names. It reproduces the royal names which are arranged either thematically or chronologically in four sections (Akkadian: *palû*) which – with the exception of the first section – are recognizable as periods of the state founders’ Near Eastern history. Again, similar to other king lists of the region, the first section of the first part of the List refers to the ethnic founding groups of the Makari polity. On account of these specificities the ancient nucleus of the List must have been composed at the founding of the polity of Makari briefly after the departure of the refugees from Syria-Palestine, the western region of the Assyrian Empire, about 605 B.C. Researchers usually assume that it was transmitted orally prior to the formal conversion of the inhabitants of the town to Islam

However, the MKL alone is of limited value for a reconstruction of the early history of Makari. Having greatly impressed the first scholars who dealt with Sao-Kotoko history, the narrative tradition of Makari is also of considerable interest, in spite of its transposition of the events from the Near East to the region south of Lake Chad. In addition, we also have to consider elements of the ritual tradition of the polity related to the enthronement of the king. In connection with the analysis of the different sections of the List the study of the two other more comprehensive traditions leads us to distinguish between five different episodes in the history of the founders of the Makari city-state.

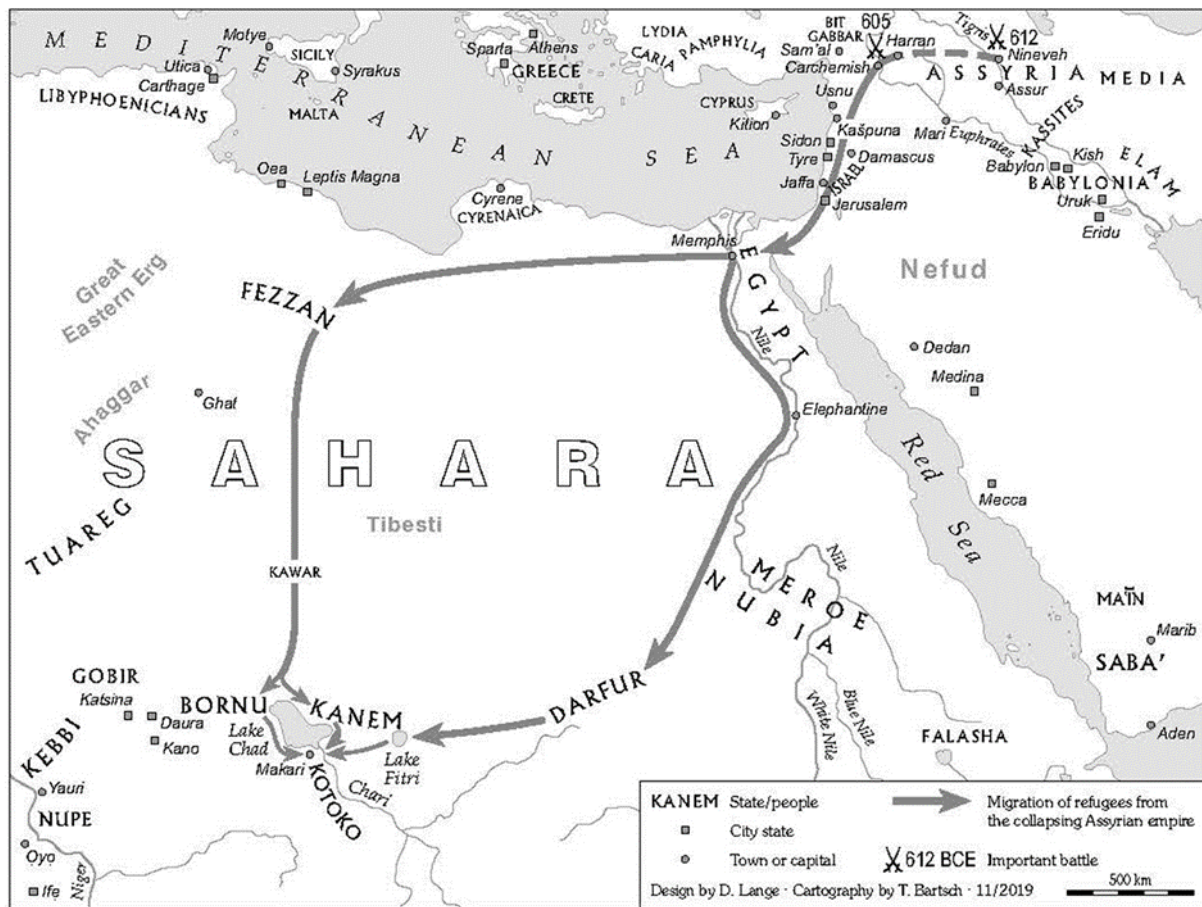
- (1) First Episode: Mesopotamian Kings as Eponyms for the Founding Groups of Makari.
- (2) Second Episode: Prelude to the Sao-Assyrian Empire – from 2334 to 769 B.C.
- (3) Third Episode: Sao-Assyrian Domination of Babylonia from 728 to 612 B.C.
- (4) Fourth Episode: Fall of the Sao-Assyrian Empire and Exodus to Africa – 605 B.C.
- (5) Fifth Episode: Dragon-slaying as the Mythological Founding Act of Makari.

In view of the parallel with the dragon-slaying legend in Daura at the time of Assyria’s fall and the great exodus from the Near East, it appears quite likely that the original myth of the *Chaoskampf* in Makari likewise dealt with a fight related to the fall of the Assyrian Empire and the great exodus. By the progressive translocation of the whole Mesopotamian tradition from the Near East to the region south of Lake Chad, the great fight was projected onto a conflict between the king of Makari and the despot of Selo, transformed into a dragon. At that stage the dragon-slayer was most likely Musa-Kala himself and the monster was Teri, the suzerain ruler of Selo. In other words, the myth of the *Chaoskampf* was applied in a first stage to the great conflict between the Babylonian insurgents and the Assyrian oppressors. In a second stage the same myth was transferred from the Near East to the supposed local antagonism between Selo and Makari, representing the conflict between Assyria and Babylonia. In a third stage the historicized myth reflecting the conflict between Assyria and Babylonia was projected onto Makari itself.

In the context of questions concerning the emergence of social complexity in Africa, the Sao traditions of the Kotoko of Makari have the advantage of a remarkable correlation between written and oral elements. In fact, although they are absent from the Makari King List, the Sao are omnipresent in the narrative traditions. The key to the identification of the Sao, however, is provided by the surviving ritual practices that mark the enthronement of a new king of Makari. After reenacting the dragon-killing by the sacrifice of a ram and the enthronement of the ancestral dragon-killer by his own ascent up the *guti* or royal tower – in Mesopotamia the *ziggurat* (temple tower) – the king moves in procession to Selo the next day, ten kilometers upstream on the Serbewel River. In Selo he reenacts his ancestor’s killing of the last king of the Sao in whom we recognize the original snake-king. Insofar as these

rituals correspond to reenactments of Nabopolassar's conquest of Nineveh, it can hardly be doubted that the Sao were once the all-powerful Assyrian conquerors of

insurgents, the Sao-Assyrians had first been the masters and later the failing protectors of the refugee state founders of Makari.



Map 1: Migration of refugees from the collapsed Assyrian Empire to the south of Lake Chad, ca. 605 B.C. the ancient Near East. Finally defeated by Babylonian

Blust, Robert: Pointing, Rainbows, and the Archaeology of Mind. *Anthropos* 116.2021: 145–161.

What the author describes as the “Rainbow Taboo” (RT) is a belief that one should not point at a rainbow with the extended index finger, although other options are normally permitted. If one forgets and points, so goes the belief, one’s finger will be permanently bent, severed, rot away, or something similar. To prevent the negative consequences of a careless action the finger must then be made wet, either by thrusting it in the mouth, spitting on it, or, in a number of Southeast Asian versions, thrusting the finger up one’s own anus, or into a pile of animal (usually water buffalo) dung. It is made clear in a number of cases that other methods of pointing at the rainbow are permissible (pointing with a protrusion of the lower lip, with the elbow or thumb, with the index finger grasped within the palm of the opposite hand, or drawing attention verbally without an act of pointing), and will, therefore, not result in the unfortunate outcome which almost invariably follows from pointing with the index finger.

The RT has been known for well over a century in particular geographical regions, but its global distribution has never been previously demonstrated.

Some scholars have recognized the distribution of the RT on a continental scale. Commenting specifically on the Cherokee Indians, whose homeland was the Great Smoky Mountains of Tennessee and adjacent areas in North Carolina, the anthropologist James Mooney, for example, observed that not only do the Cherokee have the RT, but “[f]or some unexplained reason the dread of pointing at the rainbow, on penalty of having the finger wither or become misshapen, is found among most of the tribes, even to the Pacific coast. The author first heard of it from a Puyallup boy of Puget Sound, Washington.” The book from which this quotation is taken was originally published in 1900, and it is to Mooney’s credit that he recognized the wide distribution of the RT among the native peoples of North America. However, he appears to have been unaware that the same belief is found in many other areas, including Europe, and he made no attempt to explain why it exists.

The major feature of the appendix is that the RT is attested in Asia, Oceania, Australia, North America, Mexico and Central America, South America, Europe, and Africa. The author collected 56 descriptions of the RT from a variety of published sources. The largest number of these relate to native North America, and the second largest to Asia; the smallest number of published reports found to date are from Australia, South America and Africa. In addition, throughout the 1980s, he made a concerted effort to collect additional examples through the use of questionnaires mailed to the heads of missionary organizations around the world, since these enabled me to be put in indirect contact with native participants in a wide range of cultures that were still engaged, at least partially, in an animistic view of nature. The largest number of positive questionnaire responses is from Oceania, followed by Asia and South America. Since a record was also kept of negative responses these are tabulated as well, and the most noteworthy result here is the large number of negative responses from Africa. No questionnaire data was obtained for Europeans. Altogether, then, my data sample includes 124 attestations of the RT, 56 in published sources and 68 obtained by questionnaire, as against 61 negative responses.

While fragmentary insights are found in the work of some writers, as Levi-Strauss (1970), and areal surveys have been conducted for some limited regions, the ethnology of the rainbow is a complex topic that has never been properly explored either in cultural anthropology or in folklore. Space will not permit to enter into great detail here, so suffice it to say that the traditional view of the rainbow in preliterate societies around the world departs radically from the one in the Judeo-Christian tradition, or from the one in the world's great agricultural societies in general. A typical understanding of the rainbow in almost any preliterate (hence animistic) society, is that it is an enormous spirit snake that drinks water from the earth and spews it out to make the rain, or that drinks up the rain and makes it stop, since it appears only at that "tipping point" where sun and rain, fire and water, are competing for control of the sky. In aboriginal Australia it is the Rainbow Serpent, a culture complex widely believed to be confined to that continent, but which is found in very similar form in insular Southeast Asia, New Guinea, Chinese folk tradition, South America and Africa.

Unlike the Western conception of the rainbow as an inanimate thing of beauty or divine promise, tribal peoples typically see the rainbow as a dangerous spirit being. In all major geographical regions, then, the rainbow is associated with the "other world," and hence is greeted with that mixture of fear, awe and reverence generally accorded to spiritual things. In general, attitudes toward the rainbow appear to involve a gradient of respect and terror which correlates with such features as 1. degree of urbanization, 2. participation in a major world religion and 3. understanding of the natural processes which give rise to rainbows. In the more urbanized societies of Europe and Asia the RT may survive, but it is less prominent than in most tribal societies. In African societies which have been Islamized the RT has

either disappeared or has been diluted of its spiritual potency, a process which evidently also happened during the Christianization of Europe.

Historical linguists have long recognized that there are just four logically possible explanations for cross-linguistic similarity: 1. chance (e.g., Zuni *nas*, German *nass* both meaning "wet", or any resemblance produced by random convergence), 2. borrowing (e.g., English *tsunami* from Japanese, Japanese *hato dagu* from English "hot dog"), 3. universals (e.g., *mama* and *papa/baba* meaning "mother/father" in many of the world's languages), 4. common origin (the default hypothesis when others have been ruled out, producing a recognition of language families such as Indo-European, Sino-Tibetan or Austronesian). There is no reason to assume that the same framework does not also apply to cross-cultural similarity. Given its uniqueness in global perspective and the low probability that it is due to borrowing or common origin, the finger-wrapping method of safely pointing at a rainbow among the Wotjobaluk of Australia and the Moru of the southern Sudan is an example of a cultural trait that is almost certainly shared by chance, or random convergence. Given its uniqueness in global perspective and the shared Pleistocene ancestry of Papuan and Australian aboriginal populations, the belief in Australian aboriginal, Papuan and Papuanized Austronesian groups in Melanesia that pointing at a rainbow could cause injury or death to one's mother or other close relative may well be an example of common origin dating back tens of thousands of years. The latter example raises a critical issue: how can we be sure whether the RT, which is clearly a culture universal, has arisen repeatedly in human societies through the operation of parallel psychological forces, or whether it has been inherited from the remote past (and lost in some cultural traditions)?

The answer to this question may well be beyond the reach of currently available methods of inference. It might, of course, be denied that the human mind worked in the past as it has in traditional societies within the ethnographic present. This position acquires greater plausibility with increasing time depth: the mind of *Homo erectus* may have functioned differently from that of modern humans, but this does not necessarily imply that the mind of Pleistocene *Homo sapiens* was functionally different from that of modern humans. Clearly, at some point in the transition from pre-human ancestors to modern humans a uniformitarian hypothesis is justified. It is likely that any culture trait which is a product of convergent innovation within the ethnographic present also tended to be present in the prehistoric past, at least from the inception of what might be called "the symbolic mind." But what is the symbolic mind, and when did it first appear? The archaeologist Colin Renfrew (1982) has coined the term "archaeology of mind" for a somewhat different purpose than the one intended here, namely the use of prehistoric material culture to infer the thinking and behavior of prehistoric peoples. However, it can easily be extended to include inferences based on the geographical distribution of ideational culture traits such as

the RT. A more plausible view is that the RT has been present as a feature of the human cognitive response to the natural world at least from the time that the modern human brain had evolved, an event that is commonly dated to between 150,000 and 200,000 years ago.

Arnold, Lynette: Communication as Care across Borders. Forging and Co-Opting Relationships of Obligation in Transnational Salvadoran Families. *American Anthropologist* 123/1. 2021: 137–149.

In an era where language is used to motivate and excuse increasingly harsh treatment of Central American migrant families – whether through xenophobic political rhetoric that criminalizes them or through media discourse that circulates dehumanizing images and stories – a simple *saludo* (greeting) may seem an insignificant form of communication, of questionable relevance to understanding migration and family in the Americas today. However, in this article, the author suggests that attending to cross-border communication between transnational families sheds light both on the pervasive force of contemporary regimes of mobility and on the ways which migrants and their families creatively navigate such regimes. To better understand how transnational communication matters, Arnold deploys a *communicative care* perspective that reveals how language functions as a form of care for those caught up in processes of mobility.

Approaching cross-border communication through the lens of care elucidates how language practices (re)produce and (trans)form transnational kin relations as families struggle to sustain themselves in the face of political-economic forces that make extended cross-border separation a necessity. While much existing scholarship views communication as simply a window into the experiences of transnational families, she demonstrates that language serves as a crucial mechanism through which family formations are incorporated into late capitalist regimes, being made to bear the brunt of neo liberal inequities that permeate the intimate domain of kin relations. At the same time, however, language simultaneously constitutes a modality of refusal through which members of transnational families insist upon the primacy of their relational ties and their right to remain connected across space and time. Through cross-border communication, transnational families carry out the everyday labor of care that keeps them together despite political-economic and discursive forces that would tear them apart. The ways language both refuses and propagates political-economic inequities are not distinct but rather become entangled through the multifaceted involvements of care and communication.

In recent years, rich ethnographic research has attended to care practices – the concrete actions through which care is produced. This scholarship conceptualizes care broadly as a process of providing for others, revealing how mundane care practices often reproduce existing inequalities while simultaneously advancing alternative ways of weaving relational and social belonging. Nevertheless, such scholarship tends to for-

ward a simplistic understanding of how language participates in care by drawing a clear demarcation between concrete enactments of care, on the one hand, and reflexive accounts, on the other. In so doing, language is relegated to the domain of referential meaning-making, and its pragmatic force as a form of social action is elided.

In this article, the author seeks to revindicate the importance of language for care by advancing a *communicative care* approach that highlights the multifaceted ways that care is inevitably entangled with communication. This perspective is part of a growing body of literature at the intersection of medical and linguistic anthropology. The communicative care perspective bridges these subfields by bringing together conceptualizations of care and language, demonstrating that communication facilitates, enacts, and signifies care. It is precisely this multidimensional relationship between communication and care that allows language to become a vector both for co-optation and refusal of global political-economic inequities.

Schneider, Tsim D.: “Dancing on the Brink of the World.” Seeing Indigenous Dance and Resilience in the Archaeology of Colonial California. *American Anthropologist* 123/1. 2021: 50–65.

In California, indigenous hinterlands served as places of opportunity and safe harbor for native people responding to colonization during the Mission Period (1769–1830s) and afterward. Even as native communities visited Spanish missions in the San Francisco Bay Area, their long-standing traditions of mobility supported novel opportunities to depart missions and seek out seasonally available foods. Hinterlands also provided contexts for native people to conduct other social practices threatened by Spanish colonialism. These were places to meet, mourn, dine, and dance. Expanding the indigenous hinterlands concept, this article addresses the persistence of indigenous dances. After reviewing the historical record of native dances in California – simultaneously permitted/documented and forbidden/ignored within mission settings – I examine the archaeology of dances. Evidentiary priorities in archaeology and limited exploration of hinterland settings have impaired the study of where and how colonized people practiced their cultures. By paying closer attention to dance practice and the epistemological gaps in archaeology, Indigenous communities and archaeologists might further enhance studies of postcontact resilience and change and move closer to a decolonized archaeology.

By the 1870s, when indigenous Ohlone peoples gathered at the community of Alisal to partake in Ghost Dance ceremonies and to sing songs – including one featuring the line “dancing on the brink of the world” – they had already witnessed one century of colonization in their homelands by missionaries, ranchers, merchants, and other Euro-American settlers. Anthropologists and historians have been particularly interested in understanding how Indigenous Califor-

nians, like those gathered to dance at Alisal, confronted and responded to colonialism.

Until recently, however, many academic treatments of Indigenous-colonial encounters placed greater emphasis on the physical violence, loss of life, and acculturation experienced by native people rather than on their creative responses and resilience in the face of adversity. Missions, in particular, represented primary sources of evidence-documents and artifacts-for researching indigenous experiences of colonialism and for confirming their cultural annihilation. In the case of Alisal, anthropologist Alfred Kroeber gave little thought to this compelling example of collective action and cultural renewal, choosing instead to emphasize the continued deprivation, loss of “old habits,” mixing of other habits, and ultimate extinction of the Ohlone people “so far as all practical purposes are concerned,” as he concluded.

Perspectives such as this contrast with more recent work are examining the persistence of native identities and communities within and beyond the walls of missions. Artifacts of bone, shell, and stone found during archaeological excavations at missions and the traditional practices witnessed by Franciscan missionaries represent especially compelling evidence of resilient indigenous cultural practices. This evidence further illuminates continued relationships to extramural landscapes and resources, as well as persistent indigenous knowledge for how to access tools, foods, raw material, and information. Yet, these same artifacts of bone, shell, and stone are interpreted quite differently by archaeologists when they are discovered outside of colonial sites. In these contexts, such materials are less likely to be viewed as relevant to understanding native-lived colonialism. Building on an “indigenous hinterland” concept – landscapes of power, continuity, and adjustment for colonized indigenous peoples – this article addresses the question of evidence for native people who found refuge or remained living in their homelands.

Hatala, Andrew R. and Thomas Caal: Embodiment, Empathic Perception and Spiritual Ontologies in Q’eqchi’-Maya Healing. An Ethnographic Exploration. *Ethnos* 48/3. 2021: 357–378.

Social science research and theory suggests that perception can be viewed as an embodied process of social and cultural mediation. This embodied view of perception involves deep connections between the mind and body, as well as the larger social context. Previous research with Maya communities has outlined how aspects of subject and object, or self and other, can be bridged through forms of social connectedness with the family or community. This ethnographic work with Q’eqchi’ Maya healers in southern Belize details embodied and sensual aspects of therapeutic encounters, including aspects of healers embodied modes of perception or “signs” during pulse reading, manual manipulation, dreams, and prayer that mesh together and span across worlds of flesh and spirit. These embodied

forms of somatic knowledge further allow us to reflect on the notions of “empathy” in Q’eqchi’ clinical encounters, challenging cognitive biases and boundaries of patients, healers, and spiritual worlds. Exploring an ontological shift away from mere material bodies and social actors opens new directions for embodiment literature and a query of spiritual ontologies. Methodological and theoretical tools to critique a spiritual/material dualism and revision embodiment practices of therapeutic engagement, including their clinical significations, representations, and cultural meanings, are also explored.

Ultimately, what the authors propose here is for researchers to engage in a more radical ontological project, one that moves beyond epistemological discussions on producing knowledge about indigenous spirituality, cosmology, perception, and embodiment in healing practice, in order to disturb social scientific and anthropocentric boundaries that locate spirit and flesh as separate from the study and social activity of humans. This requires the inclusion of spiritual actors that have the capacity and agency to become enmeshed with embodied practices of healing and wellness-seeking activities.

Schmidt, Stephanie: Conceiving of the End of the World. Christian Doctrine and Nahuatl Perspectives in the Sermonary of Juan Bautista Viseo. *Ethnohistory* 68/1. 2021: 125–145.

This article considers questions of authorship in Juan Bautista Viseo’s “Second Sermon for Advent” about “frightful, and terrible signs” of Judgment Day. Although Bautista acknowledges important contributions by Nahuatl scholars in the production of his Nahuatl-language sermonary, he does not plainly recognize them as coauthors. However, the text itself registers indigenous perspectives. This sermon describes several natural phenomena, such as eclipses, comets, floods, windstorms, and earthquakes, as signs of the Apocalypse. For Nahuas, these phenomena similarly foretold disaster or correlated to storied calamities of ages past. Therefore, the sermon refutes ancestral teachings on celestial signs and age-ending cataclysms, distinguishing so-called lies from doctrinal truth. Yet other passages take a heterodox step in the opposite direction, reinforcing connections between Christian and native thought on world time and portents of doom, or citing figurative “signs” of ancestral tradition that speak to the theme of divine judgment. Such passages, this article demonstrates, suggest Nahuatl co-authorship.

The article invites, therefore, a rereading of Bautista’s sermonary in terms of assistance by Nahuatl colleagues. Moreover, Bautista himself admits for example that Hernando de Ribas, one of his Nahuatl aides, translated *atendiendo mas al sentido, que a la letra* (attending more to the meaning than the literal sense). Yet the sermon’s pages present translations that attend to the meaning, subtly transforming it, in support of exegeses that enable Nahuas to view Christian eschatology from the perspective of traditional culture. Such

passages suggest that “writing” by Nahuas was not limited to scribal work. Bautista also celebrates the rhetoric of Don Antonio Valeriano, whose style in Latin was noteworthy for its elegance. He likewise praises the Latin of the letters of Don Juan Berardo, stating *daua conteto a qualquiera que las leya, y admiraua las buenas razones que con tanta propiedad en ellas trataua* (they were a pleasure to read, inspiring admiration for the fine reasoning that he used with such propriety). Readers of this Nahuatl sermon are also left to wonder if perhaps it is Berardo’s “fine reasoning” or Valeriano’s “elegant” style that artfully positions Nahua wisdom to illuminate Christian doctrine, as if in response to the cultural violence of the passage that impugns the cosmological understanding of revered ancients as “blindness.”

Rynkiewich, Michael A.: The Challenge of Teaching Mission in an Increasingly Mobile and Complex World. *International Bulletin of Mission Research* 44.2020: 335–349. (Based on twentieth Louis J. Luzbetak, SVD, Lecture on Mission and Culture, given at Catholic Theological Union, Chicago, October 7, 2019, available online at <https://learn.ctu.edu/2019-luzbetak-lecture/>)

“How shall we prepare missionaries to work in the interstices of language and culture in this postcolonial globalizing century? How shall we train missionaries, not just to navigate through nebulous networks, but to minister with quirky groups that pop in and out of existence as if they were elusive quarks hiding in quantum fields. How shall we train missionaries to enlarge their vision, to shift their gaze to the historical and geographic contexts of the sick and the poor who need health and opportunity?” (p. 335). Drawing inspiration from the works of Louis Luzbetak, Rynkiewich briefly traces “the history of medical anthropology as a model for understanding where we are in missiology” (p. 336).

“Medical anthropology emerged in the 1950s and 1960s. The assumption of the times was that the West has the expertise and technology to help undeveloped countries but needs anthropology to breach barriers of language and culture. In a word, we have the answer, but culture is the problem, in the sense that translation and teaching in language are required to get the message across. [...] The problem was how to implement “superior” medical knowledge and practices in other countries in the face of cultural and linguistic obstacles. The key assumptions: *culture is the problem*; Western medicine is the solution; anthropologists will overcome the obstacles of language and culture” (p. 336).

“By the 1980s it was becoming clear that, while there were a few successes, many development projects were failures. With clearly superior knowledge and practices available, it seems that the people still resisted adoption. In this new era (1970s and 1980s), anthropologists and others began to assume that *the people are the problem*. [...] Why did the people fail to adopt Western medicine? Failure was thought to be due

to the backwardness or the waywardness of the people. They were backward because their traditional culture had been eroded by colonialism, and now they were stuck in a self-perpetuating poverty. They were wayward if they had adopted any revolutionary or Marxist ideas that made them resistant to capitalistic development efforts. The concept of underdevelopment arose as a subtle way to accuse the people of failing to develop. The solution: the people are the problem, so anthropologists need to find ways to overcome their resistance” (p. 337).

“[T]hanks in part to the postmodern turn that had occurred in academia, scholars shifted their gaze to consider whether the global political and economic system was the problem. That is, *not the culture, not the people, but ‘we’ are the problem*. This conclusion led to the emergence of a ‘critical biocultural approach’ in medical anthropology. The critical biocultural approach first expanded the context. The research gaze was lifted beyond the local context and culture to include governments, businesses, and other institutionalized forms of knowledge and technology in order to understand the problem of disease” (p. 337).

Furthermore, the critical biocultural approach directed anthropologists to: */ “interrogate inequality (Gramsci hegemonies);” */ “question knowledge (Foucault genealogies);” */ “tease out both structure and agency (Bourdieu practices and habitus).”

“Finally, [...], the anthropologist seeks different perspectives because culture is not uniform. Culture is contingent, that is, dependent on the materials (concepts, philosophies) at hand. Culture is constructed from these materials, an ongoing project in life. And culture is contested because different people in the same society have different perspectives on what has happened and what should happen next. Not all experiences are the same.

In this reading, medical anthropology began in an era where the assumption was that *culture is the problem*. Limited success with development programs shifted the gaze of anthropologists to where they assumed that *the people are the problem*. Then ontological and epistemological turns forced anthropologists to switch the capture mode and take a selfie in order to mull over the possibility that *we are the problem*” (pp. 337–338).

The following paragraph recalls the life and work story of Paul Farmer, a medical doctor and a doctor of anthropology (both from Harvard University), who conducted and researched the fight against infectious diseases in Haiti. A concise account of a fascinating story of a man who not only wanted to understand what and where the problem was but also engaged himself in finding and implementing effective ways of combating the problem. In that engagement, he was open enough to allow himself to have a religious awakening despite his strongly secular academic training from Harvard. (Tracy Kidder, *Mountains beyond Mountains: The Quest of Paul Farmer, a Man Who Would Cure the World*, New York: Random House, 2003).

“In the end, Farmer recognizes that he benefits from ‘White privilege.’ Most people end the discussion with: ‘White privilege? Bad thing. Better get rid of it.’ Instead, Farmer deploys his white privilege to benefit the poor: ‘I can travel freely throughout the world. I can start projects,’ and, he implies, I can put my ‘white privilege’ to use in the service of the poor” (p. 340).

The following part describes stages in the growth of missiology in a comparative pattern to the development of medical anthropology.

“[M]issiology also went through an era when we thought *culture was the problem*. It was a necessary stage, since prior to Eugene Nida, Louis Luzbetak, Alan Tippett, and others, little attention had been paid by missionaries to what anthropology could teach us about how to understand culture and language in order to communicate the gospel. [footnote: The disconnect between missionaries and anthropology was the case in the United States; however, missionary-anthropologists were common early in the twentieth century in Europe. Three representative examples are Edwin W. Smith in England, Maurice Leenhardt in France, and Fr. Wilhelm Schmidt in Germany]” (p. 340).

The leitmotif of the following two decades was: *the people are the problem*. “The 1970s and 1980s saw the rise of metrics in missiology, with the identification of certain people or regions or religions as ‘resistant’ for one reason or another. Luis Bush named the home of most Muslims and Hindus in the world as the ‘resistant belt’ during the 1989 Lausanne II Conference, in Manila. There followed the declaration of ‘the 10/40 Window,’ which was adopted by the Joshua Project with maps that include titles such as ‘The Poor and the Lost.’ [...] There are many theories about why some people or cultures seem to be more resistant to the gospel than others, but it always comes down to the conclusion that the people are the problem and that the missionary has to find a way to get to the individuals and separate them from their culture. Usually, the mental gymnastics involve equating the other person’s culture with ‘the world,’ avoiding, of course, identifying the missionary’s own culture with ‘the world’” (p. 341).

The missiologists and missionaries are in the third phase indicated in the history of medical anthropology but not through it, yet. Missiologists still have not found the answer why “certain people or cultures seem resistant to the gospel [...] Is it something internal or inherent in the culture or in the people, or is it due to something in the bad experience that people have had with missionaries and others from so-called Christian nations? Have we adopted a critical posture? Or, instead, are we still defensive about our colonial ties? Have we thoroughly examined our assumptions about power, perspective, reality, voice, and representation? Have we considered what it means to be Christian in a particular culture? Or are we perhaps in danger of hearing the Master say, ‘Why do you see the speck in your neighbor’s eye’ [...]” (p. 341).

“How shall we prepare missionaries? Traditionally, the posture of the teacher of mission has been to emphasize content. That is, to prepare people for mission in villages or cities, prepare them to do mission

using the now-decrepit categories of band, tribe, kingdom, and state, and to generalize about animism. All of these teachings are content-laden. This style of teaching is based on several assumptions. First, that the world does not change very fast and so teaching content from the past will serve well in the future. Second, the teacher has had enough experience in the research and practice of mission to prepare the student for every eventuality. Third, the student will enter into a mission niche and stay there the rest of his or her life. All three of these assumptions are woefully inadequate and misleading for today’s world. In fact, the world is changing so fast that even yesterday’s lessons might not apply today. There is a lot of buzz right now about globalization, migration, diaspora, transnationalism, and hybridity. This is good because the world that presents itself to today’s missionaries is not the world of the Bible, nor the world of the immediate post-World War II era. Discerning the times is important, and I have argued elsewhere that missiologists do not yet have these times figured out” (p. 342).

“There is another way. [...] I can reduce the content and train people in critical analytic skills, both in ethnography and in historical analysis. That is, teach them how to do research so that they can figure it out for themselves. [...] The point is that we still need good ethnography that reveals an insider’s view of his or her culture, just as we still need good history that reveals the insider’s view of events in the past. And not just one insider, but the varied views of multiple actors. Such an approach empties us of preconceptions, insofar as that is possible, and forces us to listen. We give up the hubris of thinking that we know and replace it with the humility of serious listening” (pp. 343–344).

“Other kinds of critical analytic skills are needed: expand the context and see things in a broader perspective; interrogate inequality; always question knowledge; consider both structure and agency; discover different perspectives – among mission teams and among the people” (p. 344–345).

When the missionary knows the research methods and is able to analyse the data s/he gathers, s/he will be able to constantly build up the changing context within which s/he is in mission. S/he will be equipped to do the work of ethnography and history and theology her-/him-self and change with the changing cultural context and the people who negotiate “their way through constantly new worlds”.

Paas, Stefan: “Notoriously religious” or secularizing? Revival and Secularization in Sub-Saharan Africa. *Exchange* 48/1.2019: 26-50.

The author states in the abstract: “This article discusses the question of secularisation in Africa as a post-Christian phenomenon. Particularly, the role of recent Pentecostal revivalism in Sub-Saharan Africa is examined.”

“‘Secularisation theory’ is not a single theory, but rather a hotchpotch of theories held together by the assumption that there is somehow a correlation between modernisation (societal differentiation, urbanisation,

individualisation, technology, science, mass media, etc.) on the one hand and the decline of religion on the other” (p. 27).

One “view holds that secularisation is uniquely Western (or even European). Thus, it seems that there is no necessary link between modernisation and secularisation. Secularisation is a cultural contingency, rooted in particular historical experiences that will likely not be repeated elsewhere” (p. 27).

“The second view asserts that secularisation is a universal phenomenon, or, in other words, that the conditions which gave rise to secularisation in the West will probably occur in other parts of the world as well, and with the same consequences” (p. 28). E.g., Steve Bruce BELIEVES that secularisation will happen in Latin America, Asia, and Africa.

“The third view agrees with the second view that there is indeed a link between modernisation and secularisation, but as modernisation is a complex phenomenon secularisation will assume different characteristics in different contexts” (p. 28).

“In studying non-Western secularisation, I take a cue from the classical idea of Max Weber, recently updated by a number of scholars, that secularisation in many respects is a post-*Christian* phenomenon. In other words, Christianity – especially in its capacity to reform minds and manners – has unintendedly contributed to its own demise. If that is the case, the success of Christian evangelism all over the world is likely to have long-term consequences for the emergence of secularisation outside the West [Cf. already William J. Samarin, “Religion and Modernization in Africa”, *Anthropological Quarterly* 39 (1966), 288–297, esp. 295, footnote 8: ‘One should have to rank Christian missions as the greatest secularising factor in Africa.’]” (p. 30).

“Here I will concentrate on religious revivals, as they are well-attested in history as well as cross-culturally. My hypothesis is that the deeply individualistic concept of evangelism employed in revivals contributes to the development of what Charles Tylor has aptly termed ‘the buffered self’ [*Secular Age*, 27, cf. 35–43.]. With this concept he points to the emergence of the modern individual who increasingly feels existentially secure, through disenchantment on the one hand and confidence in his or her powers of moral ordering on the other. This buffered self is opposed to the ‘porous self’, identifies by the lack of a clear boundary between mind and world, thus opening the mind to all sorts of visible and invisible influences from the outside world.

So, there are two elements that contribute to this impregnable or ‘buffered’ self, and they will be the focus of this article: (a) the development of new ways of thinking (reformation of mind), more or less comparable to Weber’s ideas of rationalisation and disenchantment, and (b) the ‘reformation of manners’ (self-discipline and activism) that creates a disciplined lifestyle and (often) wealth. Both disciplined thinking and a disciplined life lead to an increased sense of existential security. Recent cross-cultural research shows that the level of existential security predicts rather well

how important religion is for individuals and societies [...]. This alone suggests that there is actually something universal in the secularisation experience. Moreover, existential security contributes to the emergence of a post-materialist world-view with highly subjectivist values and life projects that do not fit well with traditional religion” (pp. 30–31).

“While revivalistic Christianity, especially Pentecostalism, seems to lead a certain number of its adherents into a post-Christian (or at least a post-church) life in Latin America, it is still unclear to what extent this is happening in Africa. Admittedly, there are clear indications of secularisation among the educated elite and the wealthy urban minorities, and there are some attempts to differentiate church and state, but it is unclear to what extent this is related to revivalism. However, there are unequivocal tendencies towards the creation of ‘buffered selves’ in African revivalism, especially in Pentecostalism’s emphasis on individualism, self-management and an entrepreneurial spirit. Also, its rather instrumental view of religion in the service of gaining earthly goods may form a context for secularisation eventually, once these goods are achieved. Finally, the constant pressure from Pentecostal preachers on their members and their high demand in terms of money and time, seems to push a considerable number of people to other churches or outside the church at all.

On the other hand, African Pentecostalism is thoroughly enchanted, even though this enchantment may be interpreted as a transitory phenomenon in the processes of urbanisation, modernisation and industrialisation” (pp. 49–50).

“As far as I can tell there is no reason to assume that Africans are different from other people in that they are somehow immune to a secular worldview. On the other hand, the connection between ‘African-ness’ and ‘religion,’ the immense vitality of grassroots’ religiosity in Sub-Saharan Africa and the relative lack of credible non-religious alternatives are strong buffers against secularisation. At least, for now” (p. 50).

Blandes, Ruy Llera, and Natalia Zawiejska: The Pentecostal Antirevolution: Reflections from Angola. *Journal of Religion in Africa* 49/1.2019: 34–58.

“This article discusses the so-called ‘revolutionary’ character of Evangelical and Pentecostal movements, as has been proposed in mainstream sociological and anthropological literature. Through a historical and ethnographic account of Evangelical and Pentecostal Christianity in Angola, we suggest that in this country Evangelicalism and Pentecostalism is defined by exclusionary tactics that render most churches compliant with the current political regime, and they in fact act as reactionary, conservative forces in contexts of social and political disruption. This in turn exposes a divergence in terms of political rhetoric and praxis among Evangelical and Pentecostal movements” (article’s abstract).

“Despite its inherent combative, rupturist, and transformational rhetoric, Evangelical and Pentecostal ideology remains for the most part a fundamentally conservative and antirevolutionary force vis-à-vis the current political landscape in Africa, marked by the widespread celebration of five decades of independence throughout the continent. In other words, in times of political turmoil (i.e., war, authoritarian oppression, political conflict, or resistance), such movements appear more as agents of conservatism than of revolution, in particular through processes of subjectification and self-exclusion from the political partisan sphere. As we argue, this is revelatory of two acknowledgements: that in many contexts, Pentecostalism’s revolutionary stance is more than anything an aesthetic symbolic statement geared toward individualizing and internalizing conceptions of transformation; and that it embodies what is fundamentally a conservative mode of political ideology that is ultimately exclusionary and impeditive of political participation and activism of religious practitioners. This is at least what we see in places like Angola, where we observe a current situation of political unrest produced, among other things, by an activist contestation against an otherwise authoritarian and nepotistic regime (Dianes 2015c, 2017)” (p. 37).

“[O]ur point of departure is that despite the obvious political content of the concept of revolution, the Pentecostal revolution that is often depicted in Africa is located in a conceptual, ideological, and experiential space that is not the concrete sphere of partisan and government politics, a more abstract and rhetorical political place that does not intervene in secular politics, even when it singles it out as an object of critique. We argue that while recognizable from within the rupturist ethos of the conversion narrative, in Pentecostal and Evangelical regimes revolution eventually submerges into more conservative and abstract political stances. In the ethnographic discussion that follows, we illustrate how this comes about” (p. 38).

Kirst, Sarah: “Chiefs do not talk law, most of them talk power.” Traditional authorities in conflicts over land grabbing in Ghana. *Canadian Journal of African*

Studies / Revue Canadienne des Études Africaines 54/3.2020: 519–539.

“In this contribution, I address the significance of traditional authorities’ power in conflicts over land grabbing. I do so by using Steven Lukes’ (2005) concept of three-dimensional power [Kirst called the three dimensions: visible, hidden and invisible – StG] to analyze the actions of traditional authorities in conflicts over land. Regarding their jurisdiction in the administration of land, traditional authorities are by no means a homogeneous group, but rather are characterized by hierarchies and power asymmetries. An analysis of the actions of various traditional authorities reveals that while these hierarchies are insignificant for everyday land use practices, they are relevant in conflicts surrounding land grabbing. The power relations that are inherent to these hierarchies influence who de facto has the right to exercise territorial control in the case of conflicts involving land grabbing – or, to put it differently, who is able to determine their own access to and use of land as well as that of others.

The study is based on empirical data gathered during five months of field research in Ghana in November 2015, from February to June 2016 and from February to March 2017. In total, I carried out 35 semi-standardized guided interviews in the capital Accra, in the regional capital of Kumasi; in Agogo, the district capital of the Asante Akyem North District; and in Dukusen and Nsonyameye, two villages which were affected by the agro-industrial project. Interviewees included the staff of state authorities at the national, regional and local level, members of non-governmental organizations (NGOs) and civil society organizations, higher-level employees of ScanFarm, indigenous and migrant land users of different sex, age and social background in the affected villages, traditional authorities and their representatives, representatives of the Customary Land Secretariat (the formalized traditional land rights Institution), and the regional and national House of Chiefs. In addition to the individual interviews, I attended a meeting of affected land users from Dukusen and Nsonyameye in Agogo. A total of 30 persons, comprising land users of different sexes and ages, as well as the village chiefs participated in this meeting” (p. 521).

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