



# ANTHROPOLOGY & MISSION

ed. by the Anthropos Institute

N° 68

Sankt Augustin, December 2023

## Review of Books

(by Vinsenius Adi Gunawan and Othmar Gächter)

**Osterhoudt, Sarah R., and K. Sivaramakrishnan** (eds.): *Sustaining Natures. An Environmental Anthropology Reader*. Seattle: University of Washington Press, 2023. 386 pp. ISBN 978-0-295-75145-0. (pbk)

Environmental anthropology is at its best when it spotlights uncommon perspectives on widely recognized issues confronting the world. Intentionally crafted for undergraduate course use in anthropology, geography, and environmental studies, “Sustaining Natures” showcases the best contemporary writing on nature and sustainability. The editors guide readers through some of the field’s most pressing themes and debates, including farming, alternative energy, extractive industries, environmental justice, multispecies relationships, and urban ecology. This anthology foregrounds diverse voices, views, and experiences of nature, from US corporate boardrooms to urban waste disposal sites in China, and moves environmental anthropology in new theoretical, methodological, and applied terrains.

**Abu-Lughod, Lila, Rema Hammami, and Nadera Shalhoub-Kevorkian** (eds.): *The Cunning of Gender Violence. Geopolitics, and Feminism*. Durham: Duke University Press, 2023. 468 pp. ISBN 978-1-4780-2043-1. (pbk)

“The Cunning of Gender Violence” focuses on how a once visionary feminist project has folded itself into contemporary world affairs. Combating violence against women and gender-based violence constitutes a highly visible and powerful agenda enshrined in international governance and law and embedded in state violence and global securitization.

Case studies on Palestine, Bangladesh, Iran, India, Pakistan, Israel, and Turkey as well as on UN and US policies trace the silences and omissions, along with the

experiences of those subjected to violence, to question the rhetoric that claims the agenda as a “feminist success story.” Because religion and racialized ethnicity, particularly “the Muslim question,” run so deeply through the institutional structures of the agenda, the contributions explore ways they may be affirming or enabling rationales and systems of power, including civilizational hierarchies, that harm the very people it seeks to protect.

**Grant, Don:** *Nursing the Spirit. Care, Public Life, and the Dignity of Vulnerable Strangers*. New York: Columbia University Press, 2023. 272 pp. ISBN 978-0-23120051-6. (pbk)

Illness and death have always raised profound spiritual concerns. However, today most people experience suffering and treatment in hospitals and other impersonal, bureaucratic facilities whose employees are expected to follow scientific, rationalized norms of behavior. How do professional caregivers – the nurses and other workers who tend to patients – navigate between science and spirituality?

Don Grant investigates the subtle ways that nurses at an academic medical center incorporate spirituality into their care work. Based on extensive fieldwork and an in-depth survey on spirituality, this book finds that many nurses see themselves as responsible for not only patients’ physical health but also their spiritual well-being. They believe they are able to reconcile science and spirituality through storytelling and claim that they can provide more spiritual care than chaplains. However, nurses rarely talk about religion among themselves because they are concerned that their colleagues are uncomfortable discussing spirituality. Nevertheless, by seeking to honor patients’ ultimate worth as human

beings, many nurses are able to instantiate spiritual values of care.

Grant interweaves his experiences as a hospital volunteer chaplain and a living liver-transplant donor with empirical analyses of nurses' spiritual work. Developing a new understanding of the social significance of religion, "Nursing the Spirit" recasts the intersection of science and spirituality by centering the perspectives of the people who provide care.

*Paula England*: Religions urge us to care for suffering strangers. This book shows that, although hospitals are bureaucratic organizations applying medical science, they are also places where nurses, in an unofficial and low-key way, offer spiritual (as well as physical) care to patients. Grant explains how and why they do this, and grapples with the important question of how an ethic of care can be kept alive in today's societies.

**Bridges, Ben, Ross Brillhart, and Diane E. Goldstein** (eds.): *Behind the Mask. Vernacular Culture in the Time of COVID*. Denver: University Press of Colorado, 2023. 294 pp. ISBN 978-1-64642-480-1. (pbk)

Vernacular responses have been crucial for communities seeking creative ways to cope with the coronavirus pandemic. With most people locked down and separated from the normal ebb and flow of life for an extended period, COVID-19 inspired community and creativity, adaptation and flexibility, traditional knowledge, resistance, and dynamism. Removing people from assumed norms and daily lives, the pandemic provided a moment of insight into the nature of vernacular culture as it was used, abused, celebrated, critiqued, and discarded. In "Behind the Mask", contributors from the USA, the UK, and Scandinavia emphasize the choices that individual people and communities made during the COVID pandemic, prioritizing the everyday lives of people enduring this health crisis.

Despite vernacular's potential nod to dominant or external culture, it is the strong connection to the local that grounds the vernacular within the experiential context that it occupies. Exploring the nature and shape of vernacular responses to the ongoing public health crisis, "Behind the Mask" documents processes that are otherwise likely to be forgotten. Including different ethnographic presents, contributors capture moments during the pandemic rather than upon reflection, making the work important to students and scholars of folklore and ethnology, as well as general readers interested in the COVID pandemic.

*Elizabeth Tucker*: As we struggle through the pandemic's vicissitudes, we need these insights. The book also provides a significant historical and analytical record that is an important source for future academic and public health specialists.

**Berger, Karl C., et al.** (eds.): „Es wäre ja schade, wenn alles geklärt wäre.“ Empirische Kulturwissenschaft als kritische Gesellschaftsanalyse. Münster New York: Waxmann, 2023. 342 pp. ISBN 978-3-8309-4696-0. (pbk)

Ingo Schneider ist ein im Vietnamfach Europäische Ethnologie breit aufgestellter Forscher und Hochschul-lehrer, in dessen Arbeiten Neugier, kognitive Beweglichkeit und Verantwortung zentrale Elemente sind. Dieser Band versammelt Aufsätze einiger langjähriger Wegbegleiter/innen, Kolleg/innen und Schüler/innen und spiegelt die inhaltliche Vielfalt der Themen, die ihn und sein Umfeld angetrieben haben und antreiben. Denn wenn dieses Buch auch anlässlich seiner Pensionierung erscheint – von Ruhestand kann wohl keine Rede sein.

**Frembgen, Jürgen Wasim**: *Magie und Ekstase. Kleine Kulturgeschichte des unbekanntes Islam*. Freiburg: Verlag Herder, 2022. 160 pp. ISBN 978-3-451-39416-4. (hbk)

Den einen Islam gibt es nicht. Was wir "Islam" nennen, ist äußerst komplex. Neben dem offiziellen Schrift- und Gesetzesislam, den fundamentalistischen Strömungen sowie dem klassischen Sufismus gibt es in dieser vielgestaltigen religiösen Welt eine weitere, beinahe totgeschwiegene Facette: die in indigenen Traditionen verwurzelte, gefühlsbetonte Religiosität von Muslimen. Magisch akzentuiert, mit allen Sinnen erfahrbar, "volkstümlich" und in Lokalkulturen eingebettet, vielstimmig, mehrdeutig, hybrid und interreligiös zeigt sich hier ein gelebter „Islam von unten.“ Jürgen Wasim Frembgen führt uns in eine Welt voller Heiligenverehrung, Riten, Wallfahrten, Derwischtum und Geister- und Dämonenglaube.

**Krammer, Kurt, und Martin Rötting** (Hrsg.): *Buddhismus in Europa. Facetten zwischen Mode, Minderheit und Mindfulness in interreligiösen Bezügen*. Münster: Lit Verlag, 2022. 510 pp. ISBN 978-3-643-51107-2. (pbk)

In Europa gibt seit dem 19. Jahrhundert eine erkennbare Bewegung hin zum Buddhismus. Nachdem die ersten Kreise sich vor allem mit Texten auseinandergesetzt hatten, folgte die Bewegung des Meditationsbuddhismus und in der Folge der Tibetische Buddhismus; Christen entdeckten den Zen. Mit der Achtsamkeitsbewegung erreichte der Buddhismus schließlich den Mainstream. Missbrauchsvorwürfe, Pandemie und ein Wandel in der gesellschaftlichen Religionswahrnehmung prägen das Bild. Wichtige buddhistische Meister wie Thich Nhat Hanh oder der Dalai Lama, erfreuen sich großer Beliebtheit. Dieser Band bietet ein Bild der Facetten des Europäischen Buddhismus mit einem Schwerpunkt auf interreligiösen Kontexten.

**Buschmann, Rainer F.**: *Hoarding New Guinea. Writing Colonial Ethnographic Collection Histories for Post-colonial Futures*. Lincoln: University of Nebraska Press, 2023. 263 pp. 978-1-4962-3464-3. (hbk)

"Hoarding New Guinea" provides a new cultural history of colonialism that pays close attention to the millions of

Indigenous artifacts that serve as witnesses to Europe's colonial past in ethnographic museums. Rainer F. Buschmann investigates the roughly two hundred thousand artifacts extracted from the colony of German New Guinea from 1870 to 1920. Reversing the typical trajectories that place ethnographic museums at the center of the analysis, he concludes that museum interests in material culture alone cannot account for the large quantities of extracted artifacts.

Buschmann moves beyond the easy definition of artifacts as trophies of colonial defeat or religious conversion, instead employing the term hoarding to describe the irrational amassing of Indigenous artifacts by European colonial residents. Buschmann also highlights Indigenous material culture as a bargaining chip for its producers to engage with the imposed colonial regime. In addition, by centering an area of collection rather than an institution, he opens new areas of investigation that include non-professional ethnographic collectors and a sustained rather than superficial consideration of Indigenous peoples as producers behind the material culture. "Hoarding New Guinea" answers the call for a more significant historical focus on colonial ethnographic collections in European museums.

*Conal McCarthy*: This book manages to be both historically grounded and also attuned to contemporary recognitions of Indigenous agency. The book's findings and conclusions are sobering, surprising, and illuminating in equal measure, and a refreshing corrective to much superficial postcolonial writing that simplifies and flattens the complexities of the colonial encounter.

**Rohatynskyj, Marta:** *Ömie Sex Affiliation. A Papuan Nature.* New York: Berghahn Books, 2023. 214 pp. ISBN 978-1-80073-660-3. (hbk)

The practice of affiliating the female child with the mother and the male child with the father was considered a rare and inexplicable practice in Papua New Guinean ethnography at the time the original data was collected some forty years ago. Marta Rohatynskyj undertakes a shift in her analytical concepts of kinship studies to reveal the deep-seated disjuncture between female and male that this practice represents. The author argues that this practice is associated with a totemic/animistic ontology and has currency in a particular type of Melanesian society.

**Groningen à Stuling, Derk H. van:** *Kilenge: West New Britain, Papua New Guinea. A Pictorial Ethnography.* Wiesbaden: Harrassowitz Verlag, 2023. 194 pp. ISBN 978-3-447-12007-4. (pbk)

In 1977–1978, right after Papua New Guinea had achieved its political independence, Derk van Groningen was living among the Kilenge people on the north-west coast of the island of New Britain. Originally, his ethnographic field research centered on the circular migration pattern in the Kilenge area. Being permitted to take pho-

tographs of their daily activities, his focus became much broader. Groningen's work presents a photographic documentation of many aspects of Kilenge life during the transition period from colonial rule to self-determination and governance. His original observations and photographs are published here for the first time.

**Kowal, Emma:** *Haunting Biology. Science and Indigeneity in Australia.* Durham and London: Duke University Press, 2023. 264 pp. ISBN 978-1-4780-2537-5. (pbk)

In "Haunting Biology" Emma Kowal recounts the troubled history of Western biological studies of Indigenous Australians and asks how we now might see contemporary genomics, especially that conducted by Aboriginal and Torres Strait Islander scientists. Kowal illustrates how the material persistence of samples over decades and centuries folds together the fates of different scientific methodologies. Blood, bones, hair, comparative anatomy, human biology, physiology, and anthropological genetics all haunt each other across time and space, together with the many racial theories they produced and sustained. The stories Kowal tells feature a variety of ghostly presences: a dead anatomist, a fetishized piece of hair hidden away in a war trunk, and an elusive white Indigenous person. By linking this history to contemporary genomics and twenty-first-century Indigeneity, Kowal outlines the fraught complexities, perils, and potentials of studying Indigenous biological difference in the twenty-first century.

*Amade M'charek*: The author shows that the messy history of biological differences is not a history left behind, but one that lingers and haunts our current-day shiny laboratory science. It is this realization that prompts a much-needed evaluation of the history of anthropology.

**Sounaye, Abdoulaye, and Frédéric Madore (eds.):** *Religiosity on University Campuses in Africa. Trends and Experiences.* Berlin: LIT Verlag, 2023. 322 pp. ISBN 978-3-643-91429-3. (pbk)

This volume examines religiosity on university campuses in Sub-Saharan Africa. Focusing on both individuals and organized groups, the contributions open a window onto how religion becomes a factor, affects social interactions, is experienced and mobilized by various actors. It brings together case studies from various disciplinary backgrounds (anthropology, sociology, history, religious studies, literature) and theoretical orientations to illustrate the significance of religiosity in recent developments on university campuses. It pays a particular attention to religion-informed activism and contributes a fresh analysis of processes that are shaping both the experience of being student and the university campus as a moral space. Last but not least, it sheds light onto the ways in which the campus becomes a site of a reformulation of both religiosity and sociality.

**Santos-Granero, Fernando, and Emanuele Fabiano** (eds.): *Urban Imaginaries in Native Amazonia. Tales of Alterity, Power, and Defiance*. Tucson: The University of Arizona Press, 2023. 267 pp. ISBN 978-0-8165-4967-2. (hbk)

Urban life has long intrigued Indigenous Amazonians, who regard cities as the locus of both extraordinary power and danger. Modern and ancient cities alike have thus become models for the representation of extreme alterity under the guise of supernatural enchanted cities. This volume seeks to analyze how these ambiguous urban imaginaries – complex representations that function as cognitive tools and blueprints for social action – express a singular view of cosmopolitical relations, how they inform and shape forest-city interactions, and the history of how they came into existence.

Featuring analysis from historical, ethnological, and philosophical perspectives, this volume dissects Indigenous Amazonians' beliefs about urban imaginaries and their ties to power, alterity, domination, and defiance. Contributors analyze how ambiguous urban imaginaries express a singular view of cosmopolitical relations, how they inform and shape forest-city interactions, and the history of how they came into existence, as well as their influence in present-day migration and urbanization.

**Vega, Carlos Alba, Marianne Braig, and Stefan Rinke** (eds.): *La violencia en América Latina entre espacios temporales del pasado y del future*. Berlin: Verlag Walter Frey, 2022. 289 pp. ISBN 978-3-946327-31-8. (pbk)

Este libro aborda el tema de la violencia en América Latina desde distintos ángulos y puntos de vista, con base en el análisis de los principales actores violentos, las respuestas sociales y las representaciones de la violencia en la región. El énfasis en las prácticas, los movimientos y las estrategias de los actores involucrados permite hacer visibles sus redes y sus interconexiones a nivel local y global. Al mismo tiempo, los autores muestran cómo estas redes de actores (representantes del Gobierno, fuerzas policiales y militares, políticos, actores ilegales, etc.), sus estrategias y su intervención en las esferas política, económica y social desencadenan procesos violentos. La violencia se entiende entonces como el resultado de la interacción de diferentes actores y prácticas en distintos niveles espaciales y temporales. El resultado es un estudio integral del problema de la violencia en América Latina, que aborda prácticas de violencia tanto estructural como física, las cuales van desde la guerra, el asesinato, la tortura y las desapariciones hasta la violencia discursiva.

**Butler, Matthew:** *Mexico's Spiritual Reconquest. Indigenous Catholics and Father Pérez's Revolutionary Church*. Albuquerque: University of New Mexico Press, 2023. 296 pp. ISBN 978-0-8263-4506-6. (hbk)

"Mexico's Spiritual Reconquest" brings to life a classically misunderstood pícaro: liberal soldier turned Cath-

olic priest and revolutionary antipope, "Patriarch" Joaquín Pérez. Historian Matthew Butler weaves Pérez's controversial life story into a larger narrative about the relationship between religion, the state, and indigeneity in twentieth-century Mexico.

This book is at once the history of an indigenous reformation and a deeply researched, beautifully written exploration of what can happen when revolutions try to assimilate powerful religious institutions and groups. The book challenges historians to reshape baseline assumptions about modern Mexico in order to see a revolutionary state that was deeply vested in religion and a Cristero War that was, in reality, a culture clash between Catholics.

*Ben Fallaw:* "Mexico's Spiritual Reconquest" radically reshapes our understanding of this long-ignored (or actively misrepresented) independent Catholic church.

**Nations, James D.:** *Lacandón Maya in the Twenty-First Century. Indigenous Knowledge and Conservation in Mexico's Tropical Rainforest*. Gainesville: University Press of Florida, 2023. 318 pp. ISBN 978-0-8130-8024-6. (hbk)

Having lived for centuries isolated within Mexico's largest remaining tropical rainforest, the Indigenous Lacandón Maya now live at the nexus of two worlds – ancient and modern. While previous research has focused on documenting Lacandón oral traditions and religious practices in order to preserve them, this book tells the story of how Lacandón families have adapted to the contemporary world while applying their ancestral knowledge to create an ecologically sustainable future.

Drawing on his 49 years of studying and learning from the Lacandón Maya, James Nations discusses how in the midst of external pressures such as technological changes, missionary influences, and logging ventures, Lacandón communities are building an economic system of agroforestry and ecotourism that produces income for their families while protecting biodiversity and cultural resources. Nations describes methods they use to plant and harvest without harming the forest, illustrating that despite drastic changes in lifestyle, respect for the environment continues to connect Lacandón families across generations. By helping with these tasks and inheriting the fables and myths that reinforce this worldview, Lacandón children continue to learn about the plants, animals, and spiritual deities that coexist in their land.

Indigenous peoples such as the Lacandón Maya control one-third of the intact forest landscapes left on Earth, and Indigenous knowledge and practices are increasingly recognized as key elements in the survival of the planet's biological diversity. The story of the Lacandón Maya serves as a model for Indigenous controlled environmental conservation, and it will inform anyone interested in supporting sustainable Indigenous futures.

**Hayden, Cori:** *The Spectacular Generic. Pharmaceuticals and the Simipolitical in Mexico*. Durham and Lon-

don: Duke University Press, 2023. 256 pp. ISBN 978-1-4780-1904-6. (pbk)

In “The Spectacular Generic”, Cori Hayden examines how generic drugs have transformed public health politics and everyday experiences of pharmaceutical consumption in Latin America. Focusing on the Mexican pharmacy chain Farmacias Similares and its proprietor, Víctor González Torres, Hayden shows how generics have become potent commodities in a postpatent world. In the early 2000s, González Torres, a.k.a. “Dr. Simi,” capitalized on the creation of new markets for generic medicines, selling cheaper copies of leading-brand drugs across Latin America. But Dr. Simi has not simply competed with the transnationals; his enterprise has also come to compete with the Mexican state, reorganizing the provision of medicine and basic health care for millions of people. Hayden juxtaposes this story with Dr. Simi’s less successful efforts in Argentina, where he confronted a radically different configuration of pharmaceutical politics. Building from these diverging trajectories, Hayden illuminates the politics of generic substitution as a question that goes beyond substituting one drug for another. Generic politics can radically reshape the relations among consumers, states, and pharmaceutical markets, even as they have yet to resolve the problems of cost and access.

*João Biehl*: With innovative and sophisticated analysis and a rich comparative perspective, the book is a remarkable contribution to the anthropology of pharmaceuticalization. Cori Hayden has opened up a unique field of inquiry into the multiplicity of generic medicines through which she powerfully interrogates transforming configurations of statecraft, medical capitalism, and patient-citizenship.

**Hirth, Kenneth**, et al.: *Ritual and Economy in a Pre-Columbian Chiefdom. The El Cajón Region of Honduras*. Denver: University Press of Colorado, 2023. 376 pp. ISBN 978-1-64642-474-0. (hbk)

This volume examines the organization and ritual economy of a pre-Columbian chiefdom that developed in central Honduras over a 1,400-year period from 400 BC to AD 1000. Extremely applicable and broadly important to the archaeological studies of Mesoamerica, *Ritual and Economy in a Pre-Columbian Chiefdom* models the ritual organization of pre-Columbian societies across Honduras to expand the understanding of chiefdom societies in Central America and explore how these non-Maya societies developed and evolved.

As part of the ritual economy, a large quantity of jade and marble artifacts were deposited as offerings in the ritual architecture of the El Cajón region’s central community of Salitrón Viejo. Over 2,800 of these high-value items were recovered from their original ritual contexts, making Salitrón Viejo one of the largest in situ collections of these materials ever recovered in the New World. These materials are well dated and tremendously varied and provide a cross-section of all jade-carving lapidary

traditions in use across eastern Mesoamerica between AD 250 and 350.

This book is a new and original contribution that employs an “economy of ritual approach” to the study of chiefdom societies in the Americas. It is a foundational reference point for any scholar working in Mesoamerica and Central America, especially those engaged in Maya research, as well as archaeologists working with societies at this scale of complexity in Latin America and around the world.

*Silvia Salgado*: A valuable and significant contribution to our understanding of the rich ancient history of the Central American Indigenous peoples, particularly those communities located in central Honduras.

**Igreja, Rebecca Lemos, Richard Santos, and Carlos Agudelo**: *Race and Racism in Latin America and the Caribbean. A Crossview from Brazil*. Berlin: Walter de Gruyter, 2023. 222 pp. ISBN 978-3-11-072726-5. (hbk)

The book discusses the racial issue in Latin America by inserting Brazil’s perspective within the regional debate, at once contrasting with more common nationally-focused perspectives and highlighting the exchange between the luso and hispano worlds.

Through this dialogical scheme, the volume aims to offer a panorama of the historical and contemporary debates on the racial issue across the region.

*Odile Homann*: Essential reading for its analytical rigor and its freedom of thought. A new way of understanding Latin American blackness.

**Paerregaard, Karsten**: *Andean Meltdown. A Climate Ethnography of Water, Power, and Culture in Peru*. Oakland: University of California Press, 2023. 210 pp. ISBN 978-0-520-39392-9. (pbk)

“Andean Meltdown” examines how climate change and its consequences for Peru’s glaciers are affecting the country’s water supply and impacting Andean society and culture in unprecedented ways. Drawing on forty years of extensive research, relationship building, and community engagement in Peru, Karsten Paerregaard provides an ethnographic exploration of Andean ritual practices and performances in the context of an altered climate. By documenting Andean peoples’ responses to rapid glacier retreat and urgent water shortages, Paerregaard considers the myriad ways climate change intersects with environmental, social, and political change. A pathbreaking contribution to cultural anthropology and environmental humanities, “Andean Meltdown” challenges prevailing theoretical thinking about the culture-nature nexus and offers a new perspective on Andean peoples’ understanding of their role as agents in the shifting relationship between humans and nonhumans.

*Cecilie Vindal Ødegaard*: This book makes a remarkable contribution to the study of the Andes and of climate change. With rich ethnographic detail, it reveals how environmental instabilities interrelate with changes in

ritual practices and offerings to the powerful natural surroundings. A highly original and important work.

**Khan, Naveeda:** *River Life and the Upspring of Nature*. Durham and London: Duke University Press, 2023. 256 pp. ISBN 978-1-4780-1939-8. (pbk)

In “River Life and the Upspring of Nature” Naveeda Khan examines the relationship between nature and culture through the study of the everyday existence of chauras, the people who live on the chars (sandbars) within the Jamuna River in Bangladesh. Nature is a primary force at play within this existence as chauras live itinerantly and in flux with the ever-changing river flows; where land is here today and gone tomorrow, the quality of life itself is intertwined with this mutability. Given this centrality of nature to chaura life, Khan contends that we must think of nature not simply as the physical landscape and the plants and animals that live within it but as that which exists within the social and at the level of cognition, the unconscious, intuition, memory, embodiment, and symbolization. By showing how the alluvial flood plains configure chaura life, Khan shows how nature can both give rise to and inhabit social, political, and spiritual forms of life.

*Kuntala Lahiri-Dutt:* This book is a valuable addition to the growing literature on rethinking rivers, lands, and peoples in South Asia, especially those people who are living on river islands that had remained beyond the periphery of mainstream academic vision.

**Wright, James:** *Robots Won’t Save Japan. An Ethnography of Eldercare Automation*. Ithaca and London: IRL Press, 2023. 198 pp. ISBN 978-1-5017-6804-0. (hbk)

“Robots Won’t Save Japan” addresses the Japanese government’s efforts to develop care robots in response to the challenges of an aging population, rising demand for eldercare, and a critical shortage of care workers. Drawing on ethnographic research at key sites of Japanese robot development and implementation, James Wright reveals how such devices are likely to transform the practices, organization, meanings, and ethics of caregiving if implemented at scale.

This new form of techno-welfare state that Japan is prototyping involves a reconfiguration of care that de-skills and devalues care work and reduces opportunities for human social interaction and relationship building. Moreover, contrary to expectations that care robots will save labor and reduce health care expenditures, robots cost more money and require additional human labor to tend to the machines. As Wright shows, robots alone will not rescue Japan from its care crisis. The attempts to implement robot care instead point to the importance of looking beyond such techno-fixes to consider how to support rather than undermine the human times, spaces, and relationships necessary for sustainably cultivating good care.

**Liu, Huwy-min Lucia:** *Governing Death, Making Persons. The New Chinese Way of Death*. Ithaca: Cornell University Press, 2023. 252 pp. ISBN 978-1-5017-6722-7. (pbk)

“Governing Death, Making Persons” tells the story of how economic reforms and changes in the management of death in China have affected the governance of persons. The Chinese Communist Party has sought to channel the funeral industry and death rituals into vehicles for reshaping people into “modern” citizens and subjects. Since the Reform and Opening period and the marketization of state funeral parlors, the Party has promoted personalized funerals in the hope of promoting a market-oriented and individualistic ethos. However, things did not go as planned.

Huwy-min Lucia Liu writes about the funerals she witnessed and the life stories of two kinds of funeral workers: state workers who are quasi-government officials and semi-legal private funeral workers: state workers who are quasi-government officials and semilegal private funeral brokers. She shows that, today, end-of-life commemoration in urban China is characterized by the resilience of social conventions and not a shift toward market economy individualization. Rather than seeing a rise of individualism and the decline of a socialist self, Liu sees the durability of socialist, religious, communal, and relational ideas of self, woven together through creative ritual framings despite their contradictions.

**Beyer, Judith:** *Rethinking Community in Myanmar. Practices of We-Formation among Muslims and Hindus in Urban Yangon*. Copenhagen: NIAS Press, 2023. 307 pp. ISBN 978-87-7694-327-1. (pbk)

This is the first anthropological monograph of Muslim and Hindu lives in urban Myanmar today. Judith Beyer develops the concept of “we-formation” to demonstrate that individuals are always more than members of wider groups. We-formation complements her rich political, legal, and historical analysis of “community”, a term used by Beyer’s interlocutors themselves, even as it reinforces ethno-religious stereotypes and their own minority status. The book offers an interpretation of the dynamics of resistance to the attempted military coup of 2021.

**Kasmani, Omar (ed.):** *Pakistan Desires. Queer Futures Elsewhere*. Durham and London: Duke University Press, 2023. 288 pp. ISBN 978-1-4780-2523-8. (pbk)

Drawing on history, anthropology, literature, law, art, film, and performance studies, the contributors to “Pakistan Desires” invite reflection on what meanings adhere to queerness in Pakistan. They illustrate how amid conditions of straightness desire can serve as a mode of queer future-making. Among other topics, the contributors analyze gender transgressive performances in Pakistani film, piety in the transgender rights movement, the use of Grindr among men, the exploration of homoerotic subject matter in contemporary Pakistani artist Anwar



Saeed's work, and the story of a sixteenth-century Sufi saint who fell in love with a Brahmin boy. From Kashmir to the 1947 Partition to the resonances of South Asian gay subjectivity in the diaspora, the contributors attend to narrative and epistemological possibilities for queer lives and loves. By embracing forms of desire elsewhere, ones that cannot correlate to or often fall outside dominant Western theorizations of queerness, this volume gathers other ways of being queer in the world.

*Kareem Khubchandani*: "Pakistan Desires" is an urgent re-narration of Pakistan as well as an important call to queer studies to more seriously engage the Muslim world, see the limits of the field's universal theorizations, and to ask how else queer can manifest elsewhere.

**Prasse-Freeman, Elliott**: *Rights Refused. Grassroots Activism and State Violence in Myanmar*. Stanford: Stanford University Press, 2023. 366 pp. ISBN 978-1-5036-3671-2. (pbk)

For decades, the outside world mostly knew Myanmar as the site of a valiant human rights struggle against an oppressive military regime, predominantly through the figure of Nobel Peace Prize winner Aung San Suu Kyi. And yet, a closer look at Burmese grassroots sentiments reveals a significant schism between elite human rights cosmopolitans and subaltern Burmese subjects maneuvering under brutal and negligent governance. While elites have endorsed human rights logics, subalterns are ambivalent, often going so far as to refuse rights themselves, seeing in them no more than empty promises. Such alternative perspectives became apparent during Burma's much-lauded decade-long "transition" from military rule that began in 2011, a period of massive change that saw an explosion of political and social activism.

How then do people conduct politics when they lack the legally and symbolically stabilizing force of "rights" to guarantee their incursions against injustice? In this book, Elliott Prasse-Freeman documents grassroots political activists who advocate for workers and peasants across Burma, covering not only the so-called "democratic transition" from 2011–2021, but also the February 2021 military coup that ended that experiment and the ongoing mass uprising against it. Taking the reader from protest camps, to flop houses, to prisons, and presenting practices as varied as courtroom immolation, occult cursing ceremonies, and land reoccupations, "Rights Refused" shows how Burmese subaltern politics compel us to reconsider how rights frameworks operate everywhere.

*Shannon Speed*: "Rights Refused" is a theoretically ambitious and ethnographically rich study of social activism, refusal and resistance in Myanmar. Prasse-Freeman lucidly captures how activists in specific local contexts reconfigure human rights discourses to challenge oppressive state power, and his insightful analysis reshapes our understanding of rights are operating in the contemporary world.

**Forth, Gregory**: *Between Ape and Human. An Anthropologist on the Trail of a Hidden Hominoid*. New York, London: Pegasus Books, 2022. 336 pp. ISBN 978-1-63936-143-4. (hbk)

A remarkable investigation into the hominoids of Flores Island, their place on the evolutionary spectrum – and whether or not they still survive.

While doing fieldwork on the remote Indonesian island of Flores, anthropologist Gregory Forth came across people talking about half-ape-like, half-humanlike creatures that once lived in a cave on the slopes of a nearby volcano. Over the years he continued to record what locals had to say about these mystery hominoids while searching for ways to explain them as imaginary symbols of the wild or other cultural representations.

Then along came the 'hobbit'. In 2003, several skeletons of a small-statured early human species alongside stone tools and animal remains were excavated in a cave in western Flores. Named *Homo floresiensis*, this ancient hominin was initially believed to have lived until as recently as 12,000 years ago – possibly overlapping with the appearance of *Homo sapiens* on Flores. In view of this timing and the striking resemblance of *floresiensis* to the mystery creatures described by the islanders, Forth began to think about the creatures as possibly reflecting a real species, either now extinct but retained in 'cultural memory' or even still surviving.

He began to investigate reports from the Lio region of the island where locals described 'ape-men' as still living. Dozens claimed to have even seen them.

In "Between Ape and Human", we follow Forth on the trail of this mystery hominoid, and the space they occupy in islanders' culture as both natural creatures and as supernatural beings. In a narrative filled with adventure, Lio culture and language, zoology and natural history, Forth comes to a startling and controversial conclusion.

Unique, important, and thought-provoking, this book will appeal to anyone interested in human evolution, the survival of species (including our own) and how humans might relate to 'not-quite-human' animals. This book is essential reading for all those interested in cryptozoology, and it is the only firsthand investigation by a leading anthropologist into the possible survival of a primitive species of human into recent times – and its coexistence with modern humans.

*Rob DeSalle*: Well-written and entertaining. "Between Ape and Human" tells not just the story of *Homo floresiensis*. It tells a story of how we perceive nature and how people deal with the unknown. It is as much about the science of our human relatives as it is about human nature and how we view the world. Forth compellingly grapples with how to interpret these observations and what they mean in the real world.

**Rudge, Alice**: *Sensing Others. Voicing Batek Ethical Lives at the Edge of a Malaysian Rainforest*. Lincoln: University of Nebraska Press, 2023. 295 pp. ISBN 978-1-4962-3546-6. (hbk)

“Sensing Others” explores the lives of Indigenous Batek people in Peninsular Malaysia amid the strange and the new in the borderland between protected national park and oil palm plantation. As their ancestral forests disappear around them, Batek people nevertheless attempt to live well among the strange Others they now encounter: out-of-place animals and plants, traders, tourists, poachers, and forest guards. How Batek people voice their experiences of the good and the strange in relation to these Others challenges essentialized notions of cultural and species difference and the separateness of ethical worlds.

Drawing on meticulous, long-term ethnographic research with Batek people, Alice Rudge argues that as people seek to make habitable a constantly changing landscape, what counts as Otherness is always under negotiation. Anthropology’s traditional dictum to “make the strange familiar, and the familiar strange” creates a binary between the familiar and the Other, often encapsulating Indigenous lives as the archetypal Other to the “modern” worldview. Yet living well amid precarity involves constantly negotiating Otherness’s ambivalences, as people, plants, animals, and places can all become familiar, strange, or both. “Sensing Others” reveals that when looking from the boundary, what counts as Otherness is impossible to pin down.

*Rupert Stasch:* In her exceptionally high-quality fieldwork, Alice Rudge noticed and understood unusually

subtle levels of Batek life practice in the midst of profound change, and she conveys those understandings eloquently here. This book is a fundamental contribution to anthropology, Southeast Asian studies, linguistic anthropology, hunter-gatherer studies, and environmental studies, and to global popular understanding of Indigenous rainforest people in the Anthropocene.

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

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



*Now the world can breathe again: Trump dismissed himself!*



# Review of Articles

(by Joachim G. Piepke, Darius Piwowarczyk, Stanisław Grodz)

**Banshchikova, Anastasia, and Oxana Ivanchenko:** Abolition of the 19th Century Arab Slave Trade in the Current Views of Christian and Muslim Afro-Tanzanians. *Anthropos* 118.2023: 433–442.

According to the World Religion Database, as of 2004, there were 57.15% Christians and 30.12% Muslims in Tanzania (the rest were followers of traditional beliefs, other religions, agnostics, atheists, etc. (WRD 2004). In 2020 a small increase in the number of Muslims and a decrease in the number of Christians is recorded – to 31.1% and 56.6%, respectively (WRD 2020).

Researchers notice one serious conflict-generating factor introducing an element of social struggle into inter-religious dialogue. It is the declining, but nonetheless existing social inequality between Christians and Muslims. Since Western education was brought to Tanzania by Christian missionaries, it was the Christians who primarily benefited from the fruits of modernization such as education, a higher standard of living, a prestigious high-paid job. This has also affected representation in government bodies.

In Tanzania, religion-, ethnic- or regional-based political parties are prohibited; however, the religious factor (combined with the regional, speaking about Zanzibar archipelago) plays an important role in socio-political life. Thus, the opposition party CUF (Civic United Front, Swah. Chama Cha Wananchi – the English abbreviation is more common), supported mostly by Arabized islanders of the Zanzibar archipelago, Unguja and Pemba, is often regarded as a Muslim party, which even led to the situation that some Muslims earlier supporting the ruling party CCM (Swah. Chama Cha Mapinduzi), switched to its side.

Let's start with the "mainstream" approach expressed by the majority of Christians surveyed (12 out of 14 expressed it). This approach is characterized by the following main points: the slave trade was abolished for humanitarian reasons concerning human rights; Christian missionaries played an important role in this process (positive image of missionaries; David Livingstone and Henry Morton Stanley are sometimes mentioned in this context); Arabs, for whom the slave trade was a business, wanted to continue it (negative image of Arabs).

We now turn to the Muslim view of the slave trade abolition. It is noteworthy to emphasize the fact that, unlike Christians, the followers of Islam do not have a general opinion and common lines of thought: several approaches can be traced, in which the reasons for slave trade abolition are completely different. A man from Tanga with education in the field of cultural tourism told us:

The abolishing of slave trade – it was not a humanitarian issue, it was not a religion issue, it was economic interest of Great Britain. ... In the wide market they were competing France, and France was using slaves. And France, they were selling a lot compared with the British,

so the British wanted to abolish the slave trade just to fight in the market. That's why they started to fight against the slave trade.

A young student from Arusha said:

The development of capitalism in the Western countries was the reason of the abolition of the slave trade in Africa, and in Tanzania as well, because they [capitalists] were in a great need of raw materials, place of investment, cheap labor to restructure their economy. ... After the abolition of the slave trade, the colonialists came back with the new technique of establishment of colonial social services and the colonial economy.

The slave trade ended because trade was no more profitable, as it was before. When they were involved in partition of Africa there were more productive ways than selling people, they wanted to invest more on colonization. So, they saw that the slave trade was less profitable, the white people, participating in the slave trade, wanted to invest in colonization.

An educated Tanzanian – a Christian – noted:

History has got two different perspectives. For example those converted to Islam, they do look at the coming of Arabs as a blessing, because it made them transform from satanic, from barbaric religions or whatever they call it. Then they got saved and they got into Islam – and for them that coming is a blessing. They say, "Arabs brought us the good news," like the way Christians were talking about the Europeans! "They brought us the good news, they came with their Bible, now we know God!" So that's the common argument. So according to Islam-converted people Arabs did bad things, but still something good they did – that is Islam, Islam religion. Tanzanian Muslims think that Arabs are better for them than Europeans. So, if you talk to these people about slave trade, they could tell you for sure they love Arabs because of that religious affiliation. That's one perspective. The perspective of Christians towards the Arabs ... I think that's where you get the gap because the Christians do view the Arabs as bad people, as people who were violent, as people who have no good heart. Because they say, the African men were taken to Arab countries – they were castrated! So Christian believers have a hard attitude towards Arabs, they consider the Arabs to be bad people, to be people who tortured people, people without humanity. That's why I said that the perspectives differ: for Muslims – it's the blessing to them and they love Arabs, but for the Christians, they look at the Arabs like – "Nooo, these are terrorists!"

A follower of traditional beliefs added:

Everything has started with the slave trade, which was practiced by Muslims, Arabs in Zanzibar and on the coast. There was a lot of resistance from the Tanzanian community to the domination of Muslims. Then the slave trade was banned ... Christianity here began with missionaries. They opened schools. Repeating after them, Muslims also began to build schools, especially many elementary ones ... But no one attended them. It was a

kind of protest. So, Islam is largely associated with the slave trade, and Christianity – with schools and education. But this was just a form of colonialism. Both were aimed at subduing the Tanzanians.

Revealing the Christian “line of thought” in relation to the end of the slave trade with their positive image of European missionaries and negative image of Arab slave traders on the one hand is understandable and not surprising. Indeed, it is historically accurate that Europeans-missionaries fought the slave trade, ransomed slaves, gave shelter to fugitives, created settlements for freed slaves, made efforts to make the terrible phenomenon known in their native countries (although they did not succeed all the time and were not following the goal of help for people as such, regardless of how much these people were of interest to them from a proselytistic point of view). And the Arabs – slave owners and participants of the slave trade, including those who made up the main part of the “Arab” elite of Zanzibar Sultanate – commercialized the slave trade, which was originally present in some African societies, and extended it to an unprecedented scale (although not only ethnic Arabs were involved in the slave trade, and it is impossible to deny the great role of local leaders, who sold tribesmen and other Africans; this fact was emphasized, among other things, by Tanzanians themselves). On the other hand, researchers associate both the formation and the additional emphasis of the image of Arabs as slave traders with two factors: with the Christian missionary abolitionist propaganda, directed not only against Arabs, but also against Islam in general and with imperial ambitions that used the need to fight the slave trade as a justification for colonial conquests.

Thus, it can be recognized that a person’s religious affiliation (not only their own, but also the religious “background” of their family, in case they should later resign religion) affects the way they will view such a tragic page in the history of Tanzania as the slave trade, and in particular its abolition. At the same time, the opinion of Christians largely repeats the approach of European missionaries and travelers with their negative attitude towards Arabs and Islam; an approach that, on the one hand, in historical terms, accurately described what was happening, and on the other, was extremely convenient for the needs of colonization. Christians are less tolerant of modern Arab-Tanzanians. The Muslim opinion is not so specific; they are more tolerant of modern Arab-Tanzanians.

**Dedenbach-Salazar Sáenz, Sabine:** La independencia del Perú y la Biblia. La primera traducción quechua del Nuevo Testamento (1824) (Segunda Parte). *Anthropos* 118.2023: 531–550.

La traducción del Nuevo Testamento al quechua también revela – después de la cristianización católica de los siglos anteriores – una renovada atención a la lengua indígena como instrumento educativo. Según la intención del nuevo gobierno peruano, la Biblia, y por eso probablemente también su traducción, se quería usar en las escuelas recién establecidas. Es posible que Thomson

hubiera pensado en una educación bilingüe al iniciar la traducción al quechua (y al aymara). Puede ser que también se anticipaban círculos bíblicos para leer los textos y hablar sobre ellos. Debido a los disturbios causados por la guerra y la revolución y el hecho de que no se imprimió el texto, podemos dudar que se haya llegado a cumplir alguno de estos objetivos. Sin embargo, es interesante hipotetizar sobre el posible uso de la traducción. Mientras que los misioneros de la época colonial temprana (y media) se veían en la posición de tener que convertir a los ‘paganos’, en el siglo XIX la población andina ya se debe haber considerado como cristiana, por lo cual no se trataba de una adoctrinamiento de ‘infeles’, sino más bien de propiciar una participación popular en la lectura, e incluso también una interpretación, del evangelio a una población indígena cristiana, mayormente del ámbito rural. Podemos imaginarnos una lectura del texto quechua, en voz alta y por una persona de clase media, y la consiguiente conversación sobre el mismo.

Tal vez el texto quechua también se quería usar para ayudar a los niños en las escuelas en la práctica de desarrollar la lectura en su lengua materna. Obviamente esto hubiera supuesto enfocarse en la educación y alfabetización de la población indígena, lo cual solo hubiera sido posible en una situación pacífica y si se hubiera valorado cultural y socialmente a la población andina. Sabemos que lamentablemente el siglo XIX y la independencia no llevaron a esto, sino que más bien los indígenas llegaron a ser colonos explotados por los antiguos y nuevos latifundistas, probablemente más que antes, sin prestar atención alguna a sus necesidades educativas. Es decir que la actitud frente a la población indígena seguía siendo condescendiente, aunque el contexto y los motivos, especialmente en cuanto a su educación en el cristianismo, pueden haber cambiado.

**Palma Behnke, Marisol:** Diario del tercer viaje de Martin Gusinde a Tierra del Fuego (1921–1922). Introducción y comentario a la traducción y publicación del documento inédito: Parte III. *Anthropos* 118.2023: 563–582.

El presente artículo introduce y contextualiza los registros del diario del tercer viaje de Martin Gusinde a Tierra del Fuego, entre el 16 y el 28 de febrero de 1922. Se trata del segundo cuaderno encontrado en archivo y que se ha transcrito, traducido y publicado por partes en 2 artículos previos (Palma 2019, 2020). Este cuaderno incrementa de manera importante la cantidad de información diaria que Gusinde registró manualmente. En comparación con los dos primeros viajes escritos en un solo cuaderno pequeño, en este viaje completó dos cuadernos de mayor formato y utilizó también la escritura taquigráfica. ¿A qué se debió esto? El tercer diario de viaje confirma un factor importante: su prolongada estadía entre los yaganes en el verano de 1922 (enero), y desde la mitad de febrero hasta mediados de abril de dicho año. Junto a Koppers muy probablemente, Gusinde profundizó y sistematizó información y registros según confirma en varios pasajes del diario por medio de la manualidad de la escritura y del automatismo técnico de

aparatos modernos – fonógrafo, gramófono, metrónomo, cámara fotográfica – e instrumentos que utilizaron in situ, durante su larga e intermitente estadía en las riberas del Canal Beagle. Los estudiosos extranjeros se apropiaron así de una serie de técnicas automáticas y manuales – como la escritura taquigráfica – para ganar tiempo e incrementar la cantidad de información visual, sonora, escrita, que registraron y materializaron en diversos medios: tubos de cera, cuadernos escritos, fotografías, mapas, dibujos, fichas, pliegos de papel cuadriculados con anotaciones meteorológicas y observaciones diarias, etc.

Esta parte acotada del diario, entrega indicios acerca de dichas técnicas y medios en tanto “metodologías” que implementaron en el trabajo de campo, también en relación con cuestiones que Gusinde anota como comentarios al margen que le preocupaban, según declaró el 16 de febrero de 1922 en Puerto Remolino: “Aunque hoy vino El Garibaldi [la nave], lamentablemente no trajo consigo nuestras cosas; eso me limita en el trabajo.” ¿A que materiales se refiere? Ciertamente no al equipo fotográfico, pues da cuenta de prácticas fotográficas y fonográficas según se aprecia de manera fragmentaria en el diario en ese momento. Más adelante menciona la falta de libros y lo más probable es que venían también en el equipaje perdido, repuestos, tubos de cera, placas de vidrio, instrumentos para mediciones antropométricas, lápices y tinta, cuadernos, instrumentos de mediciones para ser aplicados en los estudios etnográficos y antropológicos. Resulta así relevante la implicancia negativa que reclama para su trabajo al no tenerlos, pues estaba limitado por circunstancias externas que no dependían de él. ¿Tuvieron entonces que improvisar? ¿Cuánto les afectó en el trabajo de campo? En esa constelación se dedicó a la escritura manual como lo revela la magnitud de información en el diario que comienza a aumentar en la segunda quincena de febrero como veremos en este artículo. Quizá por la misma razón optó por registrar un cuaderno entero con escritura taquigráfica en dicho viaje. Al mismo tiempo el fonógrafo se revela como un medio importante para registrar cantos, frases y dichos en yagan.

**Whiteman, Darrell L.:** My Pilgrimage in Mission. *International Bulletin of Mission Research* 47.2023: 536–547.

Anchored in the Incarnation as a model for cross-cultural ministry, this “pilgrimage” chronicles his life-long efforts to connect anthropological insights with mission practice. Two themes that have been the hallmark of his research, teaching, writing, and training are contextualization and incarnational identification. The venues in which his pilgrimage has occurred have been as mission volunteer in the Congo, a United Methodist missionary in Papua New Guinea and the Solomon Islands, a professor of anthropology in the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary, a trainer of several thousand missionaries, a member of the American Bible Society Board of

Trustees, and various roles in the American Society of Missiology.

He defines “contextualization” as the communication of the gospel in word and deed, establishing the church in ways that make sense to people within their local cultural context. Christianity has to be presented in such a way that it meets people’s deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture. The lack of contextualization as well as a misunderstanding of what contextualization is that leads to Christianity being perceived as a foreign religion in many parts of the non-Western world.

The dominant biblical motif has guided his writing, teaching, and especially his training has been the Incarnation as a model for mission. Following Paul’s letter to the Philippians (2:5–8), he realized that God entered Jewish culture in the brown-skinned person of Jesus 2000 years ago, in Roman-occupied Palestine in the backwaters of the Roman Empire. In the same way the missionary must also be willing to enter the culture of the people among whom he serves, to speak their language, adjust his lifestyle to theirs, to understand their worldview and their religious values, and to laugh and weep with them. He must be willing to live within the narrow confines of their culture, in the same way that Jesus lived within the cultural constraints of his day, and to empty himself of his power, position, privilege, prestige, and prejudice. Contextualization with incarnational identification is the key to reach the heart of the people.

He defines himself as a missiological anthropologist because, for him, anthropology and mission are inseparable. However, as rare as anthropologists who identify as Christians are, many of them maintain a safe academic distance between anthropology and mission.

**Schuckert, Tobias:** Insider and Outsider Knowledge: Etic and Emic Perspectives on Empirical Missiological Research and Its Consequences for Theological Education. *International Bulletin of Mission Research* 47.2023: 505–514.

The terms etic and emic were first introduced by the American linguist Kenneth Pike (1912–2000). Pike defines material characteristics of language, which he called “etic” – because they can be observed by outsiders, such as tones, syllables, or intonation, and “emic” those that are important for the functioning of the language that cannot be observed by outsiders without insider knowledge. The expression “etic” derives from the word “phonetics” which is the study of all possible sounds for human speech, resulting in an international phonetic alphabet. The term “emic”, which has its origins in the word “phonemics”, is the study of those sounds that are significant for the speakers of a given language – those who know the language – the insiders, so to speak.

This approach of distinguishing between an etic and emic perspective is applied to social science in general. It is also used in ethnology and by religious studies. However, in missiology it is not widely used as a specific concept for conducting research.

The issue of an insider's and an outsider's perspective as a problematic topic can be traced back to the first encounters of Europeans with other religions. This can be illustrated with Hinduism as a modern construct. To deal with what was foreign to them, missionaries and administrators used the paradigm of Christianity and Islam, two religious traditions they were familiar with. These two religions are based on holy scriptures. Therefore, coming to India, the Europeans thought that to understand a religion one should study its holy books. They also used the census to identify as Hindu all people from India who were not Muslim, Christian, Sikh, or Zoroastrian, not comprehending the uncountable different people groups existing among the Indians. In this way, these missionaries and colonial administrators encouraged the idea that Hindus comprise a distinct and cohesive religious group. Despite the great variety of popular religious and philosophical traditions in India, it became common to use the term "Hinduism" in speaking of coherent, comprehensive, and unified religious system that could be compared to other systems such as Christianity and Islam.

Unfortunately, the etic image of Hinduism persisted and today students of religion may be confused when they study Hinduism, because for them who try to understand the diversity from a Western, Greek-influenced logic, "Hinduism" is full of contradictions that still cannot be harmonized. Therefore, to avoid such mistakes, it is beneficial for scholars and students to take the distinction between etic and emic vantage points into consideration. However, with this distinction a problem will become obvious: What is truth? The insider's or the outsider's perspective?

Now missiologists face a dilemma when it comes to empirical research. Humans are biased. Either they have an insider's or an outsider's perspective. Missiologists do not have unimpeded access to the intentions and meanings of the people, societies, or institutions they study, or to take the contrary view, are all human observers cut off from ever being able to see past their own biases and presumptions? How can missiological research get to a more objective perspective on cultural and religious phenomena?

Scholars without general, etic categories won't get access to the cultural connection they are describing. For a deeper understanding, however, the emic knowledge of the people is of fundamental significance. Three steps are necessary for doing research on a specific phenomenon. First, the use of the etic approach. This means the study of all literary sources on the topic in question that are available. It aims at a broad general picture, an etic picture. Second, it is necessary to talk to insiders, asking them about their experiences, their motivations, and their emotions. It is needed to get the emic perspective, the insider's view. In a third step, the integration of the emic perspectives into the findings of literature research will generate more objective results. This means that the result of the etic findings are to be interpreted by the results of empirical studies and vice versa. Fostering this approach in missiology will have consequences for theological education.

**Güner, Ezgi:** Rejoicing of the Hearts: Turkish Constructions of Muslim Whiteness in Africa South of the Sahara. *Africa* 93/2.2023: 236–255.  
(DOI:10.1017/S0001972023000220)

**Abstract:** This article analyses the racial framing of the humanitarian encounter between Turkish and African Muslims as a trope of first contact. Intensifying humanitarian relations with Africa south of the Sahara, in tandem with the foreign policy of the AKP (Justice and Development Party), has led to the emergence of a racialized affective regime in Turkey that endows Islamic philanthropy with new racial meanings. This article argues that racial subjects such as the White Muslim and the Black Muslim are produced through the affective labor of humanitarian volunteers and others, who narrativize and circulate experiences of first contact in Turkey. Based on a multi-sited ethnography in Turkey, Tanzania, Senegal, Gambia, and Benin, this article explores race-making as affective labor. Taking on Berg and Ramos-Zayas's call for an anthropological theorization of race and affect, it develops a critical framework to examine how humanitarian voluntarism produces differently racialized subjects. In order to do so, this analysis draws on James Baldwin's insights into the racial and affective politics of the first contact to discuss how Turkish humanitarians build on and alter the racialized affective regime Baldwin describes.

**Noret, Joël:** Burying at All Costs: Investing in Funerals in Southern Benin. *Africa* 93/2.2023: 293–309.  
(DOI:10.1017/S0001972023000256)

**Abstract:** Drawing on research conducted in southern Benin since 2000, this article explores the entanglements between grief, social status and funerals, and accounts for the conditions and the motives of the massive and multifarious investments – inextricably psychic, social and economic – in funerals that can be witnessed locally. I argue that, far from being mere 'conspicuous consumption', funeral expenses should be understood as the product of a number of intersecting dynamics, as the lavishness of these events cannot conceal the burden they represent and the anxieties they feed. In fact, filial duties and politics of reputation often entwine to give an existential dimension to these occasions, reinforcing one another to lead social subjects to engage important economic means and to bury their dead 'at all costs'. In fact, as internalized norms and social pressures finally convince most mourners to organize obsequies beyond their means, the psychic and social tensions of funerals regularly constitute the all too common hidden face of the more commonly reported lavishness.

**Jónsson, Gunvor:** Tactical Strangers: Mobility, Trade, and Gendered Strangerhood in West Africa. *American Anthropologist* 125/2.2023: 298–309.  
(DOI:10.1111/aman.13835)

**Abstract:** Mande women in West Africa unable or unwilling to conform to patriarchal gender expectations risk being evicted from social and kinship support structures. Some nonconformist women from Mali respond to this predicament by engaging in tactical strangerhood: they choose to remain on the social margins, capitalizing on their situation as strangers by working as foreign traders in Dakar (Senegal). Tactical strangerhood entails only partial inclusion into patriarchal family and social structures and constitutes one of the nonconformist ways in which women in West Africa enact gender roles. Long-distance trade and travel by Mande women have led to new forms of gendered strangerhood, challenging – and potentially transforming – dominant ideologies of gender differentiation in this part of West Africa. By engaging in tactical strangerhood, women develop new forms of gendered subjectivity. Tactical strangerhood can therefore be considered an implicitly feminist and emancipatory exercise.

**O’Sullivan, Sarah:** Refusing Aid. Interdependency and Development in Northern Uganda. *American Ethnologist* 50/1.2023: 103–114. (DOI:10.1111/amet.13116)

**Abstract:** “Aid dependency” has long been a concern among development organizations, because it supposedly discourages the entrepreneurial spirit and thus hinders economic development. But what happens when beneficiaries refuse aid? In this article, I offer an ethnographic account of aid refusal in post-conflict northern Uganda. There, members of savings and loan associations negotiate debts and investments through Acholi ethics of ripe, or “making life experiences together.” In doing so, they demonstrate that their refusals are not disavowals of development. Rather, they are refusals of development hierarchies and of the financialization of development, both of which risk obstructing Acholi ethics of interdependence. By analyzing ripe and the ways that association members negotiate the ethics of receiving aid, this article offers a counterpoint to dominant, pathologizing discourses of African dependency, corruption, and development – discourses predicated on Western, neoliberal valuations of work and community. In short, this article calls into question the assumption that economic growth is always the sine qua non of development.

**Hasu, Päivi:** The Making of a Pentecostal Big Man in Tanzania. *Journal of Religion in Africa* 53/1.2023: 21–52. (DOI:10.1163/15700666-12340242)

**Abstract:** This article examines the transformation of Pastor Josephat Gwajima of the Glory of Christ Tanzania Church in Dar es Salaam into a Pentecostal Big Man characterized by neopatrimonialism and clientelism. It argues that Pastor Gwajima’s status rests first, on religious mediation and individual as well as collective deliverance, and second, on the long-term creation of a Christian electorate. The paper focuses on Gwajima’s political activism during election campaigns that culminated in the 2020 elections when he became a member of

parliament. The article concludes that Gwajima has built his religiopolitical profile on popular discourses of suspicion, witchcraft, and conspiracies, and that his Pentecostal politics expand the field of political power beyond political institutions to include demonic entities. Gwajima spiritually mediates people’s failed efforts to participate in the world of development while acknowledging the national and global inequalities, power asymmetries, and associated moral problems resulting from material and power accumulation.

**Lunkwitz, Diana:** On the Colonial History of the Ideas of God(s) in Africa. A Case of the Contradictions between Missionaries and an Explorer on the Cameroonian Coast. *Journal of Religion in Africa* 53/1.2023: 78–104. (DOI:10.1163/15700666-12340245)

**Abstract:** This contribution examines contested ideas of god(s) as held by Protestant missionaries and the German explorer Hugo Zöller in the early colonial period of Cameroon and in neighboring West African countries in the 1880s. While many present studies on African Traditional Religion(s) tend to perpetuate an understanding of religion around one supreme god, Zöller’s reports included discontinuities and open questions. An intertextual reading approach is used to question historical and translation barriers and analyze the ideas of god(s) in reception history, including through the report of a later mission director and a handbook of religion. It becomes apparent that all the analyzed historical material assumed one supreme god or one origin of religion, albeit according to the different interests of each foreign writer’s point of view. A decolonizing reading that focuses on the foreigner’s idea of god(s) in the local people’s view then offers interesting insights into the perception and interpretation of the exploitative trade with ‘products’ from Cameroon linked to the colonizer’s own religion. That shift in perspective animadverts on the entire colonizing trade system. This contribution thus proposes a decolonial historiography of religion in Africa in order to extend the critical investigation of reception history and perspectives.

**Morier-Genoud, Eric:** A Historiographical Overview of Mission and Politics in Twentieth-Century Angola and Mozambique. *Journal of Religion in Africa* 53/2.2023: 172–196. (DOI:10.1163/15700666-12340251)

**Abstract:** Academic studies of mission and politics in Angola and Mozambique began in earnest in the late 1980s. This article describes what the literature built on, what debates it engaged in in the 1990s, and how the literature has evolved since. It looks at writings and discussions about politics, African Christianity, anthropology, photography, the ‘boomerang effect’, and Pentecostalism, among others. The objective is to offer a panorama of the literature, a sense of its evolution, and identify some areas for further research.

**Tomlinson, Matt:** Adventures in “Belief”: Hearing an Old Concept in a New Key. *American Anthropologist* 125/2.2023: 322–333. (DOI:10.1111/aman.13836)



**Abstract:** The well-worn critique of “belief” as inadequate for understanding ritual motivation and practice has become a truism in need of reevaluation. For groups who foreground the establishment of truth in ritual practice, “belief” is a useful analytic term that brings together propositions and commitment to the relationships and systems articulating those propositions. Spiritualism is a religious movement in which mediums attempt to communicate between the spirits of deceased people and their loved ones. As Spiritualist mediums see it, their main job is to provide “proof of survival” – evidence that they are really in touch with the spirit world. In doing so, they “serve Spirit,” working on behalf of those in the spirit world.

Drawing on Bakhtin’s treatment of dialogism and architectonics, I urge a rethinking of “belief” as a never-completed project worked on intersubjectively. This approach to belief not only makes sense for analysis of groups who insist on the importance of truth claims but also liberates the term for use outside of Christian and self-consciously modern contexts, as Bakhtinian dialogism is grounded in a model of the utterance and interactivity in general and not in any specific utterance or pattern of interaction.

**Leonard, Stephen Pax:** Hearing the Voice of God. Towards a Semiotic Understanding of Prayer. *Anthropological Notebooks* 29/1.2023: 1–20.  
(DOI:10.5281/zenodo.7801206)

**Abstract:** This article brings together two unrelated ethnographies in which former hostages of the FARC held in the Colombian rainforest and traditionalist Russian Orthodox Christians both claim to have heard the voice of God. Through analyzing the subjective assumptions made about intentionality and voice agency by these two sets of listeners, an attempt is made to understand what might be the circumstances that lead one to believe he or she has heard a “divine” voice. For the Catholic Colombian captives who recycled what they took to be prophetic radio voices and for Russian Orthodox Christians who believed God was speaking through the priest when they heard the liturgical language (Church Slavonic), the voice was embodied in an unfamiliar way. It was the combination of this and various synesthetic factors that made the voice appear to them as a manifestation of divine power.

The coupling of words with voice had been misaligned leading to a muddling of intentionality and semiotic ambiguity vis-à-vis the voice and mimetic responses to it. Building on ethnographic research with white Christians in America who were on a quest for intuitively non-self-generated thoughts, this research shows that inner voices can be used to invoke linguistic representations of God in the absence of any training. Moreover, these two pieces of fieldwork demonstrate how much there is to learn by examining the subjectivity and dialogicality of voice when external and internal socialities are juxtaposed, and when different semiotic ideologies of voice come into contact.

**Endong, Floribert Patrick C. and Eugenie Grace Essoh Ndobu:** “Singing in Tongues” as Esotericism and Postmodern Christianity. A Study of Contemporary Nigerian Gospel Music. *Cahiers d’études africaines* 63/249.2023: 157–179.  
(DOI:10.4000/etudesafrcaines.40821)

**Abstract:** The Nigerian gospel music industry has over the years witnessed the emergence of many artistic, cultural and philosophical movements. One of these movements is the “singing-in-tongues” paradigm, particularly endorsed by the new generation of Pentecostal hip-hop musicians, many of whom seem bent on redefining the boundaries of Nigerian gospel music. Although remarkable, the singing-in-tongues paradigm (as deployed by Nigerian artistes) has remained understudied or virtually non-theorized by scholars. This paper seeks to fill this apparent gap in knowledge by exploring the singing-in-tongues concept in the light of two philosophical/religious currents, namely esotericism and postmodernism. What has been the place of the singing-in-tongues paradigm in the evolution of the Nigerian gospel music industry? How is singing in tongues esoteric? And how is it a subtle reflection of postmodern Christianity in Nigeria?

“Nigeria’s gospel music is a perfect reflection of Christianity in the country. It is (re)shaped every day by neo-cultural and philosophical currents considered by many conservative Christian commentators as both avant-gardiste and postmodern. Very puritanical/fundamental Christian critics even view some of these cultural and philosophical revolutions in the gospel music industry as spiritually poisonous. The singing-in-tongues paradigm is part of the cultural and spiritual movements that have profoundly redefined gospel music-making in Nigeria. Although backed by many liberal Christian movements, the singing-in-tongues paradigm is one of the factors indicating that esotericism and postmodernism remarkably shape Nigerian gospel musing in particular and Nigerian Christianity in general.

This article argued that singing in tongues is exoteric not only because it involves the use of tongues popularly considered to be exoteric but also because it brings to the fore the myth of a higher rank of singers with special ‘premium membership’. This is clearly reflected in glosolalists’ concepts of ‘true worshippers’ and ‘spirit-filled believers’ who, by special divine stamina and grace can worship God in spirit and in truth. Additionally, the signing in tongues movement may involve the use of glosolalic experiences observed in such popular exoteric practices as exorcism. The cast that the use of exoteric tongues is also typical for some magical experiences gives credence to the conservative belief that one should give a second look to singing in tongues” (p. 174).

**Lokot, Michelle:** Gendered Power Struggles Beyond the Male-Female Dichotomy. Syrian Mothers-in-Law Exercising Power within Patriarchal Structures. *Anthropology of the Middle East* 18/1.2023: 35–55.  
(DOI:10.3167/ame.2023.180104)

**Abstract:** Analysis of gendered power struggles often describes men’s use of power over women. In some academic research, as well as analysis by development and humanitarian agencies who seek to promote gender equality, power may be framed narrowly. Such analysis may neglect how family relationships are shaped not only by gender but also by intersections between gender and age. This article is based on feminist ethnographic research among Syrian refugees in Jordan as well as interviews with humanitarian workers. It uses accounts of power struggles between Syrian mothers-in-law and daughters-in-law to illustrate how family dynamics shift as women advance in age. The paper complicates assumptions about men’s power, arguing that policy-makers and gender practitioners should also consider how older women use power.

**Antony, Anu K., and Rowena Robinson:** Called to God: Event, Narration and Subject Formation in the Vocation of a Catholic Nun. *Critical Research on Religion* 11/1.2023: 33–47.  
(DOI:10.1177/20503032221148471)

**Abstract:** The literature emphasizes institutional formation in the process of a young woman becoming a nun or sees her motivations as stemming from expectations of social and economic mobility. This article focuses on the nun’s call as event (Badiou 2001; Humphrey 2008), revealing its truth to the subject and reconstituting her by her fidelity to it. However, its validation and realization are only accomplished within the structured formation and discipline of congregational life. Through an ethnographic analysis of the lives of nuns in two indigenous Catholic convents in Kerala, South India, the article shows that they often have to struggle against their families to embrace their call. The congregation endorses the authenticity of a young woman’s call while requiring its constant reexamination through prayer and meditation. Thus, a nun’s call is encoded in formulaic structures through institutional formation, but its sensory and imaginary experiences are uniquely hers. Analytically distinguishing the calling event from the narrated event, the article integrates a Foucauldian understanding of disciplinary practices with Alain Badiou’s idea of the singular event for a grounded ethnographic grasp of the subject formation of a nun within her calling.

**Brown, Daniel:** Islamic Origins and Christian Theological Engagement with Islam. *Islamochristiana* 48.2022: 37–54.

“Christian engagements with Islam are often built on assumptions, often unacknowledged, about the carrier and motives of Muḥammad, and the origins of the Qur’ān, and the relationship of these to Jewish and Christian texts and contexts. Consequently, questions about the origins of Islam are often taken to be foundational to any Christian approach to Islam. My aim in this essay is to interrogate this presumption and to explore how

theories of Islamic origins map onto Christian theological stances towards Islam, with special reference to revisionist historiography.” (p. 37)

The author examines the views of three scholars – Daniel Madigan, Martin Accad, and Michel Younès – and concludes that their proposals “may yet prove fruitful, but they will do so to the extent that they anticipate or find echoes in the concerns and questions of Muslims.” (as stated in the Abstract). He, then, reflects on the choices that shaped the lives of Louis Massignon and Kenneth Cragg:

“The only Islam with which we can meaningfully engage will be embodied by believers and mediated by believing communities. [...] This] forces Christians to make choices, [...] I cannot engage everywhere, and I cannot engage in the abstract. In light of my limitations, I must choose where, how and with whom to engage. The choices made by Louis Massignon and Kenneth Cragg illustrate the point. Both scholars were gifted with enormous erudition and remarkable linguistic gifts, and they each engaged with a vast range of Muslim texts, traditions and scholars during long and fruitful careers. Yet their engagement with Islam was shaped, and limited, by fundamentally different choices. Massignon’s positive vision of Islam, and his engagement with it as a Christian, was almost exclusively through the lens of Sufism, and even then, not Sufism in an abstract sense, but rather via specific identification with one arguably idiosyncratic Sufi, al-Ḥusayn b. Mansūr al-Hallāḡ. [...] Cragg chose a very different direction. Though he first encountered Islam as a traditional missionary in Lebanon, he would soon conclude that his vocation was not the salvation of individual souls. Rather, his ambition was to enter the world of Islam, to engage with ‘the whole ethos of Islam’. Hence, he set out to explore with deep sympathy the message, meaning, and conflicts of the intellectual world of modern Islam, but to do so as a Christian. Cragg’s Oxford D. Phil. dissertation – “Islam in the 20th Century: The Relevance of Christian Theology and the Relation of the Christian Mission to its Problems” – set out his agenda, which would remain unchanged. [...] In neither case were the choices arbitrary or accidental. Rather, each was an organic outgrowth of a particular Christian vocation. Further, choices like those made by Massignon and Cragg are baked into Christian ways of thinking. Two refrains that recur in Christian engagement with Islam, and that Massignon and Cragg each embraced and modelled, are the intertwined themes of presence and hospitality. Neither is abstract. [...] Both are informed by the theology of the Incarnation” (pp. 50-51).

**Lala, Ismail:** Exploring Misogyny in Modern Muslim Societies: The Influence of Greek Philosophy on Qur’anic Exegesis. *Islam and Christian-Muslim Relations* 34/1.2023: 31–52.  
(DOI:10.1080/09596410.2023.2166726)

**Abstract:** Numerous sociological studies indicate that the societal perception of women in Muslim countries is generally poor. These perceptions, argue the promulgators of such ideas, are based on the Qur’an. There is,

nevertheless, no consensus on the interpretation of the Qur'anic verses that supposedly promote such views. One of the main sources of negative perceptions of women is the Hellenistic learning that permeated the corpus of Qur'anic commentaries. This article explores the influence of the translation movement on the exegetical tradition. There is a marked difference between the earliest Qur'anic commentaries, written before the works of Aristotle and Galen were translated into Arabic by around 850 AD, and those that came after. While the former show relatively little in the way of androcentric interpretations of the Qur'an, the latter adopt Aristotelian and Galenic views of women's ontological inferiority due to increased coldness and wetness, and use these to justify patriarchal interpretations.

**Sprenger, Guido:** Counterintuitive Utopias: What Modern Society Can Learn from Anthropology. *Paideuma* 68.2022: 7–33.

**Abstract:** What if the institutions of modern society were not informed by the ideas of Descartes or Adam Smith but by those of Mauss, Viveiros de Castro or their anthropological inspirations? This extrapolation would lead to counterintuitive utopias, to institution that are always in the making, but that nevertheless offer alternative ways of dealing with xenophobia, capitalism, or the environmental crisis. Xenophobia would be countered by the model of the stranger king, the integration of the stranger as a necessity for a complete society. Capitalism would be restricted to the market and subordinated to the principles of gift exchange. An objectifying notion of nature would be complemented by practices of animism that enable a moral relationship with non-humans. The value of otherness and concepts of personhood unite these three approaches.

**Mark, Peter:** Local African Responses to the Early Slave Trade in Upper Guinea, Sixteenth to Seventeenth Centuries. *Paideuma* 68.2022: 81–118.

**Abstract:** When Portuguese mariners reached the Senegambian coast shortly before 1450, they quickly engaged in taking small numbers of captives back to Lisbon. In Senegambian societies, varied forms of limited or temporary servile status existed before this first contact, and the interior was connected to the older trans-Saharan slave trade. By the 1580s several thousand Africans a year were being purchased and taken either to the Cape Verde Islands, to Europe or, increasingly, to the Americas. Africans responded rapidly but variously to the development of this slave trade. They protected themselves by moving into remote or geographically protected areas; and they learned to defend themselves and to turn the tables by capturing their aggressors. Some, such as the Bijogo, actively entered the slave trade, even capturing Portuguese. Finally, several communities of escaped slaves were established, with at least the tacit support of local Africans. These Maroon communities were com-

posed at least partly of captives who had escaped from the Portuguese.

**Fitzmaurice, Rosamund E.:** Malintzin's Origins. Slave? or Cultural Confusion? *Ethnohistory* 70/3.2023: 329–350.

One of the most famous figures in the conquest of Mexico, Malintzin, also known as La Malinche and Doña Marina, has been described in ethnohistorical accounts as an interpreter who came from slavery. But what if this assertion of Malintzin's origins was a result of cultural confusion, or simply untrue? Fitzmaurice closely examines ethnohistorical sources and their description of Malintzin's origins. Could cultural bias or cultural misunderstanding be present within them? How might these biases affect our reading of Malintzin's supposed slave status? In order to answer these questions, the article explores the role of exchange, political marriage, gift giving, and polygyny in Maya and Aztec cultures to add further context to Malintzin's transfer from Indigenous to Conquistador society. The author theorizes that Malintzin was never intended to be given to the Spanish invaders as a slave but rather as a bride.

Specifically, Malintzin is considered Hernán Cortés's most valued interpreter prior to and during the conquest of Mexico. She is regarded as having birthed the first Mestizo, Don Martín, the "first Mexican" of mixed European-Indigenous origin, and, as such, she is a key figure in modern Mexico's cultural and national identity. Malintzin's story is especially spectacular as she is described as a slave given to Cortés in a story of "rags to riches" – except, what if she was not a slave? Malintzin's origin story does not fit the typical narrative of Mesoamerican forced labor and, indeed, deserves further investigation.

In contrast to the evaluation made by other authors, Fitzmaurice suggests that the "giving" (Spanish *dar*) of Malintzin to Cortés and his soldiers was not intended as a gift of a slave, but rather offered as part of an alliance-building marriage agreement. She uses Malintzin's example to consider how other early exchanges and alliance building took place at early contact. Malintzin's story reveals how political games were played among the indigenous peoples and conquistador societies, adding to the complexity of these early interactions. Indeed, political marriage alliances by way of polygyny were an important aspect of indigenous life in Mesoamerica for the political elite.

The author concludes that Malintzin did not become a "slave" in the way that is typical for Mesoamericans. In other words, she does not seem to have been sold for profit, neither she nor another member of her family committed a crime to be punished, and there is no mention of debts to be paid. Calling Malintzin a slave appears to have come from Spanish sources legitimizing their own exploitation of her and her fellow "gifted" women. Under these circumstances they could justify labor and sexual exploitation without fear of defying their faith (thinking nothing of extramarital sex). The Maya community of Tabasco that met Cortés recognized Spanish power and was prepared to secure an alliance with brides or con-

cubines. Meanwhile, the Spanish soldiers took on the guise of successful alliance builders given their entourage of women, and they ignored any implications that women given to them by political elites were to be their legitimate wives or legitimate concubines.

**Sánchez-López, Luis:** Policing the Pueblo. Vagrancy and Indigenous Citizenship in Oaxaca, 1848–1876. *Ethnohistory* 70/3.2023: 385–404.

This article explores the politics of citizenship in Zapotec communities in nineteenth-century Oaxaca, Mexico. Several studies discuss how indigenous peoples were incorporated into the Mexican nation-state during this period, but few have examined how state law and indigenous customs meshed to produce modern Mexican citizenship.

Specifically, this study examines the construction of Mexican citizenship through Zapotec people's experiences with vagrancy laws. For Indigenous peoples, two forms of citizenship existed: a republican citizenship that was reserved for all adult males and upheld by Mexican law, and an unwritten indigenous citizenship that included both adult males and females. Based on close readings of criminal records, government reports, and correspondence between state officials and local Zapotec authorities in the Tlacolula Valley, this article demonstrates that, unlike Mexican citizenship, membership in indigenous communities, which the author calls "Indigenous citizenship," rested on members' payment of state taxes and provision of financial and labor contributions for the pueblo (community).

Those who refused to pay their state taxes or rejected the gendered customs of their pueblo were punished by the community: females were punished by the patriarchs of the family while males were punished through state institutions. As the state's repressive institutions expanded throughout the course of the nineteenth century, indigenous leaders found more recourse to punish males who failed to live "honorably" as members of indigenous communities. Considering the interplay between Mexican and indigenous citizenship, this article addresses, therefore, the question how Zapotec communities utilized vagrancy laws, in particular, to police and criminalize males who threatened indigenous social life by behaving in dishonorable ways.

On the surface, these cases were about men who were engaged in "vagrant" activities such as drinking and gambling habitually, not working despite being physically able, and spending most of their time in taverns and gambling houses. The expansion of the state's repressive apparatus, especially vagrancy laws, after the US-Mexico War (1846–1848) increased the number of confrontations between local police (topiles and auxiliares) and Zapotec men. In the years following independence, Mexican statesmen created vagrancy laws and expanded institutions of social control to prevent rebellion and coerce people to work in hopes of building a national economy.

Zapotecs from Oaxaca's Tlacolula Valley did not have much say in the development of vagrancy laws or

in the creation of repressive institutions, but they did control the enforcement of vagrancy laws in the pueblos, which was the initial point of contact between Zapotec men and the judicial system. The Mexican state operated under a capitalist logic that valued its citizens for what they were able to produce through their labor. Zapotec pueblos, however, operated under a different ethos, one where individuals' labor for the common good or "the commons" determined their standing within the community.

**Samson, Alice, V. M., et. al.:** Caring Labor and the Affective Economy in the Making of the Caribbean. *American Anthropologist* 125/4.2023: 824–839.

This article is a reflection on early colonial industries as caring labor rather than just commodity production or resistance. The authors draw on Indigenous philosophies of relations and Amazonian ontologies to foreground care and frame the Caribbean material record. They investigate how traditional things such as hammocks and cassava bread produced by a sixteenth-century encomienda population on Mona Island, part of the Puerto Rican archipelago, quickly became part and parcel of free and unfree contexts, extending sensory environments and shaping conditions of interaction throughout the Caribbean. Consideration of traditional things and ways they are incorporated within new assemblages of people and places reveals alternative world-making projects, a speculative rejoinder to singular narratives of exploitation.

The article presents results of six seasons of archaeological fieldwork conducted between 2013 and 2017 on Mona Island, Puerto Rico. In researching the Spanish royal estate of Mona, the researchers were living on the same spot where, in the sixteenth century, coerced laborers had lived and worked, and later, during the nineteenth century, guano-mining people labored in differently grim conditions. They established that for Spanish colonists, adopting the local materialities of hammocks and foods such as cassava bread were pragmatic solutions to provision new enterprises. For the Indigenous workers, these were not only pragmatic but also affective strategies to shape outcomes and desired futures by establishing local technologies of rest and sustenance as the basic infrastructure of new colonial worlds. Focusing on hammocks and cassava bread, the aim of this article is to provide an account of early colonial indigenous labor through attending to the affective attachments involved in the lives of products produced under encomienda. They present archaeological evidence for the production of hammocks and cassava bread on Mona Island in the sixteenth century as "caring labor." Care is understood here as "those doings needed to create, hold together and sustain life's essential heterogeneity"; it is both an affective state and a practical endeavor. As a quality of relations, care operates even in the absence of what is typically construed as individual human agency, such as under conditions of colonialism and crisis, and shifts away from preordained narratives about how individual autonomy is thwarted to help analyze the breaking and making of relations between objects, people, and places.

The identification of an archaeological assemblage associated with a sixteenth-century cotton workshop on Mona gave the authors the opportunity to speculate on early colonial industries as caring labor rather than just commodity production or direct resistance. Although they did know in what ontological framework care operated in the indigenous inhabitants of the Antilles, they could speculate from the Caribbean material record by considering its intersections with Indigenous philosophies of other regions of South America – particularly, notions of bodily well-being, conviviality, and extending kinship as forms of care.

**Baiocchi, María Lis:** Reciprocity and Intimate Capital in Household Work. Exchanging Love and Care for Labor Rights in Contemporary Buenos Aires. *American Anthropologist* 125/4.2023: 853–864.

In 2013, Argentina promulgated Law 26844, transforming household workers' juridical status from "servants," with almost nonexistent labor rights, to "workers," with rights virtually equal to all other workers under the law. This article examines how household workers in Buenos Aires who share amicable or kin-like relationships with their employers and the people they care for experience the transition from a discriminatory normative order of patronage and servanthood into an egalitarian normative order of full labor rights.

The article by Baiocchi shows, first, that rather than adopting a purely contractual rationality of labor rights and obligations, workers instead often make claims to labor rights in the registers of reciprocal obligation extant in their relationships with their employers and the people they care for. Second, the article shows that, as a type of social capital, the intimate capital that workers accrue in their relationships with their employers and the people they care for, in the form of relational ties with them,

sometimes enables workers to access labor rights. Thus, the article demonstrates how household workers claim and access their legal equality against the backdrop of enduring intersectional inequalities between them and their employers in a context of widespread violation of household workers' labor rights.

**León, Xavier:** El Buen vivir como una alternativa al desarrollo y su relación con la Soberanía Alimentaria. El caso ecuatoriano. *Antropología. Cuadernos de Investigación* 17.2016: 39–55.

En este artículo se pretende analizar el concepto de „Buen Vivir“ y su relación con la Soberanía Alimentaria. En un primer momento el autor hace un recuento de los orígenes y el concepto como tal de „Buen Vivir“ y su adopción en la Constitución ecuatoriana. En un segundo momento León analiza las formas alternativas de medir el desarrollo económico y la propuesta del „Buen Vivir“ al respecto. En el tercer momento se hace una lectura más profunda de la propuesta económica del „Buen Vivir“. Finalmente se analiza la situación actual del sector rural ecuatoriano y si en éste se aplica la Soberanía Alimentaria como una forma para alcanzar el „Buen Vivir“.

El autor concluye de que a partir de la inclusión del concepto de „Buen Vivir“ en la Constitución ecuatoriana han existido pocos avances en cuanto a la forma de aplicarlo como una alternativa integral de desarrollo en el estilo occidental. Por consiguiente, el reconocimiento del paradigma del „Buen Vivir“ lastimosamente no ha contribuido en mayor medida a mejorar las condiciones de vida de los sectores rurales, puesto que no ha sido acompañado de políticas públicas diferenciadas que fomenten una redistribución adecuada de todos los recursos, que permitan que los pobladores rurales mejoren sus condiciones de vida de acuerdo a los planteamientos de este modelo nativo.

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