BOOK REVIEWS

Wagner, John R. (ed.). 2013. *The Social Life of Water*. New York, London: Bergahn Books. xii+313pp. Hb.: $120.00/£75.00. ISBN: 9780857459664.

As an anthropologist working on the topic water, I was immediately drawn to this book and its alluring title, which led me to believe that the articles it contains have been inspired by Appadurai's seminal 1996 volume *The Social Life of Things*. As the editor, however, explains in the introduction, the contributors were not asked to adopt Appadurai's work, but were simply 'invited to describe the social meaning of water' and its relation to the various transformations in their fieldwork settings (p. 8). In his introduction, the editor nonetheless refers to a number of authors whose work he deems inspiring and useful in the context of research on human-water relations. Kirsten Hastrup's recent work on climate change, Ulrich Beck's work on risk, the aforementioned Arjun Appadurai's volume on things having social life, the work of Bruno Latour and other action theorists, and finally that of socioecological resilience theorists are all discussed in a well written and theoretical introduction that also explains the organisation of the volume under review and the main methodological approaches in the chapters.

Apart from the introduction, the volume contains 14 chapters, focusing on ethnographic data from Asia, Africa, the Americas, Australia, and the Middle East, organised around four themes: Commodification, Water and technology, Urbanisation and Governance. The themes represent the current main areas of research on water both in an academic context and in research for development and, therefore, seem to provide a logical framework for the volume. It seems that the original organising principle the editor had in mind was focused on three different sections than the four we see in the book: water scarcity issues, water quality issues and symbolic and spiritual issues. This change in the organisational system becomes evident in some of the sections, as certain chapters are not especially representative of the theme in which they are placed. Each section/theme is introduced with a short text by the editor evoking the guiding principles and a list of references to some relevant readings on the subject.

The first section, on *Commodification*, contains three chapters, looking at issues as diverse as the conflict between water used for irrigation and mining in Peru, large-scale irrigation in Australia and population displacement in large water dam projects in India. All the chapters discuss the prominent issue of unequal water rights and power relations between the dominant groups and the often disempowered "other".

The second section, *Water and technology*, appears to be less accomplished in comparison with the strong and convincing articles of the first section. The chapters that contain rich ethnographic data (some of which could be better placed under the original idea of symbolic issues of water) fail to bring any analytical conclusion, while others seem to be based on very limited fieldwork and, therefore, struggle to provide any ethnographic depth to their argument. This section unfortunately also contains rather sloppy references in some of the chapters.

The third section, on *Urbanization*, contains a very weak editorial preface, with no real mention of literature, other than the three chapters in the section. This seems surprising given the fact that anthropologists' interests in urban water-related issues have

recently been on the rise. In this section, the article by Sarah Smith on dengue fever prevention and control in Urban Cambodia is the most accomplished, with excellent ethnography and some very useful examples, for future students of water, of how to collect and organise water-related data through the categorisation of water storage types and of water-related household activities.

The final theme section, on *Governance*, provides a good, if somewhat short, editorial introduction to the concept of governance and a good selection of chapters ranging from more theoretical ones to those with a solid critique of development approaches to water management issues.

As suggested, the volume would have benefited from a somewhat stricter editorial approach, to ensure that chapters better fit the themes as well as to add to a somewhat more homogenous final volume. It also seems that some chapters did not get proper copy editing attention as they contain avoidable errors in the reference section.

Despite this criticism, I would recommend this volume to readers interested in the anthropology of water and to those who wish to teach a course on the subject for both undergraduate and graduate students. The diversity of the topics covered in the book and the methodological and theoretical issues raised, provide several excellent teachable moments not to be missed. It also testifies to the richness of topics and ways in which the social lives of water can and should be explored by anthropologists in the future.

<div align="right">

LIZA DEBEVEC
International Water Management Institute (Ethiopia)

</div>

Glick Schiller, Nina and Andrew Irving (eds.). 2014. *Whose Cosmopolitanism? Critical Perspectives, Relationalities and Discontents*. **New York, Oxford: Berghahn Books. 253 pp. Hb.: $95.00/£60.00. ISBN: 9781782384458.**

This book is a timely, much needed, rich and multifaceted tapestry on cosmopolitanism in today's world. I took a liberty to go through this book slowly and re-reading some essays more than once. I guess, this might be a reading pattern of many scholars who will own the book or have it in their curriculum for years to come.

The editors have indeed gathered prominent authors: the editors Andrew Irving and Nina Glick Schiller themselves have authored the conceptual introduction and several essays. Other texts and empirical papers are written by Gyan Prakash, Galin Tihanov, Jackie Stacey, Robert Spencer, Jacqueline Rose, David Harvey, Tariq Ramadan, Sivamohan Valluvan, Atreyee Sen, Heather Latimer, Felicia Chan, Madeleine Reeves, Ewa Ochman and Paul Gilroy.

It is not any easy collection to read, however, nor was it meant to be a pleasing surface-scratching illusion of belonging to the world as elites and consumers. The authors, first, are assiduously critically asking *whose cosmopolitanism* it is that we have found in the world and, second, what alternative ways we can develop to study existing modes of belonging to this world. Conceptually, this book claims novel ways how we can make sense of different cosmopolitanisms. It consists of two main parts. The first provides provocations and responses to contingent questions about cosmopolitanism and actors who speak for or against certain versions of it. Five chapters in this part are devoted to multiple and subaltern cosmopolitanisms: yearning for humanity, the ambivalence of self, postcolonial criticism, and disturbing realities of neo-colonial power. These provocations are then followed by five response essays. These are not symmetric responses to questions posed in previous chapters and rather stand on they own as separate essays, more on theoretical inquiries, for instance, on performativity, everyday life, differences between cosmopolitanism and cosmopolitics.

The second part delves deeper into the whereabouts of actually existing cosmopolitanisms, asking where, when, how and whether it can be found, defined and understood. These papers flesh out processual and situated cosmopolitanism in human encounters, landscapes, and displacements, in artistic forms and performativity in cinema, literature, and the social imagination. Altogether, 20 chapters, plus an introduction, provides an entangled reading in many tonalities, dissimilar approaches and dense contexts of (non)belonging to the world, in particular, ways.

The underpinning idea that this collection of papers pursues thoroughly is cosmopolitanism as openness and social justice, especially for those who are socially displaced in the current world. The aim of the book is to contribute relevant texts to the growth of a critical and situated cosmopolitanism that articulates the anxieties and contradictions of cosmopolitan projects. A reader may not find a clear and ready-made analytical tools to define what cosmopolitanism is. It seems that the real aim of the book was to avoid such illusionary clarity that narrows down and the world of difference. The authors insist on opening up our thinking about alternative ways of conceptualising

cosmopolitanism as socially situated, aspirational and ever self-problematising awareness of incomplete and contested nature of cosmopolitan claims.

Prakash challenges the assumption whether cosmopolitanism is and elitist project at all and, by demonstrating that cosmopolitanism as political morality is not internally opposed to the affect and ideas of national belonging. He also describes novel ways of analysing ethnopolitical processes on the global scale. Tihanov pushes forward the cosmopolitan theory by insisting how essential it is to reveal the negative genealogies of cosmopolitanism. Harvey warns against monstrous utopian politics and asks us to imagine what happens if a universal code, like a global government, is applied to the world of difference. For him, the most essential question is how can we create peaceful ways of being together through cosmopolitics? Harvey sees cosmopolitics as a process where various actors 'negotiate issues that arise within different spaces in different ways' (p. 54). For us to be able to imagine solidarity on a cosmopolitan scale, Paul Gilroy calls for the need to rewrite fascism's history to overcome "pathological nationalism", a postcolonial and postimperial melancholia that erases others' suffering in the current world.

In sum, the book's mosaic-type contributions advance a theory of cosmopolitanism to some extent. Cosmopolitanism does give a name to the postcolonial condition, and the critical cosmopolitanism recognises the difference in the world. Furthermore, it contributes to theoretical ideas on citizenship and how we can understand cosmopolitanism as intersecting with national, urban and local belonging, and commitments in the world.

The book has a strong ethical positioning to question critically whether certain cosmopolitan projects make a better world in which everyone's potentialities can be valued and respected or they constrain our ability and will find aspects of the shared human experience. The ethics of critical cosmopolitanism concern struggle, exploitation, de-romanticising of exile and displacement as well as the unpredictability of our own uneasiness of living together, co-operating, and trusting each other when encountering the unfamiliar world, unresolved historical ambivalences with colonialism, imperialism and "winners" of wars. The book also gives fresh methodological contributions. These are especially strong on aesthetic experiences and creativity of cosmopolitanism through analysing literature, cinema as well as everyday encounters in urban settings.

Last but not least, in the current context of an asylum crisis to a scale that matches displaced people after the Second World War, this book is more than very timely for anybody engaging research and taking a practical action to create the world a better place for those who are displaced. I imagine that this book would quickly find its way into required reading lists for the growing number of researchers questioning cosmopolitanism and postcolonialism from various disciplinary angles and migration scholars, in particular. Moreover, some chapters and methodological advancements would certainly appeal to those in citizenship, memory or urban studies, as well as social inequality researchers.

AIJA LULLE
University of Sussex (UK)

Crawford, Lizabeth A. and Katherine B. Novak. 2014. *Individual and Society. Sociological Social Psychology*. **London, New York: Routledge. 547 pp. Pb.: $89.95. ISBN: 9780415889872.**

This textbook deals with the "sociological kind" of social psychology. 'What makes this book unique' is explicitly defined in the introductory chapter: 'Most social psychology textbooks are psychological in orientation … Of those social psychology textbooks that are sociological in orientation, most focus solely on symbolic interactionism … and the qualitative research' (p. xxiii). According to the authors, the key innovation of the textbook is its equal treatment of all three traditions in sociological social psychology: symbolic interactionism, social structure and personality, and group processes and structures (p. xxiv). The organisation of the textbook follows the authors' main strategy, so the differences among the three traditions are discussed throughout the book.

Both the form and the content of the textbook contribute to the primary goal of educating undergraduate students about sociological social psychology. The book is well-written and excellently designed. It consists of 13 chapters divided into two parts. Part I presents theoretical perspectives and research methods in sociological social psychology, including all three major positions: symbolic interactionism, social structure and personality, and group processes and structures. Part II deals with the specific topics in sociological/psychological social psychology: socialisation throughout the life course, self and identity, emotions and social life, deviance and social control, mental health and illness, personal relationships, prejudice and discrimination, social influence, social constraint, and collective behaviour. The methodology is discussed thoroughly in comparative perspectives, and advantages and criticism of each methodological solution are presented in each chapter of the textbook.

Many appropriate educational tools are used to enhance student's better understanding of the presented content. *Diagrams, Tables*, and *Glossary* at the end of the book are used for that purpose. Also, every chapter contains a *Chapter Summary*, with key facts presented in a table, a narrative summary (*Key points to know*), *Terms and Concepts for Review*, and finally, *Questions for Review and Reflection*. To help students become familiar with a specific theoretical approach, each chapter contains boxes with well-chosen examples of relevant research studies and original questionnaires, so that students can understand the methodological dimension of the presented approach. For example, the *Twenty Statements Test* created by Kuhn and McPartland (the Iowa School of Symbolic Interactionism) can be found on p. 82, and *What do you think?* boxes conveniently provide insight into multiple layers of the acquired knowledge by referring to everyday life and personal experience.

The authors had another important educational goal: to emphasise and clarify differences between psychological and sociological social psychologies. Their intention is in line with a long tradition of the divided science of social psychology. However, the question is whether the differences between sociological and psychological approaches to the studied subject matter are adequately addressed. The intention to keep the psychological and sociological domains separate has proved to be somewhat artificial: the psychological

side of the concept of self-esteem is not discussed; only the Rosenberg Self-Esteem Scale is presented (created by the sociologist Rosenberg), and another accepted scale created by a psychologist (the Coopersmith Scale) is not mentioned (p. 214). Sometimes, drawing the lines of separation just contributes to students' confusion. For example, disciplinary differences in the study of stress are explained as micro (psychology) vs. macro (sociology) perspectives (p. 312). The micro-macro dualism is used as the key marker of psychology-sociology difference, which is often misleading, especially within the presented sociological framework of micro-orientations in sociology (symbolic interactionism, ethnomethodology). In contrast, contributions of each of the three schools are emphasised in every domain, even though some adjustment could be done based on the actual contribution of each approach. Finally, it seems that sociological social psychology is not a consistent discipline, but more a combination of separate paradigms, which are very different and do not even share the same research interest (for example, the qualitative orientation of Symbolic Interactionism vs. the quantitative orientation of Social Structure and Personality paradigm). The authors are attempting to establishing a common umbrella for three approaches within sociological social psychology, instead of acknowledging and clarifying some more natural relations with psychology (in the case of socialisation) and identifying the subtle differences between almost indistinguishable sociological orientation of Group Process and Structures and studies in psychological social psychology (experiments, group tasks). In addition, the psychological concepts used are not always properly explained, even though an average student of sociology is not very likely to be familiar with them ('cognitive schema' is defined only in the *Glossary* and there is no definition of 'cognitive bias', p. 216, 219, G-520). Another question can be raised regarding the presented topics of emotions, mental illness, and social deviation. These topics rather belong to the specific subdisciplines of the sociology of emotions, or sociology of (mental) health. It is not clear why these fields should be incorporated in social psychology.

The textbook provides solid basics of social psychology for undergraduates in sociology, but it can also be recommended to the students in other fields, such as psychology and anthropology. In general, the textbook follows the historical parallelism of sociological and psychological social psychology at the expense of better identification of the cross-sectional dimension. The authors should have paid more attention to the implied interdisciplinary perspective of social psychology. It seems that the old tensions between sociology and psychology persist (Durkheim-Tarde debate in the 19th century). Perhaps the complementary nature of sociology-psychology relations should be better addressed in a curriculum for future sociologists.

SUZANA IGNJATOVIC
Institute of Social Sciences (Serbia)

Lipset, David and Richard Handler (eds.). 2014. *Vehicles. Cars, Canoes and Other Metaphors of Moral Imagination*. **New York, Oxford: Berghahn Books. 214 pp. Hb.: $95.00/£60.00. ISBN: 9781782383758.**

Vehicles have become so commonplace in our day-to-day lives that anthropology has, oddly enough, all but overlooked them. Some researchers (e.g. Miller 2001) have taken on this subject but focused mainly on the material image and meaning of vehicles. The symbolic role of vehicles, however, remains largely ignored. *Vehicles* attempts to fill that void. It focuses on the metaphorical meaning of ships, airplanes, cars, and other means of transport, as well as on their signifying values in different societies and communities around the world.

The chapters are judiciously divided into three parts. The first part deals with vehicles that have assumed people's societal roles; the second presents the role of vehicles in constructing gender identities; the third discusses the ambiguity or the multi-layered character of vehicles and their symbolism. The different chapters are substantively firmly fixed together in the introduction, written by David Lipset. The afterword by James W. Fernandez gives additional substance to this "an-*trope*-ological work" on vehicles by spotlighting tropes as figures of speech.

In the first of eight papers, David Lipset introduces cosmological and postcolonial canoe metaphors used by the Murik people of the Sepik Estuary in Papua New Guinea. His in-depth discussion explains how the *habitus* of the Murik is formed and embodied with vessels, which have numerous symbolic connotations, since they represent family and inheritance structures while also mirroring different parts of the body, from the stomach and the navel to the head and the nose. Lipset also illustrates how the role of the vessel changed in the Murik community during the postcolonial period and how it gained a 'double habitus' (p. 41). Canoes became material, bureaucratised, and technological objects. Among the people, however, they retained a symbolic value that interconnects and maintains the community.

In the next chapter, Richard Handler turns from vessels to vehicles, specifically to personal cars. In analysing driving, Handler leans on Erving Goffman's interpretations of human behaviour in public and private spaces, and analyses of vehicles as protective "shells" in which people travel (1959, 1963). The thickness of the shell affects the driver's sense of security and, consequently, the behaviors and habits that can be seen on the road, explains Handler, and elicits an image of drivers in the morning crowd: drivers behaving as if nobody can see them: they sing to music coming from their car radios, yawn widely, and pick their noses. Handler also describes the influence that cars, which conquered the roads in the 20th century, have had on the formation of formal and informal rules in traffic and of the city lifestyle. When the first cars came to cities at the start of the previous century, Handler explains, they caused a great deal of confusion among pedestrians, who had to learn where, when, and how they could cross roads that were now less safe. With the arrival of the car, the symbolism of the road that offers equal opportunity and route choice to everyone gave way to a hierarchical notion of traffic, where rank depended on, among other things, the thickness of the protective shell.

Kent Wayland sums up his paper in the title *It's not an airplane, it's my baby*. He explains why US pilots refer to their airplanes as female, give them affectionate nicknames such as "China Doll" and "Yellow Rose", and paint them with images of women in various states of undress. Such metaphors, says Wayland, are tied to how planes are flown, since only a "real man" can control a plane, according to stereotypes. The chapter aptly illustrates the male-female dichotomy and the relationship between the pilot and his plane, not only with words but also with photographs of airplanes and a picture of an imaginary control panel. Above, the panel has a system for controlling a man, consisting of a single on-off switch, whereas the lower half of the panel is for controlling a woman and it has dozens of switches, buttons, and lights. Presumably, only the most capable "pilots" can control a woman.

Joshua Hotaka Roth, who focuses on the situation in Japan, likewise addresses gender relations in the context of vehicles. To illustrate the relationship between men and women, he gives the example of "typically male" sports cars, which he juxtaposes with small, "female" K-cars. He explains that some properties characteristic of either gender in Japanese society are embodied in these two types of vehicles. Male sports cars express aggression, danger, strength, and speed. Female cars are more practical and manoeuvrable in crowds while also symbolising security, home, and understanding. As the author explains, relations between the two genders and the vehicles that represent them are not static. During the economic downturn at the turn of the century, the number of small and economical vehicles in Japan rapidly increased, from 17 percent in 1980 to 35 percent in 2010. During the same period, they got more powerful engines and became faster, "manlier", as men began to drive them. Vehicles, the author claims, came to reflect a gradual transition to greater gender equality in Japanese society.

Readers from the former Yugoslavia will be especially intrigued by the chapter on the famous *Fića*, a car that can still evoke nostalgia for "the good old days". Marko Živković wonders why and how a vehicle can draw forth such deep feelings. His explanation expertly embeds this vehicle in the system of familiarity or "ourness". Fića was manufactured in a Yugoslav factory owned by Zastava, which was headquartered in Kragujevac. That made Fića as domestic as it got, even more so than VW Golf, which was built from imported parts in Sarajevo, and Citroën and Renault, which were assembled in Slovenia. Fića was different, the "most ours" of all, explains Živković, because even its parts were manufactured in Yugoslavia. People had a special attitude towards Fića that was a mix of pride and resentment (p. 115). Although it was ours, it was not particularly reliable.

Cars also have special, symbolic value in China, where they symbolise not only modernity and progress but also social power and prestige. Beth E. Notar presents this topic on a long time span: from the Maoist period to the reforms that followed the death of Mao Zedong in 1976, and finally to the contemporary perception of vehicles. Particularly interesting is the relationship between past discourses and the current discourse, the latter of which has to do with public cars, used primarily by officials, and with private cars. Publicly owned cars used to have a positive connotation; in time, however, they began to denote corruption and the excesses committed by members of the ruling elite.

A central thought that vehicles are not merely means of transport keeps emerging

throughout the volume. They have a transcendent socio-cultural and aesthetic value as well. Ben Chappell focuses on the latter. He introduces *lowrider* cars, which are popular among Mexican-Americans. Paint jobs and remodelling, reminiscent of Živković's description of Fića jury-rigging, turn ordinary vehicles into extraordinary mobile assortments of collective memory and community vocabulary, embedded in a complex network of cultural phenomena.

Mark Auslander deals with aesthetics linked to vehicles. He presents a re-enactment of a lynching of black locals, a crime that took place in the US state of Georgia in the mid-40s of the 20th century. Locals have been re-enacting it annually since 2005 in a "passion play" of sorts. In every re-enactment, they try to use a quasi-authentic car: a 1977 Lincoln, for example. This vehicle has thus become such an essential component of the reconstruction of the event that the locals staunchly refuse to accept its replacement. They believe that only the Lincoln, made decades after the actual crime took place, is the real, true car. Auslander explains that they identify with this vehicle because it is just old enough but not antiquated. This way, they connect with the event that could happen even today and repeatedly at that.

This volume, *Vehicles*, is exceptionally important not only for anthropology but for other scientific fields as well. It addresses a core human activity, driving, which appears likely to become a relic of, primarily, the 20th century. The assemblage of driver and machine that Tim Dant (2004) encapsulates in the term *driver-car*, which he ties in with both the cyborgs of Donna Haraway (1991) and the *actor-network theory* (Law and Hassard 1999; Latour 2005), will have entirely different symbolic connotations in the next century. Vehicles have already begun to divest drivers of an increasing level of autonomy on the road, as they turn on direction indicators, maintain safe distances, and even park for the drivers. It is fair to assume that drivers will stop being active traffic participants within a decade or two and turn primarily into passengers. In a *post-car society* (Dennis and Urry 2009), autonomous vehicles will assume control and authority, which will improve road safety and transport efficiency but reduce the emotional and symbolic bond between vehicles and their owners, who will probably no longer pet their 'babies' as affectionately as before.

DAN PODJED
Research Centre of the Slovenian Academy of Sciences and Arts (Slovenia)

Barnes, Jessica. 2014. *Cultivating the Nile: The Everyday Politics of Water in Egypt (New Ecologies for the Twenty-First Century Series).* Durham, London: Duke University Press. xiv + 230 pp. Pb.: $23.95. ISBN: 9780822357568.

Jessica Barnes traces the movements and flows of water in Egypt, in a multi-scalar analysis which draws heavily on insights from political ecology and science and technology studies. Her approach is ethnographic, giving detailed and colourful descriptions of specific encounters she had with various officials and agricultural workers involved in a range of institutions, from the Egyptian Ministry of Water Resources and Irrigation, international donors' projects, local farmers and larger farms. Her focus is on how quotidian practices and "technical" decisions may affect what amount of water is present in various locations. Barnes asserts that Egypt's water resources are not a given but are made through daily practices of accessing, monitoring and manipulating the flow of water, writing in a paradigm that does not separate nature from practices, and speaking to debates over knowledge practices and networks taking place in science and technology studies. She builds her argument using metaphors of blocking, releasing, and diverting flows, appropriate and beautiful metaphors which resonate throughout the various chapters. Rather than asking how a country might best manage the resources it has, the question she tackles is how these resources (in this case, water in Egypt) came into being, and how the specific properties of water affects its distribution and what she terms 'the production of scarcity.'

In the first chapter. she introduces important details concerning the context in which she worked, the importance of and aspects of the organisation of water management in Egypt, and offers a broad introduction to her approach.

The second chapter develops her arguments concerning the production of scarcity through following actions at various points during the irrigation process in turn, examining how 'the root of this scarcity lies in the particular constellation of technical apparatus and decision making that determine the flow and also the lack of flow in each time and place' (p. 40). She charts a variety of actions, from farmers' accessing water out of turn, the impact of informal expansion or inaccurate state records, and the impact of water diversions, as well as decisions made at ministry level concerning how water should be distributed.

The third chapter focuses on water user associations and participative discourse on a variety of different levels, exploring the meanings such discourses hold for different actors, including farmers' first engagements with officials working on such projects, as well as water specialists employed by international organisations, consultants and ministry officials.

The fourth chapter deals with land reclamation, and includes a particularly interesting argument that builds on Marx's concepts of primitive accumulation and Harvey's accumulation by dispossession. She argues that in the context of desert reclamation – primarily state land put to little use – reclamation relies on a process of "water" dispossession, as in reclaiming land, they are dispossessing others of the possibility of "cultivating" their land by restricting their water supply. In contrast to

Harvey however, Barnes does not view this process of accumulation through desert reclamation as necessarily tied to capitalism.

The fifth chapter focuses on drainage, analysing the locations in the system of flows in which water is overabundant, before moving full circle and re-examining the central arguments of the book in the final chapter, and their implications. She argues that, rather than directly generating new or perhaps better policy, her work might change how various actors including policy makers, academics, development practitioners and water users engage and think about water. In short, rather than taking existing statistics at face value regarding existing water resources, such groups might focus on the ontological question of what water *is*, how it came into being, and instead seek to chart the micro-processes of human and non-human actors – political with a small "p" – which result in "scarcity".

What is lacking is a detailed discussion of how global circuits of value influence human drives, in different ways in different places, which shape consumption, and in turn, production and the network of flows under consideration: an anthropological approach that might be termed an "everyday geopolitics" rather than "everyday politics" of water, with perhaps a postscript discussing the emerging impact of the so-called "Arab Spring" on the management of water and production of scarcity in detail.

The book's strength lies in conveying a strong sense of location, through careful and detailed descriptions of specific encounters, including the different parts of the network of flows in which various political actors are implicated. The multi-scalar approach, consisting of many encounters describing one-off meetings or short-term engagements with farmers and various officials, loses something anthropologically; there is little sense of building up close relationships through which a story is told. Yet what is perhaps lost anthropologically is most definitely a gain from a geographical/environmental studies perspective, in enabling a detailed description of a rich network across many levels, a description that will be of great use to a wider audience interested in environmental studies and/or the political context in which she worked.

ANDREW HODGES
Institute of Ethnology and Folklore Research (Croatia)

Li, Tania Murray. 2014. *Land's End: Capitalist Relations on an Indigenous Frontier.* **Durham: Duke University Press. 240 pp. Pb.: $23.95. ISBN: 9780822357056.**

In *Land's End*, Tania Murray Li utilises twenty years of research among Lauje highlanders in Indonesia in order to show the conditions and everyday reality of capitalist relations in Indonesian highlands by focusing on the transition from subsistence farming to agricultural commodity production. By capitalist relations, Li has in mind the Marxist understanding of capitalism, defined by the existence of property owners, who generate profit under competitive conditions and a class of people, forced to sell their labour-power to capitalists in order to survive (p. 8). However, Li also points to the existing limits of Marxist analysis in the understanding of global dispossession. While Marx and others primarily focused on the violent character of primitive accumulation, Li shows that capitalist relations in the Indonesian highlands did not emerge as an exclusively external force, imposed on the highlanders. Rather, it was (also) the highlanders themselves who initiated the process of land privatisation, which lead to the end of the previous mode of collectively owned land. Drawing on Foucault's understanding of power, Li rejects the power/freedom dichotomy by affirming the productive quality of power that presupposes a subject 'as an agent whose desires don't stand outside a conjuncture but are formed within it, and are formative in turn' (p. 19). Li is critical of normative stances of social movements that neglect such mundane ways of capitalist dispossession, arguing that 'So long as social movements don't recognize the insidious ways in which capitalist relations take hold even in unlikely places, they can't be effective in promoting alternatives that will actually work' (p. 4). The book, then, is critical of both "top-down" approaches of developmental policies that aim at market integration as a solution to poverty, as well as of "bottom-up" approaches that fail to understand the contradictions, ambivalences and indigenous imaginaries of land ownership.

Methodologically, the author develops what she calls 'an analytic of conjuncture' in order to 'tease apart the set of elements that gave the lives of Lauje highlanders in 1990-2009 their particular form, and to explore how each element set the conditions of possibility for others, in changing configurations' (p. 16). An analytic of conjuncture refers to a network of contingencies and combinations of various elements that make up capitalist relations in Indonesian highlands. Material qualities of the milieu, crops, subjectivities, social norms, institutions and spirits form a conjuncture that goes beyond economic reductionism, showing instead how different elements form 'the terrain, circuits, understandings, and practices within which capitalist relations emerged and left Kasar stranded on a tiny, barren plot of land' (p. 16). With this methodology, Li seeks to counter the liberal understanding of human subjectivity by speaking of 'socially determinate' subjects, rather than the figure of 'the individual' (p. 18). Drawing on the work of Pierre Bourdieu, Raymond Williams, and Michel Foucault, Li argues for the historical situatedness of human subjectivity and agency in place of universality, attributed to the notion of the individual.

In *Chapter 1*, the author looks at the relational character of identities among highlanders and coastal folk as well as the 'spatial elements of these relations, and the

entanglement of topography with identities, practices, and powers' (p. 30). The relations between highlanders and coastal folk were formed through the material marginalisation of highlanders as well as through representations of backwardness that in turn formed a desire for 'modern village life' (p. 57) among the highlanders.

In *Chapter 2*, the author explores the meaning of work and property among the highlanders, who consider them to be neither entirely individual nor entirely communal. Instead, the author suggests that 'For Lauje highlanders, the tensions between autonomy and dependence, working for oneself and caring for others, formed the texture of everyday life' (p. 58).

In *Chapter 3*, Li examines the process of enclosure by focusing on 'three highland conjunctures' and forms of exclusion: enclosure amongst neighbors and kin, enclosure across the social boundary and enclosure shaped by 'government-backed 'development' projects' (p. 90). Here, the author again stresses that enclosure does not arise merely through violent forms of dispossession, but also through the formation of desire among highlanders and their hope that enclosure of land might also mean prosperity for them.

Chapter 5 looks at the very core of capitalist relations from the perspective of highlanders who tried holding on to the land they had. Focusing on 'mechanisms identified by Lenin – technical efficiency, scale, credit, labor' (p. 148), Li contrasts the systemic form of dispossession with highlanders' understanding of their difficulties in maintaining land and reproducing their farms, showing how compulsions overshadowed choice in the making of capitalist relations in the Indonesian highlands. This chapter concludes by addressing questions of social inequality and collective action. Li offers a necessary critique of developmental ideology that fails to understand the workings of capitalist relations and the production of social inequality. Highlanders' poverty does not arise out of a lack of market relations, but rather is the direct result of capitalist relations that tend to concentrate wealth and create enclosures, thereby excluding the majority of the population from accessing social wealth. As the author says, 'Development planners have little to offer people who become landless in contexts where there aren't enough jobs that provide a living wage' (p. 177).

In conclusion, the author poses a fundamental question: what would progressive politics beyond employment, wage, and economic growth look like? This is a fundamental question that addresses the burning question of (re)distribution in the era of global dispossession, marked by a crisis of wage employment. Li argues that the future of progressive politics is inextricably linked to a politics of distribution, going beyond the ideologies of work-based social citizenship and/or market entrepreneurship as alternatives to poverty.

VALTER CVIJIĆ
Research Centre of the Slovenian Academy of Sciences and Arts (Slovenia)

Barkan, Elazar and Karen Barkey (ed.) (2015). *Choreographies of Shared Sacred Sites: Religion, Politics, and Conflict Resolution.* **New York: Columbia University Press. 428 pp. Hb.: $50.00/£34.50. ISBN: 9780231169943.**

Academics who follow, or at least attempt to follow, research and publications about sharing sacred places, at first glance of this volumes title might say, 'Yet another one!' It is true that recently much has been published on similar topics (Bowman 2012; Albera & Couroucli 2012; Hening 2012; Hayden 2013; Katić 2013; Belaj & Martić 2014, to mention a few), but this volume is a valuable addition to the "sharing sacred places collection".

As co-editors, Elazar Barkan and Karen Barkey emphasise 'the aim of this book is to explore the politics of the "choreography of sacred spaces" within the framework of state-society relations, and to examine the position, roles, and agency of various actors and institutions in an attempt to differentiate between the political and the religious features of the shared or contested space. We want to understand whether sharing and contestation are politically or religiously motivated' (p. 1). Why, however? Why can these possibilities not be both politically-religious and/or religiously-politically motivated? Can we separate politics and religion? These questions emerge even more since the co-editors themselves outline two "camps" of scholarly explanations of sharing and conflict in which both camps consider their approach as an ideal type and exceptions as something that proves the rule (p. 1).

The editors of the volume have expressed a very demanding goal: '... we hope to delineate the religious and the political factors that suggest the context and causality of conflict in these sites' (p. 2). I am not sure that they have managed to answer this eternal question. However, I am not also sure it is a legitimate question. As their case studies clearly show, it is the local (in this instance local could mean regional or national) political, religious, cultural, etc. context that mostly influences these relations. As they argue: 'historically and in contemporary cases the importance of sacred sites lays both in particular "choreography of daily life" around the site and in the manner in which public authorities frame the context or relations between religious and ethnic groups' (p. 2). They consider that if we want to understand what makes shared sacred sites into sites of contestation and violence, we need to explore the movement from peace to conflict, but also post-conflict situations and the return of coexistence (p. 2).

The case studies in this volume have one common denominator: the legacy of the Ottoman Empire. They cover regions of Palestine/Israel, the Balkans and Anatolia. Why so much focus on this region in research on sharing the sacred? Is there similar sharing anywhere else in the world? If there is something characteristic of countries of the Ottoman legacy, is this not an important question for these studies? This question is relevant because of one editors' general hypotheses: that '... the more open a state is to ethnic or religious difference, the more likely it is for coexistence to develop and shared sites to be maintained' (p. 21). However, what happened with 'other stakeholders such as religious institutions and political activists' that the editors mention on page 2? The list of questions could go on. Does this mean that sharing is a top-down process?

As you can see, my review is full of questions. Because of this, I consider

this volume to be a very successful one. To raise so many questions and to open old discussions with fresh ideas, especially for a topic that has recently been well covered, is a characteristic of an interesting and high-quality volume.

Among the contributors, there are numerous well-established names in this topic, but I would like to single out Karen Barkey who makes an important contribution to research on sharing the sacred, with her inspiring chapter. She argues that understanding of the sharing of sacred sites in the Ottoman Empire needs to be observed through a focus on state policies, boundary relations across groups, and the construction of identities. According to her, this will enable us to develop a methodology for historical ethnography which will allow us to understand the manner in which relations change over time and how they manifest themselves in the practical negotiations (p. 36). Among other things, Barkey concludes that the historical circumstances provide the context for the sharing of sacred spaces in the Ottoman Empire (p. 36).

After her chapter, which stands alone and obviously was put at the beginning of the volume to give historical context and a kind of theoretical introduction with emphasis on the need for diachronic and synchronic perspective, the next section of the volume is a set of case studies that bring comparative insight into sharing the sacred. Mete Hatay writes about choreographies of coexistence in Cyprus; Dionigi Albera about Marian sanctuary in Algeria; David Henig about intra-communal and intrareligious disputes and contestations among Muslims in Bosnia. The following four chapters of this section focus on Israeli and Palestinians relations: Wendy Pullan explores how al-Wal Street has become a new arena of conflict in Jerusalem, Glenn Bowman focuses on the Holy Sepulchre of Church the Anastasis, shifting the analytic logic toward institutions that attempt to own or control the sites of sharing, Elazar Barkan explores several political riots in Jerusalem and the West Bank and the role played by the state in these riots, and Rassem Khamaisi using the city of Nazareth illustrates the theoretical and practical implications of ethnoreligious conflict among Arab Palestinians citizens in Israel.

The third and final section of the book consist of two chapters focusing on museums. Yitzhak Reiter writes about the Jerusalem Museum of Tolerance and the Mamilla Muslim Cemetery, while Rabia Harmanash, Tugba Tanyeri-Erdemir and Robert Hayden compare the Haci Bektas and Mevlana Museums in Turkey, which are also shrines to these saints.

Because of limited space, I will not go into a detailed presentation and analysis of the chapters. From a general point of view, the chapters depict interesting local stories of sharing and contestation, giving us a spectrum of possible scenarios. Personally, I think that four case studies coming from the Israel-Palestinian context excessive while there are numerous other similar interesting regions of the Ottoman Empire that could have given a broader comparative overview (such as the Balkans), which is the main intention of the volume.

After Albera's and Couricil's *Sharing the Sacra in the Mediterranean*, I was convinced that there would not be another volume about almost the same topic and region for a long time. I was obviously wrong. It seems that this topic remains interesting for scholars and publishers (moreover, there is another book on "Antagonistic Tolerance",

planned for release in April 2016). What is more important is the fact that this volume opens up some new questions and gives us some new fresh perspectives that could be useful for any future research and publishing. It seems that this volume shifts the focus more to the historical background of the sharing of sacred practices and shows one more time the importance of synchronic perspective if we want to understand diachronic processes. Personally, I am very enthusiastic about this kind of work, so I can definitely recommend this volume.

<div style="text-align: right">

MARIO KATIĆ
University of Zadar (Croatia)

</div>

Freeman, Carla. 2014. *Entrepreneurial Selves: Neoliberal Respectability and the Making of a Caribbean Middle Class (Next Wave: New Directions in Women's Studies Series)*. **Durham, London: Duke University Press. xii + 258 pp. Pb.: $24.95. ISBN: 9780822358039.**

I picked up this book seeking theoretical insight and ethnographic specificity about the "middle class". Like Freeman, I noticed a lack of specificity about the term, even as it seemed to be more broadly applied. In *Entrepreneurial Selves*, I found rich insight that goes beyond the usual analyses of class: it is an ethnography of economics, labour, and affect in a time and place of neoliberalism. It is about what it means to be 'respectable' and 'middle class' in Barbados today and how these concepts work in tandem, in ways that are gendered and culturally particular (p. 1). Based on over a decade of research with entrepreneurs in Barbados, Freeman's ethnography finds that entrepreneurialism among the middle class is not just about self-employment, income generation, and an economic matter of business. Instead, entrepreneurialism is a 'subtler, generalized way of being and way of feeling in the world' (p. 1). In this sense, entrepreneurialism has become a mode of labour and a way of life; a means of earning a living but also of 'making a life more generally' (p. 116). As Freeman writes, 'being entrepreneurial, I came to see, was being expressed as much in relation to new forms and fantasies of self-understanding, intimacy, parenting, spirituality, and so on, as it was in terms of "running the shop". These forms of entrepreneurialism reflect and call upon a rapidly changing cultural milieu in which affective relations and affective labour are central' (p. 6).

Throughout the book, Freeman traces individual entrepreneurial trajectories of Barbadian women across race, age, and class origins that 'illustrate new ways of being and new ways of defining the self in a culture of neoliberalism' (p. 49). For example, the reader is introduced to 'Colleen' in Chapter 1, *Barbadian Neoliberalism and the Rise of a New Middle-Class Entrepreneurialism*. Colleen left a secure job at a bank to become an entrepreneur. She now leads motivational wellness and teambuilding expeditions. In her move from waged employee to owner, from service worker to entrepreneur, she rejects some of the most prized signs of middle-class livelihood and status in favour of 'flexibility' (p. 19). However, flexibility is not only a part of neoliberal discourse: flexibility has also been the keystone of a deeply rooted Caribbean cultural tradition: the reputation-respectability model. Colleen's move from respectable Barbadian middle class to entrepreneur, therefore, represents a departure from middle-class ideologies of the colonial past, but her flexibility and adaptability is not only a quality of neoliberalism but a paramount feature of the Caribbean experience and culture.

In the following chapters, Freeman shows how entrepreneurs like Colleen seek flexibility in other aspects of their lives. In Chapter 2, *Entrepreneurial Affects: "Partnership" Marriage and the New Intimacy*, the focus is on entrepreneurs who desire a new form of intimate partnership, the companionate marriage. This new partnership ideal represents a shift in Barbadian social life, but not as a generic, globalising expression of modern love. Instead, Caribbean respectability imbues their quests for emotional, romantic and material partnership with distinct meanings.

143

The counterweight to marriage is the topic of Chapter 3, *The Upward Mobility of Matrifocality.* Matrifocality is the institution at the heart of lower-class Afro-Caribbean culture and the Creole complex of reputation: the woman or mother-centred family associated with flexible survival skills and the generalised strength of women. Through the "upward mobility" of matrifocality, a strong, caring femininity now stands at the economic and emotional center of middle-class entrepreneurial life (p. 102).

Chapter 4, *Neoliberal Work and Life*, is about how care, attunement, and nurturing lie at the heart of much of life and work today. Thus, new modes of parenting have emerged alongside new modes of doing business. Business and family life have become 'saturated by an economy of emotion that has become part of the labour process in and across these spheres, offering enrichment and solace, worry and stress' (p. 134).

How people manage the stresses and enhanced pleasures of entrepreneurial life is the topic of Chapter 5, *The Therapeutic Ethic and the Spirit of Neoliberalism.* Freeman traces the growing appeal of new forms of spiritual practice and belonging including new middle class 'prosperity churches,' a flourishing marketplace of self-help, counselling, bodily treatments, and an incipient 'therapeutic culture' (p. 169). Even business becomes a therapeutic encounter: as Colleen said, 'I found myself in this' (p. 181).

Therefore, the crux of neoliberal entrepreneurialism lies in the blurred boundaries between enterprise as a business, and the self (or child or couple) as an enterprise, between social relations of business and intimate economies of love and support. In this, there are many valuable theoretical and methodological insights. For one, neoliberalism is "malleable" within specific cultural and geographical contexts and here, 'neoliberalism takes a Caribbean form' (p. 209). This is also a call for a new analytics of class, where materiality and subjectivity together are understood as co-constitutive of class. To understand capitalism's affective turn and the new middle class, one must look to the emotional registers of social relations and self-understandings while also analysing economy and structure.

The promises and expectations for self-employment and entrepreneurialism are all the more pronounced for women as we are increasingly expected to flexibly balance domestic and market-oriented work, and labours of care, nurturance, and love. For this reason, capitalism's affective turn presents both intriguing opportunities and troubling foreclosures: 'if feminist analyses of the long devalued feminine realm of reproductive labour have provided the groundwork for analyzing immaterial, and…affective labour in the formal market, then it is perplexing to hear that gender is suddenly being unhinged from this work at just the moment it is increasingly valuable in the global capitalist system' (p. 214). Meanwhile, in Barbados, it seems that the upward mobility of matrifocality and the rise of a new affective economy at work and at home creates 'possibilities for enacting new femininities, new masculinities, new intimacies, and new entrepreneurial selves' (p. 215).

SARA KOMARNISKY
University of Alberta (Canada)

Beatty, Andrew. 2015. *After the Ancestors. An Anthropologist's Story.* **Cambridge: Cambridge University Press. xix + 372 pp. Pb.: $29.99. ISBN: 9781107477407**

A beautiful and intriguing masterpiece by Andrew Beatty, *After the Ancestors* is set on a remote island in Indonesia, on Sumatra's coast line where a young anthropologist and his wife for two years were living among the Nias people in a small village called Orahua and studying their lives.

Andrew Beatty's fieldwork was conducted in the 1980s when the people of the small village were navigating a meaningful time of change in their history. The elders of the village could still remember the times of headhunting and tribal religion in which several gods were worshiped and spirits of ancestors were held in honour by perpetuating them in wooden sculptures. However, the new generation was living under Christian rules. Beatty moves among orators and churchmen, people of different tribes, to learn their ways of communicating, celebrating, giving and receiving gifts.

The book is not a regular anthropological analysis; rather it is a story, a narrative. It introduces the reader to several villagers whom Beatty describes in such a way that the reader feels present in the scene. Beatty writes about the speeches that orators of Orahua villages give on many occasions, which is an important part of this culture, such as arguing bride prices, solving big and small arguments, and reacting to moments of sadness, such as the death of the village chief. Beatty writes how he tries to become accepted by the villagers, he organises a traditional feast called *owasa* with the help of a few of the villagers, which lead to the inclusion of him and his wife in two of the tribes, he becomes part of the family that brings out many different events, mostly concerning the tradition of gift exchange that Beatty is researching. Since his goal is to learn as much as possible, he even learns traditional Nias martial arts, the lessons are happening in secret, and Beatty writes about them in several chapters describing his teacher and learning mate, an incomer from another village. He becomes so engaged in the life there that the result, the book, gives the reader very deep insights of the ways people live there, even secret ones, like initiation rites which Andrew Beatty goes through after completing his martial art studies.

The anthropologist is an eyewitness not only to everyday activities but also to events that do not happen every day. During his stay in Orahua, the chief of the village falls ill, so part of the book narrates his struggle to get better; Beatty shows what it takes to get help from others. Since Beatty stays in a house owned by the chief, he is near all the time and can write about his personality and influence on people around him. Eventually, the chief dies and Beatty describes the political fight between the family members to take his place. This shows a small part of the system of the government and how corruption works and what money can achieve even in Indonesia's most remote places.

The book is not only about the local people but also about Andrew Beatty, who is learning to live like them: eating, bathing, fighting, talking, and acting in their way. He reconstructs his conversations with the locals about different topics, their genealogies, traditions and even local gossip. Beatty writes how he and his wife feels living among Nias people; he puts on paper his ideas on how to interact better with locals and what the

results are. This personal touch of positioning himself (Beatty) as one of the characters of the book offers a valuable perspective that will inspire any new anthropologist. His comments and thoughts reveal the inner workings of his fieldwork, such as the milestones a researcher has to navigate and the methods one uses to draw closer to people and even become one of them, as Beatty admits at the end of his book.

If *After the Ancestors* is read for scientific purposes, it will not offer any in-depth analyses or comments from the author, as mentioned above it is more a narrative than scientific writing. However, the book can give a basis for the reader's own analysis; there is enough qualitative and detailed information on how things are happening in Orahua. Readers interested in a more scientific approach to anthropological fieldwork should refer to Beatty's earlier work for further reading or research purposes.

This book is valuable not only for scientific purposes but also for any person interested in learning about the everyday lives of Indonesian villagers since the style of writing is narrative and is very close to a great novel; it shows amazing scenes of people lives that a short visit to Indonesia would not provide.

ASNATE STRIKE
University of Latvia (Latvia)

Eriksen, Thomas Hylland. 2014. *Globalization: The Key Concepts. 2ⁿᵈ Edition (The Key Concepts Series)*. **London, New Delhi: Bloomsbury Academic. 210 pp. Pb.: $29.95. ISBN: 9780857857422.**

The second edition of the book *Globalization: The Key Concepts* by Thomas Hylland Eriksen, professor of Anthropology at the University of Oslo, Norway, provides an overview of central aspects of globalisation. The book is part of Bloomsbury's series on *Key Concepts*. The second edition was published ten years after the first one; thus, it has been significantly updated and revised.

   Globalization explains what globalisation is, does, and means on different levels and in different contexts. The purpose is to outline some of globalisation's main features, underline its local and nonlocal characters, point out different analytical approaches, and discuss some of its challenges, such as global risks and vulnerabilities. Nine chapters are named after the themes they explore *Disembedding*, *Speed*, *Standardization*, *Connections*, *Mobility*, *Mixing, Risk*, *Identity politics*, and *Alterglobalization*. The target group is students, and examples drawn from a wide variety of empirical fields vividly illustrate the points. Each chapter has instructive headlines, a concise introduction, a bullet-point summary, questions to reflect on and discuss in class, suggestions for further reading with a short description of each book, and a pleasing layout.

   Hylland Eriksen is an internationally acclaimed anthropologist, a prolific writer and an eager commentator and academic celebrity in his home country, awarded for his relentless efforts to explain social complexities to a wider audience. As such, he is the right person to cut across established academic boundaries and write about complex issues in a simple, but not simplistic, manner. One example is when he explains that globalisation 'creates a shared grammar for talking about differences and inequalities. Humans everywhere are increasingly entering the same playing field, yet they do not participate in equal ways, and thus friction and conflicts are an integral part of globalizing processes' (p. 17).

   As a book, *Globalization* is an example of the globalisation processes it explores, such as standardisation, mobility, mixing, disembedding, connections, speed, and simultaneity. Not only is it written by a Norwegian who did his fieldwork in Mauritius and now teaches Social Anthropology in Oslo, within an educational framework adapted to the Bologna standard that enables international comparison of education. The book is published simultaneously in London New Delhi, New York, and Sydney, in a standardised format, as part of a series on 'cross-disciplinary ideas across the Humanities and Social Sciences.' Moreover, with one exception, the bibliography consists only of literature in English, written by scholars from all over the world, but primarily affiliated with British and American universities, thereby reflecting the 'global dominance of English' (p. 87).

   Globalisation is presented as a phenomenon that shrinks the world, but at the same time expands it because it makes us aware of differences. Hylland Eriksen emphasises the *glocal* character of globalisation, which is important because 'human lives take place in particular locations' (p. 174). A good example of this, which is used several times, is the way McDonald's has a global standard, but at the same time acquires a distinctively local

character in different countries. The author emphasises that the effects of globalisation are complex, not per se negative or positive, and have different impacts on people's lives. Special attention is dedicated overheating (afterword), a metaphor for what happens when 'too many transactions are taking place at the same time,' i.e. exponential growth and accelerated change, which leads to a 'loss of overview and predictable outcomes' (p. 9).

In a pedagogical overview of key concepts, it is admissible to cut some corners, but some of the parts that deal with religion and globalisation are too weak. Relevant literature on religion and globalisation in the bibliography is virtually absent, and it is quite clear that religion is not Hylland Eriksen's field of expertise. Religion is arguably one of the phenomena most radically influenced by globalisation, and simultaneously an important factor in shaping globalised culture, society, and politics. In the book, however, globalisation's impact on religious development is presented only in passing, and mainly concerning Islam.

Statements such as 'some have turned to religion, thereby falsifying the secularization thesis' (p. 144) are both unsophisticated and questionable, and the terminology incoherent and sometimes misleading. One detail is that a *fatwa* is not the same as a death sentence (p. 125), and the author's use of the term 'Islamism' is not precise. Apparently, the author uses it to denote political Islam (as is common practice in the academic literature), but also other forms of Islam that in different ways have 'hard' symbolic boundaries, such as fundamentalism and Salafism. In any case, claims that 'Islamism' represents an 'antagonistic localism' (p. 168) and resistance against standardisation, are at best imprecise. If anything, the forms of Islam that are on the increase worldwide and which appear to be the 'Islamism' that the author has in mind, are generally reformatted, culturally and socially disembedded, identified by its adherents' calling for a global standardisation of Muslim practice, faith, and symbolic markers, and often in outright opposition to local Islamic traditions. Nevertheless, Hylland Eriksen is right to point out that the quest for purity and authenticity is a conspicuous feature of contemporary identity politics and that the polarisation of collective identities is an offspring of globalisation (*Chapter 8*).

In spite of such shortcomings, *Globalization* is a good introduction to the topic both for students and general readers.

CECILIE ENDRESEN
University of Oslo (Norway)

Konopinski, Natalie (ed.). 2014. *Doing Anthropological Research. A Practical Guide.* London, New York: Routledge. 152 pp. Pb.: £21.99. ISBN: 9780415697552.

Doing Anthropological Research, edited by Natalie Konopinski, offers the reader a practical guide to doing short-term anthropological research that is specifically addressed to advanced undergraduate and graduate students. The volume covers key aspects of conducting research projects, whether these are library-based, based on secondary sources, and/or ethnographic fieldwork.

The sequence of chapters reflects the chronological progress and stages all research projects entail. Tobias Kelly's article (*Chapter 1*) begins with how to start generating ideas for research and to formulate an adequate research question and discusses criteria for selecting an appropriate field site. The last article by John Harries (chapter 8) focuses on fashioning a plausible argument and includes tips on planning to write and getting it done. However, in her introductory chapter, the editor emphasises that the practice of doing research is less linear because many research activities take place concurrently and cannot be completed sequentially. To address this fact, each chapter includes a series of key points to highlight the most important aspects and suggestions accompanied by questions that allow reflecting one's own experience at particular stages of the research process. These elements enable quick orientation and selective reading according to the reader's immediate requirements. In addition, the reader follows two fictional students and their respective anthropology projects throughout the chapters. In this manner, typical issues and challenges at all stages of research become vivid and tangible, and students will find themselves familiar with many of the situations described.

Chapter 2 by Laura Jeffery and Natalie Konopinski is about designing a research proposal and planning a project more concretely. The article introduces issues such as primary and secondary research methods, ethical considerations, and language proficiency, which are discussed in detail throughout the following chapters of the book. Furthermore, the authors provide suggestions for setting up a realistic timetable and research budget (particularly if empirical data gathering will take place abroad).

Neil Thin (*Chapter 3*) highlights the importance of secondary research since secondary information informs primary research and forms a key element of ethnographic analysis. He gives advice on how to achieve an unbiased portfolio of sources and on making systematic use of secondary data.

Chapter 4 and *5*, by Joost Fontein, are about doing ethnographic fieldwork. By discussing the work of four anthropologists, *Chapter 4* explores the broader question of how anthropological perspectives shape fieldwork methods without arguing in favour of a certain approach. Thereby, the reader shall be enabled to judge on what kind of methods a certain project will require. In contrast, *Chapter 5* addresses the practicalities of doing fieldwork, such as where and how to live, methods for data gathering and recording, and the importance of language.

Ian Harper (*Chapter 6*) examines ethical responsibilities to informants, colleagues, and to the broader public at large. In addition, ethical considerations reappear throughout the book, for example with regard to data protection and risk management

149

(*Chapter 2*) and the dissemination of research findings (conclusion by the editor). The authors take into account that each situation is complex and unique in some way and avoid panaceas and giving the "right" answer; instead, they encourage students to make considered and justifiable decisions.

Chapter 7, by Lotte Hoek, examines how to organise and analyse the data gathered in the field or library. The author argues that 'analysis in anthropology is an idiosyncratic practice' (p. 103), often unsystematic and creative, and focuses on interpreting qualitative data and linking them with theory.

Theoretical debates play a subordinate role since the book aims to 'leave the lecture theatre behind' (p. 2) and function as a guide to the practical skills and tools needed to design and conduct a research project. However, despite the fact that many anthropology projects include doing ethnographic fieldwork in postcolonial contexts and countries of the Global South, the volume fails to adequately address the emotional dimension of the fact that many fieldwork situations are entangled in the "politics" of role and resource allocation. The debate on social positioning as a part of subject production seems theoretical but may become highly relevant on a practical level when students arrive at their study site. How ethnographer and informant perceive one another influences their relationship and how anthropological knowledge is generated. Informants may produce strategic narratives according to their underlying interests and motivation to support the research project. Moreover, experiencing the politics that shape interactions while doing fieldwork can cause emotional distress, such as feeling overburdened when being faced with informants' expectations that go far beyond the research objective although the purpose of the ethnographer's presence has been discussed beforehand. Of course, it is difficult to prepare for situations of this kind, but students should be aware of their emotional implications and how these, in turn, influence the nature of data.

Fontein touches some of these aspects in *Chapter 4* when he points out that 'the ethnographer him or herself is the central tool of research' and that self-reflection is 'the means by which fieldworkers hone their tools to suit their research projects' (p. 60). Moreover, Hoek states concerning data analysis that 'data is constructed, the anthropologist is positioned' (p. 105). However, the emotional dimension of dealing with postcolonial continuities in "the field" remains largely unaddressed.

Nevertheless, the volume contains a revealing and concise compilation of issues relevant to conducting a research project and is a good companion throughout the process. Its strength lies in the authors' experiences as teachers and supervisors of student research projects across many areas of social and cultural anthropology. Hence, the book succeeds in sketching many of the highs and lows, the dilemmas and challenges that students are likely to face while carrying out research. To conclude, it can be said that *Doing Anthropological Research* is a valuable read for students who are preparing, conducting, and writing an anthropology research project.

<div align="right">

CLAUDIA KONRAD
University of Trier (Germany)

</div>

Schneider, Arnd and Caterina Pasqualino (eds.). 2014. *Experimental Film and Anthropology*. London, New Delhi, New York, Sydney: Bloomsbury Academic. 205 pp. Pb.: $29.95. ISBN: 9780857854438

This book is as challenging as it is ambitious. For those who are used to thinking of experimental film and documentary film as two different spheres, both in terms of form, content, and the use of technical equipment, it might even come as a shock. According to the stereotype, the former has the explicit right to experiment, transform, rearrange realities, while the latter is bound to observation and a direct cinema approach. This book attempts to go beyond this established dichotomy in the understanding of experimental and anthropological practice as one and the same practice – it succeeds in doing so in a highly compelling manner. What makes this book so convincing is that it does not remain on the level of an abstract theoretical reflection but provides concrete examples of how experimental approaches could gain direct practical relevance. Hand-selected highly ranked anthropologists and filmmakers share in the eleven contributions of this edited volume their practical knowledge with us, their doubts, experiences and the limits they encounter in searching for new ways of filming realities. It becomes clear in many of the authors' arguments that a prospective change of anthropological practice/knowledge-generation is tied to changes in how we technologically approach our field and our subjects.

Moreover, who could be more qualified to write about such future visions than those who can rightly be considered to be "forerunners" and "prophets" through their artistic work? Major figures such as Robert Ascher, Barbara Glowczewski, Timothy Asch and Kevin T. Allen are either writing in the book, or their work is presented in an exemplary manner; this gives the book an authoritative voice. The book provides, in fact, a backstage view of experimental filmmaking: it consciously avoids essays about established figures such as Stan Brakhage or Maya Deren and instead introduces us (as in the contribution of Arnd Schneider) to even more fascinating "lone wolfs" such as the couple Leonore Mau and Hubert Fichte experimenting in the 1960s/1970s at the boundaries between photography and film.

The most lasting merit of this book is that it changes our thinking, even if the claim called for by the editors in the introduction to 'overcome the realist-narrative paradigm' (p. 1) in anthropological filmmaking is still far from fulfilled. This becomes evident when the editors state that while the *Writing culture* debate had indeed led to experimentation with text, the images of our field, and visual anthropology practice as a whole has remained largely narrative. In that sense, 'film (especially analogue) is literally a medium that comes between us and the perceived world (i.e. our senses, perception and representation)' (p. 4). Caterina Pasqualino, an anthropologist-filmmaker, and Arnd Schneider, an important specialist for the interrelation of art and anthropology, consequently propose blurring the boundaries between what films "are" and what they "do". The established dichotomy between form/material versus content should be overcome. In doing so, we might be able to undergo a visual and auditory experience we might describe as a performance. In this sense, the act of seeing becomes a performance.

Several authors call for a revaluation of the montage. Among them is the dialogic article of the Danish anthropologists/filmmakers Daniel Suhr and Rane Willerslev who argue that this technique contributes not only to the fictionalisation of realities, the recomposition of participants realities, and the creation of new temporalities ("out of time"/"out of space") but also has the potential to possibly reveal invisible (spiritual/metaphysical) dimensions of realities. The contributions of Jennifer L. Heuson and Kevin T. Allen point in a similar direction although focusing on another aspect: asynchronicity between sound and image, between ear and eye. This would give space for randomness, and implicit commentaries; it would eventually allow for a 'critical phenomenological' account of the relationship between knowledge, sensation, and representation (p. 114). Here, as in the other contributions, the argument is backed by practice: in this case, a project about the Brooklyn Bridge as a resonant structure and an "anthropological body"; Kevin T. Allen reverses here the common strategies of film shooting; instead of constructing sounds to the images, his eyes follow his ears: after listening to the bridge's sonic vibrations, he starts shooting.

The contributions (two of them by the editors of the volume) touch upon three dimensions and their relation to film: time, memory and materiality. All these dimensions are potentially considered as having an experimental potential. Time can be fractionised, rearranged or suspended in film (as the article on montage by Suhr/Willerslev shows); through film, memory can also become a proof of passed time, or give an account of amnesia. The materiality of film can be used for creative purposes as well: it may comment on processes of decay, or be used as a raw material for "cameraless film-making" as Kathryn Ramey's contribution about the anthropologist Robert Ascher shows. Using traditional film techniques and material can even be considered to be an act of resistance against hegemonic digital culture, in the argument of the editors.

A particularly impressive article is that of senior experimentalist Barbara Glowczewski, who experimented with collaborative filmmaking among the Aborigines back in the 1970s. She recalls in her article the various successful and unsuccessful attempts to render justice to the dreamworlds of the Australian natives. Her very intimate and personal reflection about issues of responsibility, morality and guilt in front of the images she had produced makes us understand that the ideal encounter with the field should also transform us and, with it, our gaze. Her contribution makes us aware that one of the key issues of the visual anthropologist remains the dilemma of choosing between representation and anti-representation, and that the visual translation of cultural worlds other than ours is one of the most difficult tasks to be faced.

This book is much more than a mere contribution to the "sensual turn" in anthropology: it makes us think beyond the established canon of anthropological filmmaking; it makes us think in terms of creativity about our field, our methodology, and a medium we thought we knew exhaustively. It might not be an exaggeration to consider this volume one of the greatest achievements in writing on visual anthropology in the last decade.

ECKEHARD PISTRICK
Martin Luther University Halle-Wittenberg (Germany)