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## Review of Books

(by Vinsensius Adi Gunawan and Othmar Gächter)

**Johnson, Greg, and Siv Ellen Kraft** (eds.): *Handbook of Indigenous Religion(s)*. Leiden: Brill, 2017. 408 pp. ISBN 978-90-04-34669-7. (hbk)

Extremely distant and distinct indigenous communities have become over recent decades more like themselves and more like each other. This paradox is prevalent globally but inadequately explained by established analytical frames, particularly with regard to religion. Addressing a rich and unfolding context, the “Handbook of Indigenous Religion(s)” engages a wide variety of locations and perspectives. Not a typical handbook in the sense of being a reference work, it draws upon the efforts of a diverse group of 22 scholars working at the intersection of indigenous studies and religious studies. This volume includes a programmatic introduction that argues for new ways of conceptualizing the field of indigenous religion(s). It offers numerous case study-based examples about peoples and practices in the Americas, the Pacific world, Europe, Australia, Asia, and Africa and concludes with an afterword “The Study of Religion and the Discourses of Indigeneity” by Thomas Tweed.

*G. Johnson and S.E. Kraft:* A major theme of this volume is exploring how indigenous peoples appeal to the traditions of their ancestors as a means to open new cultural, economic and political horizons in a rapidly changing and increasingly networked world.

**Parzinger, Severino, y Cabildo Indígena de San Miguel de Velasco** (eds.): *Osuputakai rurasti Tupáj* (Conozcamos la Palabra de Dios). Manual de sermones chiquitanos del Pueblo de San Miguel de Velasco y de sus comunidades. Cochabamba: Editorial Verbo Divino, Bolivia SRL, 2016. 247 pp. + DVD. ISBN 978-99905-1-635-7.

Los Sermones Chiquitanos son ante todo palabra sagrada. Como tales, vienen de Dios y son recitados, vividos y transmitidos por muchas generaciones, hasta el día de hoy, dando a conocer la Palabra de Dios. Es muy importante destacar esto. Podríamos decir que los Sermones aquí recopilados son como la “memoria” del pueblo migueleño, revelando lo más profundo de su alma chiquitana, guardando los mensajes y textos más sagrados de nuestra cultura y expresando genuinamente la espiritualidad originaria de nuestra región.

Con la recopilación de los libros de Sermones, surgió entre nosotros la expresión de “Libros Andantes” porque las personas, unas a otras, se pasan los libros. Una actitud para compartir tesoros ancestrales, la herencia cultural común. Es toda una red de relaciones entre sermoneadores que se ayudan mutuamente, compartiendo libros, manuscritos y experiencias.

Los Sermones Chiquitanos merecen todo el debido respeto y nuestra muy profunda veneración. Son Palabra Sagrada.

<http://www.dw.com/en/faith-matters-brother-severin-and-the-lost-music-of-the-chiquitanos/av-38249068>

**Holt, John Clifford:** *Theravada Traditions. Buddhist Ritual Cultures in Contemporary Southeast Asia and Sri Lanka*. Honolulu: University of Hawai'i Press, 2017. 393 pp. ISBN 978-0-8248-6780-5. (hbk)

“Theravada Traditions” offers a unique comparative approach to understanding Buddhism: it examines popular rituals of central importance in the predominantly Theravada Buddhist cultures of Laos, Sri Lanka, Thailand, Myanmar, and Cambodia. Instead of focusing on how

societies have impacted the ideals of government or ethical practice, author John Holt tries to ascertain how important changes, or shifts, in the trajectories of the political economies of societies have impacted the character of religious cultures.

Each of the five chapters focuses on a particular rite and provides detailed historical, political, or social context. Holt illustrates how popular, public ritual performance, far from being static, clearly indexes patterns of social and political change. Broad but deep, rigorous yet accessible, this rich, innovative volume provides a provocative introduction to the practice of Theravada Buddhism and the nature of social change in contemporary Sri Lanka and Southeast Asia.

*John S. Strong:* John Holt succeeds in presenting the “performance” of Theravada traditions in both their unity and diversity. In featuring present day practices set against their historical and sociocultural backdrops, the author effectively combines his insights as a historian of religion and buddhologist with his expertise as a seasoned interviewer and observer of Buddhism-on-the-ground.

**Poser, Alexis Th. von, and Anita von Poser** (eds.): *Facets of Fieldwork. Essays in Honor of Jürg Wassmann.* Heidelberg: Universitätsverlag Winter, 2017. 299 pp. ISBN 978-3-8253-6624-7. (pbk)

This Festschrift in honor of Jürg Wassmann compiles essays about ethnographic fieldwork, which bear witness to the diversity of experiences possible in this classic method in social and cultural anthropology. Following the academic life-course of an anthropologist, the contributions to this volume speak of personal and/ or professional moments in the field. They shed light on different approaches to the field, of research over long distances or long periods of time, of research in unexpected areas or with surprising interdisciplinary agendas. It becomes clear that fieldwork is far from becoming a redundant or old-fashioned tool in the methodological canon of the discipline – through its multitude of facets, it remains central and authoritative for the empiricist approach in anthropology.

**Friedrich, Markus, and Alexander Schunka** (eds.): *Reporting Christian Missions in the Eighteenth Century. Communication, Culture of Knowledge, and Regular Publication in a Cross-Confessional Perspective.* Wiesbaden: Harrassowitz Verlag, 2017. 196 pp. ISBN 978-3-447-10825-6. (hbk)

Regular reporting on extra-European Christian missions was a distinctive feature of the early modern era, changing the worldviews of Europe and Europeans. The present collection of essays offers an innovative approach to this phenomenon by comparing different missionary publications from a cross-confessional perspective. It establishes a broader framework for understanding the organized and institutionalized transfers of knowledge from the missions to Europe. Contributions by various international specialists

to such hallmarks of European Enlightenment as the *Halle-sche Berichte* and the Jesuit *Lettres édifiantes et curieuses* along with less famous examples as the *Circular Letters of the British Missionary Societies* (SPCK, SPG) or the *Gemeinnachrichten* of the Moravian Brethren not only analyze the content but also the technologies and procedures employed to spread information.

The volume discusses the comparability of the different missionary periodicals from the vantage point of cultural history. It emphasizes the importance of regular publishing of missionary activities for the fashioning and strengthening of religious identities, against the backdrop of an evolving “Public Sphere” in the Enlightenment and the formation of increasingly globalized cultures of knowledge in Europe.

**Höring, Patrik C., Clemens Dölken und Polykarp Ulin Agan** (Hrsg.): *Mission – Evangelisierung – Inkulturation.* Sankt Ottilien: EOS-Verlag, 2017. 143 pp. ISBN 978-3-8306-7852-6. (pbk)

Mit dem Wort „Mission“ verband man früher die Unterstützung der „jungen Kirchen“ Afrikas, Lateinamerikas, Asiens und Ozeaniens. Heute richtet sich der Blick auf die Veränderungsprozesse im kirchlichen Leben vor der eigenen Haustür, ausgelöst durch die beide Kirchen gleichermaßen betreffenden Entkirchlichungsprozesse. Das vorliegende Jahrbuch der Phil.-Theol. Hochschule St. Augustin reflektiert das Missionsverständnis aus verschiedenen Perspektiven und möchte zu einer davon inspirierten Praxis beitragen.

**Blanes, Ruy Llera, and Galina Oustinova-Stjepanovic** (eds.): *Being Godless. Ethnographies of Atheism and Non-Religion.* New York: Berghahn Books, 2017. 147 pp. ISBN 978-1-78533-573-0. (pbk)

Drawing on ethnographic inquiry and the anthropological literature on doubt and atheism, this volume explores people’s reluctance to pursue religion. The contributors capture the experiences of godless people and examine their perspectives on the role of religion in their personal and public lives. The chapters bring together case studies from around the world to explore the diverse meanings and political contexts behind the choice and experience of “living without God.” In doing so, the volume contributes to a critical understanding of the processes of disengagement from religion and reveals the challenges and paradoxes that godless people face. It provides an in-depth review of the current debates on doubt, atheism, and irreligion.

**Harris, Melanie L.** (ed.): *Ecowomanism, Religion, and Ecology.* Leiden: Brill, 2017. 92 pp. ISBN 978-90-04-35218-6. (pbk)

Ecowomanism is critical reflection and contemplation on environmental justice from the perspectives of women of

African descent and other women of color. Honoring distinct and particular approaches to earth justice emerging from religious worldviews based on African cosmology, the essays in this volume illustrate global perspectives on the environmental crisis. Recognizing global links between women of African descent living in North America, West Africa, Brazil and other parts of the diaspora is an important hallmark of third wave of womanist thought that emphasizes interdisciplinary, interreligious and intergenerational dialogue as approaches to environmental ethics.

**Barrera-González, Andrés, Monica Heintz and Anna Horolets** (eds.): *European Anthropologies*. New York: Berghahn Books, 2017. 288 pp. ISBN 978-1-78533-607-2. (hbk)

In what ways did Europeans interact with the diversity of people they encountered on other continents in the context of colonial expansion, and with the peasant or ethnic “Other” at home? How did anthropologists and ethnologists make sense of the mosaic of people and societies during the nineteenth and twentieth centuries, when their disciplines were progressively being established in academia? By assessing the diversity of European intellectual histories within sociocultural anthropology, this volume aims to sketch its intellectual and institutional portrait.

**Cartledge, Mark J.:** *Narratives and Numbers. Empirical Studies of Pentecostal and Charismatic Christianity*. Leiden: Brill, 2017. 221 pp. ISBN 978-90-04-34552-2. (pbk)

In “Narratives and Numbers” Mark J. Cartledge provides a rich set of essays on key themes in Pentecostal and Charismatic Christianity. Using empirical research methods drawn from the social sciences, he interrogates his originally gathered data by means of theology and sociology. These studies address such issues as glossolalia, prophecy, spirituality, gender and the family, the doctrine of the Trinity, socialization, altruism and the practice of healing.

Collectively they provide original insight into one of the most vibrant forms of Christianity today. Additionally, these studies model how empirical research in religion can be brought into conversation with theological discourse.

**Lund, Christian, and Michael Eilenberg** (eds.): *Rule and Rupture. State Formation through the Production of Property and Citizenship*. Chichester: Wiley Blackwell, 2017. 263 pp. ISBN 978-1-119-38473-1. (pbk)

“Rule and Rupture” examines the ways in which political authority is defined and created by the rights of community membership and access to resources. It combines the latest theory on property rights and citizenship with extensive fieldwork to provide a more complex, nuanced assessment of political states commonly viewed as “weak,” “fragile,” and “failed.” The contributors characterize the results of societal ruptures into three types of outcomes for political power: reconstituted and consolidated, challenged, and

fragmented. They then delve into ten case studies taken from post-colonial settings around the world, including Cambodia, Nepal, Indonesia, Afghanistan, Rwanda, Somalia, Democratic Republic of Congo, Colombia, and Bolivia.

Written by a global group of scholars from the fields of political science, development studies, anthropology, and geography, this book brings together new insights on the theory of state formation, vividly demonstrating how nations are locked in a cycle of creation, rupture, and reproduction.

*Jesse Ribot:* The book offers a truly new and exciting approach to the material study of society and social change.

**Beneduce, Roberto:** *L’histoire au corps. Mémoires indociles et archives du désordre dans les cultes de possession en Afrique*. Fribourg: Academic Press, 2016. 316 pp. ISBN 978-3-7278-1762-5. (pbk)

“Entre plusieurs mondes” – Ainsi pourrait-on résumer l’expérience des possédés : corps suspendus entre clivages privés et images d’un passé fracturé qui continue à hanter le présent, âmes prisonnières d’un vortex de conflits indicibles et de violences oubliées. Comment faire parler ces archives ? Et quelle prise de parole peuvent-ils affirmer ces voix et corps convulsés, éteints et réduits au silence par tout un cortège de diagnostics, interprétations et contraintes variés ? Cette étude se propose d’identifier, dans les pratiques et les discours liés aux cultes de possession en Afrique, les significations irréductibles et contradictoires de ces expériences « non ordinaires » et de ces mémoires obstinées, où des subjectivités inquiètes en quête de reconnaissance semblent finalement trouver leur expression.

**Walvin, James:** *Slavery in Small Things. Slavery and Modern Cultural Habits*. Chichester: Wiley Blackwell, 2017. 276 pp. ISBN 978-1-119-16622-1. (pbk)

James Walvin explores the history of African slavery and its long-term cultural legacy through an analysis of a variety of commonplace objects and commodities. Topics and themes explored include: slavery and the trade of cowrie shells; the role of maps during the slave trade; tea, tobacco, and sugar in the days of the Atlantic slave trade; the human face of African slavery in portraiture; the impact of the printed word in undermining slavery; the paradox of slavery in the emergence of a vogue for expensive items such as mahogany furniture; and man more.

Illuminating and thought provoking, the book reveals how slavery was an integral element in the historical development of Western life – and that its legacy still surrounds us even in the most commonplace of daily objects.

**Piowarczyk, Darius J.:** *Transforming Africans into Cogwheels of the Imperial Machine. Ideology of Progress, Nationalism, and Ultramontane Catholicism in Service of the German Colonial Project in Togo, 1892–1914*.

Fribourg: Academic Press Fribourg. 760 pp. ISBN 978-3-7278-1808-0. (pbk)

The most general questions addressed in this book concern the relationship between individual and society, the political role of ideology, and – ultimately – the limits of individual freedom. The author asks how institutionalized power, in this case the colonial polity of German Togo, formed its subjects. He points to the importance of ideological/practical means for this process, especially certain historically specific “symbolic-ideological complexes,” or grand narratives and the associated ritual behavior conducted in culturally determined space-time, whose disciplinary role consisted in shaping subjects’ cognitive principles of differentiation and their mental and bodily dispositions (*habitus*) that were “desirable” from the point of view of power holders. Specifically, he analyzes the process and particular effects of cooperation between holders of economic/political assets in German Togo (the colonial administration and businesses) on the one hand, and wielders of cultural/symbolic capital (the Catholic order of Steyler Missionaries or Society of the Divine Word), on the other, whose purpose was to discipline “German-Togolese” colonial subjects by means of persuasive discourses, public ritual processes, and individual “micro techniques” of the body.

**Gutmeyr, Dominik:** *Borderlands Orientalism or How the Savage Lost His Nobility. The Russian Perception of the Caucasus between 1817 and 1878.* Wien: LIT Verlag, 2017. 314 pp. ISBN 978-3-643-50788-4. (pbk)

In Russia’s cultural memory, the Caucasus is a potent point of reference, to which many emotions, images, and stereotypes are attached. The book gives a new reading of the development of Russia’s perception of its borderlands and presents a complex picture of the encounter between the Russians and the indigenous population of the Caucasus. The study outlines the history of a region standing in between Russian reveries and Russian imperialism.

**Lipset, David:** *Yabar. The Alienations of Murik Men in a Papua New Guinea Modernity.* Cham: Palgrave Macmillan, 2017. 253 pp. ISBN 978-3-319-51075-0. (hbk)

This book analyzes the dual alienations of a group of coastal men, who belong to the Murik Lakes people of Papua New Guinea. The author argues that Murik men engage in a Bakhtinian dialogue: voicing their alienation from both their own, indigenous masculinity, as well as from the postcolonial modernity in which they find themselves adrift. Lipset analyzes young men’s elusive expressions of desire in courtship narratives, marijuana discourse, and mobile phone use – in which generational tensions play out together with their disaffection from the state. He also borrows from Lacanian psychoanalysis in discussing how men’s dialogue of dual alienation appears in folk theater, in material substitutions – most notably, in the replacement of outrigger canoes by fiberglass boats – as well as in rising sea levels, and the looming possibility of resettlement.

*Marilyn Strathern:* This is a highly sympathetic account of how an anthropologist can find common kinship in unexpected places, in this case with men in Papua New Guinea facing predicaments that mirror the predicaments of simply being in the world. The view it offers on ... existence encountered as inherently multiple also makes it an unusual and insightful commentary on processes ordinarily understood as (societal) “change”.

**Nygaard-Christensen, Maj, and Angie Bexley (eds.):** *Fieldwork in Timor-Leste. Understanding Social Change through Practice.* Copenhagen: Nias Press, 2017. 261 pp. ISBN 978-87-7694-209-0. (pbk)

This groundbreaking exploration of research methodologies in Timor-Leste brings together ten authors (veterans and early-career researchers) who have contributed to founding the field of Timor studies and who broadly represent a range of fieldwork practices and challenges from colonial times to the present day. Here, they introduce readers to their experiences of conducting anthropological, historical and archival fieldwork in this new nation. The volume further explores how researchers might examine processes of “nation-making” without taking particular claims about what constitutes Timorese national identity for granted. Many chapters thus deal with how preconceptions can be challenged when actually carrying out ethnographic or historical research. The volume thus reflects and highlights the contestations and deliberations that have been symptomatic of the country’s nation-building process.

*Hugo M. Fernandes:* This book is well worth reading by academics, activists, and policy-makers in Timor-Leste and those interested in the country’s development. Besides portraying the society, culture, economics, and politics of Timor-Leste, it is sensitive to the values that Timorese fight for in their life.

**Koga, Yukiko:** *Inheritance of Loss. China, Japan, and the Political Economy of Redemption after Empire.* Chicago: The University of Chicago Press, 2016. 307 pp. ISBN 978-0-226-41213-9. (pbk)

How do contemporary generations come to terms with losses inflicted by imperialism, colonialism, and war that took place decades ago? How do descendants of perpetrators and victims establish new relations in today’s globalized economy? With “Inheritance of Loss”, the author approaches these questions through the unique lens of inheritance, focusing on Northeast China, the former site of the Japanese puppet state Manchukuo, where municipal governments now court Japanese as investors and tourists. As China transitions to a market-oriented society, this region is restoring long-neglected colonial-era structures to boost tourism and inviting former colonial industries to create special economic zones, all while inadvertently unearthing chemical weapons abandoned by the Imperial Japanese Army at the end of World War II.

This book chronicles these sites of colonial inheritance – tourist destinations, corporate zones, and mustard gas exposure sites – to illustrate attempts by ordinary Chinese and Japanese to reckon with their shared yet contested pasts. In her explorations of everyday life, Koga directs us to see how the violence and injustice that occurred after the demise of the Japanese Empire compound the losses that later generations must account for, and inevitably inherit.

*Michael Rothberg*: Most discussions of coming to terms with the past have taken the Holocaust as their paradigm. Koga's important new book looks elsewhere and comes to strikingly original conclusions. Focused on three cities in Northeast China and set in the aftermath of Japanese empire, this book goes beyond familiar references to the politics of postwar memory and points us toward the political economy of redemption in the wake of colonial modernity. This fresh and brilliant intervention will be of interest to scholars of trauma and memory as well as globalization and postcolonial studies.

**Keul, István** (ed.): *Consecration Rituals in South Asia*. Leiden: Brill, 2017. 395 pp. ISBN 978-90-04-31370-5. (hbk)

The essays in the volume address the ritual procedures that accompany the installation of temple images in Shaiva, Vaishnava, Buddhist, and Jain contexts, in various traditions and historical periods. Through the performance of complex rites designated with the term *pranapratishta* (establishment of, or infusion with, life), man-made sculptures are ritually transformed into (receptacles of) deities. The collection is thematically and methodically broad, with a large number of detailed textual studies, also with ethnographic contributions that discuss contemporary instances of consecration rituals. Among the overarching themes are issues related to historical change and continuity, as well as transformational moments in such rituals.

**Amrith, Megha**: *Caring for Strangers. Filipino Medical Workers in Asia*. Copenhagen: Nias Press, 2017. 226 pp. ISBN 978-87-7694-193-2. (pbk)

"Caring for Strangers" explores the personal narratives, experiences and aspirations of Filipino medical workers living and working in Singapore and beyond.

Today, the Philippines has become one of the largest exporters of medical workers in the world, with nursing in particular offering many the hope of a lucrative and stable career abroad. This timely volume narrates their stories in a multi-sited ethnography that follows aspiring migrants from Manila's vibrant nursing schools, where they dream of glamorous, cosmopolitan lives abroad, to a different reality in Singapore's multicultural hospitals and nursing homes. It also accompanies nurses' off-duty activities in shopping malls and churches and their rich online lives, where they connect with friends and family around the world and search for future opportunities. Finally, this book follows them back home on a visit to a Filipino village.

Mirroring migrants' transnational lives, this book offers anthropological insights into the everyday experiences, anxieties, and expectations of Filipino medical workers who care for strangers in a global Asian city. It locates their stories within wider debates on migration, labor, care, gender, and citizenship, while contributing a new and distinctive perspective to the scholarship on labor migration in Asia.

**Bonshek, Elizabeth**: *Tikopia Collected. Raymond Firth and the Creation of Solomon Islands Cultural Heritage*. Canon Pyon: Sean Kingston Publishing, 2017. 222 pp. ISBN 978-1-907774-39-3. (hbk)

During 1928-29 the renowned anthropologist Raymond Firth visited Tikopia, a small island in the east of Solomon Islands, for the first time. This book takes the collection he made as its subject, and explores how through its acquisition, Firth ceased to be a stranger and became a respected figure incorporated into Tikopia society.

The objects were originally viewed by Firth as data in a scientific record of a culture, and evidence challenging the belief that complex economic transactions could only take place in a recognizable market economy. Elizabeth Bonshek, however, revisits the collection's documentation and the ethnography of Tikopia with a different intent in mind: to highlight the social relations the collecting process illuminates and to acknowledge Tikopia voices, past and present. She argues that Firth downplayed the impact of contact with outsiders – whalers, traders, and missionaries calling for the abandonment of the Work of the Gods – yet this context is vital for understanding why local people actively contributed to his collecting and research. She follows the life of the collection after leaving the island in institutions that attributed different meanings to its significance, in a failed repatriation request and in a new role in the transmission of "cultural heritage" along with Firth's writings. She concludes that Firth's exchanges of objects with other high-ranking men were culturally appropriate to the social values dominant in that time and place. Indeed, she suggests that while Firth was acquiring Tikopia artefacts, the Tikopia were perhaps acquiring him.

*Robert Foster*: On what ethical and economic terms does an anthropologist acquire other people's things? Collecting Tikopia deftly applies the insights of contemporary material culture studies to a historically important case. Bonshek coaxes ethnographic documents and museum artefacts to reveal how objects both materialize cultural identities over time and mediate social relations across worlds of difference.

**Dinslage, Sabine, and Sophia Thubauville** (eds.): *Seeking Out Wise Old Men. Six Decades of Ethiopian Studies at the Frobenius Institute Revisited*. Berlin: Reimer Verlag, 2017. 319 pp. ISBN 978-3-496-01588-8. (pbk)

From 1935 to 1992, the Frobenius Institute focused on studies in southern Ethiopia. The results of its empirical research are not only of ethnographic, but also historical

value since the work was conducted before the Christian proselytization of the local population and the ascendance of the socialist DERG regime. The anthropologists of the Frobenius Institute were among the few researchers to have documented South Ethiopia's cultural diversity before this change. This publication provides a critical look at the resulting ethnographic studies and renders an overview of Ethiopian studies and the political situation in Ethiopia during those sixty years.

**Mans, Minette:** *The Changing Faces of Aawambo Musical Arts*. Basel: Basler Afrika Bibliographien, 2017. 203 pp. ISBN 978-3-905758-83-2. (pbk)

How does a peoples' music reflect their history, their occupations, cultural beliefs and values? This book addresses these core questions in relation to the Aawambo people of Namibia. The author, herself born and bred in Namibia, brings to the fore the nuanced views of different people, describing their personal musical experiences – past as well as present. This is the first time that the music and stories of contemporary Namibian musicians is shared alongside those of the elderly. Similarly, it is the first time that some of the traditional Aawambo dances are analyzed and described, abundantly illustrated with colorful photographs and several songs.

Based on years of personal research, this book will appeal to research scholars, students, and other interested readers alike, since its style is accessible but detailed, personal yet objective. Recommended for all those interested in culture, anthropology, the arts, and Namibian studies.

**Shigwedha, Vilho Amukwaya:** *The Aftermath of the Cassinga Massacre. Survivors, Deniers, and Injustices*. Basel: Basler Afrika Bibliographien, 2017. 169 pp. ISBN 978-3-905758-80-1. (pbk)

It took the former South African Defense Force (SADF) less than four hours to kill more than eight hundred Namibian refugees at Cassinga on May 4, 1978. Thousands of survivors were left with irreparable physical and emotional injuries. The unhealed trauma of Cassinga, a Namibian civilian camp in southern Angola before the massacre, is beyond the worst that the victims of the attack experienced on the ground. Unacceptable layers of pain and suffering continue to grow and multiply as the victims' grievances and other issues arising out of the aftermath of the massacre have been ignored, particularly following Namibia's political independence. In this book, the afterlife of the victims' traumatic memories and their aspiration for justice vis-à-vis the perpetrators' enjoyment of blanket impunity from prosecution, in spite of their ongoing denial of killing and maiming innocent civilians at Cassinga, are explored with the aim to create public awareness about the unfortunate circumstances of the Cassinga victims.

*Ellen Ndeshi Namhila:* Shigwedha intends to and succeeds in opening a discursive space in which the dominant national versions of the Cassinga massacre that circulate in Namibia, and the too long afterlife of the SADF

version of the massacre, may be challenged and interrupted so as to allow for more open-ended narratives.

**Gerold, Jana:** *Full of Life. Old Age and Care in Dar es Salaam, Tanzania*. Wien: LIT Verlag, 2017. 176 pp. ISBN 978-3-643-80237-8. (pbk)

"Full of Life" contributes to a growing body of literature discussing care during old age in Africa. The main research thrust however addresses care arrangements by focusing on experiences of growing old, meanings of old age, and the social interconnectedness of the older generation. Contradicting clichéd preconceptions of the sedentary elderly, this study reveals surprising mobility patterns related to care during old age. Being on the move encompasses three dimensions: physical mobility through actual travel; mediated mobility through virtual connectivity via mobile phones; and immaterial mobility through aspirations – all three crisscrossing and extending beyond the geographic locality of the city – as varied dimensions of care.

**Berman, Nina:** *Germans on the Kenyan Coast. Land, Charity, and Romance*. Bloomington: Indiana University Press, 2017. 269 pp. ISBN 978-0-253-02430-5. (pbk)

Diani, a coastal town on the Indian Ocean, is significantly defined by a large European presence that has spurred economic development and is supported by close relationships between Kenyans and European immigrants and tourists. Nina Berman looks carefully at the repercussions that these economic and social interactions have brought to life on the Kenyan coast. She explores what happens when poorer and less powerful members of a community are forced to give way to profit-based real estate development, what it means when most of Diani's schools and water resources are supplied by funds from immigrants, and what the impact of mixed marriages is on notions of kinship and belonging as well as the economy. This unique story about a small Kenyan town also recounts a wider tale of opportunity, oppression, resilience, exploitation, domination, and accommodation in a world of economic, political, and social change.

*Ann Biersteker:* In this richly detailed book, Nina Berman tracks the influx of thousands of German-speaking tourists and residents, especially in the 1990s, and the making of a distinctive Kenyan-European cultural enclave in the coastal community of Diani as many of these visitors choose to extend their stay as long-term residents.

**Hunt, Swanee:** *Rwandan Women Rising*. Durham: Duke University Press, 2017. 392 pp. ISBN 978-0-8223-6257-9. (hbk)

In the spring of 1994, the tiny African nation of Rwanda was ripped apart by a genocide that left nearly a million dead. After the violence subsided, Rwanda's women – drawn by the necessity of protecting their families – carved out unlikely new roles for themselves as visionary pioneers

creating stability and reconciliation in genocide's wake. Today, 64 percent of the seats in Rwanda's elected house of Parliament are held by women, a number unrivalled by any other nation.

While news of the Rwandan genocide reached all corners of the globe, the nation's recovery and the key role of women are less well known. In "Rwandan Women Rising", the author shares the stories of some seventy women – heralded activists and unsung heroes alike – who overcame unfathomable brutality, unrecoverable loss, and unending challenges to rebuild Rwandan society. Hunt, who has worked with women leaders in sixty countries for over two decades, points out that Rwandan women did not seek the limelight or set out to build a movement; rather, they organized around common problems such as health care, housing, and poverty to serve the greater good. Their victories were usually in groups and wide ranging, addressing issues such as rape, equality in marriage, female entrepreneurship, reproductive rights, education for girls, and mental health.

These women's accomplishments provide important lessons for policy makers and activists who are working toward equality elsewhere in Africa and other post-conflict societies. Their stories, told in their own words via interviews woven throughout the book, demonstrate that the best way to reduce suffering and to prevent and end conflicts is to elevate the status of women throughout the world.

*Nicholas Burns:* Ambassador Swanee Hunt is a remarkable, passionate, and courageous public servant for our country and the world. Her commitment to women's right and human dignity is unsurpassed. In this book, Hunt uncovers lessons about how courageous women helped to rebuild a nation shattered by genocide. These are human stories worthy of our attention and admiration.

**Wilker, Frank:** *Cultural Memories of Origin. Trauma, Memory, and Imagery in African American Narratives of the Middle Passage.* Heidelberg: Universitätsverlag Winter, 2017. 302 pp. ISBN 978-3-8253-6192-1. (hbk)

The book focuses on how the second maritime leg of the African slave trade – commonly referred to as the Middle Passage – is represented in select literary and artistic works of African American culture. The book analyses several discursive, aesthetic and political shifts in the memory production about the transatlantic slave trade and discusses their ramifications for the construction of black identity in the U.S. Given the deracinating nature that the middle passage experience had on African subjects, as well as the representational difficulties in portraying this rupture, the book's analytical framework incorporates theories of trauma. By addressing the productive contrast and the methodological differences that exist in between what is in general deemed "historical scholarship" on the one hand and "cultural memory" on the other, the book contributes to the ongoing discussion about the possibility of an involuntary inheritability of traumatic events.

**Pavanello, Mariano:** *La Papaye empoisonnée. Essais sur la société Akan des Nzema.* Saarbrücken: Éditions univer-

sitaires européennes, 2017. 217 pp. ISBN 978-3-639-62278-2. (pbk)

Ce livre est le fruit de la recherche ethnologique de l'auteur qui s'est déroulée au Ghana, et pour des courtes périodes en Côte d'Ivoire, de 1989 à 2013. Mariano Pavanello a passé trente-cinq mois en pays Nzema; il a étudié la culture locale en participant à la vie sociale et politique. Il a observé la vie économique, le système de pouvoir coutumier, la justice coutumière et a même participé à des conseils des anciens de villages pour l'arbitrage de cas et de litiges. Ce livre donne un aperçu très dense sur la vie sociale des Nzema, sur les croyances locales, la sorcellerie et les formes de pensée. Les deux derniers chapitres présentent les thèses de l'auteur sur le système de parenté, l'origine des matriclans et sur l'organisation hiérarchique de la société.

**Cochrane, Laura L.:** *Everyday Faith in Sufi Senegal.* London: Routledge, 2017. 147 pp. ISBN 978-0-415-79039-0. (hbk)

"Everyday Faith in Sufi Senegal" explores the historical, religious, cultural, and economic contexts of Islam in Senegal through the narrative first-hand accounts of people's everyday lives. Drawing on rich ethnographic fieldwork conducted by the author over a period of seven years, the result is a critical look at Senegal's religious diversity within Islamic beliefs and practices. Containing interviews from men and women in both rural and urban locations, this book is an important contribution to the literature on Islamic practices, providing a much-needed perspective from ordinary practitioners of the faith. It is essential reading for scholars of the anthropology of religion, Islamic studies, mysticism, African studies, and development studies.

**Montgomery, Eric J., and Christian N. Vannier:** *An Ethnography of a Vodun Shrine in Southern Togo. Of Spirit, Slave, and Sea.* Leiden: Brill, 2017. 306 pp. ISBN 978-90-04-34108-1. (hbk)

In this book, Eric Montgomery and Christian Vannier provide an ethnographically informed text on the cultural meanings and practices surrounding the gods and metaphysics of Vodun, as they relate to daily life in an ethnic Ewe fishing community on the coast of southern Togo. The authors approach this spirit possession and medicinal order through "shrine ethnography," understanding shrines as parts of sacred landscapes that are ecological, economic, political, and social. Giving voice to practitioners and situating shrines and Vodun itself into the history and political economy of the region make this text pertinent to the social changes and global relevance of Millennial Africa.

**Chrysagis, Evangelos, Panas Karampampas (eds.):** *Collaborative Intimacies in Music and Dance. Anthropologies of Sound and Movement.* New York: Berghahn Books, 2017. 272 pp. ISBN 978-1-78533-453-5. (hbk)

Across spatial, bodily, and ethical domains, music and dance both emerge from and give rise to intimate collaboration. This theoretically rich collection takes an ethnographic approach to understanding the collective dimension of sound and movement in everyday life, drawing on genres and practices in contexts as diverse as Japanese *shakuhachi* playing, Peruvian *huayno*, and the Greek *goth* scene. Highlighting the sheer physicality of the ethnographic encounter, as well as the forms of sociality that gradually emerge between self and other, each contribution demonstrates how dance and music open up pathways and give shape to life trajectories that are neither predetermined nor teleological, but generative.

*Dena Davida*: “Collaborative Intimacies in Music and Dance” is an innovative collection of sound and movement anthropologies. These interdisciplinary texts employ the timely and sharp lens of critical studies while engaging with post-colonial cultural studies. A vital, exemplary collection of ethnographic writing.

**Montani, Rodrigo**: El mundo de las cosas entre los wichís del Gran Chaco. Un estudio etnolingüístico. Cochabamba: Instituto de Misionología – ILAMIS, 2017. 607 pp. ISBN 978-99974-854-4-1. (pbk)

Diego Villar presenta el estudio de Rodrigo Montani con las siguientes palabras: Abrevando en la etnografía, la etnología comparativa, la arqueología, la lingüística y la filosofía a la hora de lidiar con el viejo problema de la relación entre palabras y cosas, este libro compone una investigación ecléctica en el mejor de los sentidos. Se trata nada menos que de entender la ergología, la cultura material, la tecnología o materialidad de los wichís del Gran Chaco (parientes de los *weenhayek* de Bolivia); se trata, por sobre todo, de entender qué significan para ellos las “cosas”, “artefactos” u “objetos”. ¿Es posible elaborar una

traducción que no traicione por completo sus concepciones de lo material? Ignorando la mezquindad de las jurisdicciones, el libro acomete ese dilema con un rigor descriptivo poco común. Oscilando entre una “enciclopedia razonada de la cultura material wichí” y categorías locales como “moranda”, “recipiente” o “instrumento”, nos propone una etnolingüística paciente, meticulosa, detallista, de la cual el mejor elogio que puede hacerse es que resulta demasiado lingüística para los antropólogos y demasiado antropológica para los lingüistas. Una etnolingüística que enfrenta la complejidad de las cosas explicitando las dudas, las lagunas, las zonas grises, las discrepancias, las inconsistencias propias y ajenas, los contrapuntos entre las escuelas académicas, entre los autores y, más importante aún, entre los propios wichís.

**Wicker, Hans-Rudolf**: Die Guaraní im Tiefland Südamerikas. Studien zu einer indigenen Minderheit. Berlin: Reimer Verlag, 2017. 382 pp. ISBN 978-3-496-01584-0. (hbk)

Die Guaraní siedeln heute in Bolivien, Brasilien, Paraguay und Argentinien. Hans-Rudolf Wicker beschäftigt sich seit mehreren Jahrzehnten mit dieser indigenen Minderheit und führt seine Studien erstmals in diesem Band zusammen.

Auf einen Überblick zur Geschichte der Guaraní folgen Schilderungen ihrer rechtlichen Situation: In den 1970ern gelang es, Landsicherungen für indigene Gemeinden in Paraguay durchzusetzen; heute verfügt das Land über eine akzeptable Indigenen Politik. Wicker nimmt außerdem wichtige Aspekte der Guaraní-Kultur – unterschiedliche Faktoren wie hohe Suizidraten oder Mythengesänge – in den Blick. So bietet das Buch einen umfassenden Einblick in die Geschichte der Guaraní, ihre Lebenswelt, in indigenes Recht sowie in den sozialen Wandel, den das Volk in der Neuzeit erfahren hat.

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## Review of Articles

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

**Dedenbach-Salazar Sáenz, Sabine:** Deities and Spirits in Andean Belief. Towards a Systematisation. *Anthropos* 112.2017/2: 443–453.

The Andean highlands are inhabited not only by humans and animals, but also by many other beings, powerful and dangerous. The mountain deities, the *apus*, and the World-Mother, *Pachamama*, occupy dominant positions in the natural environment, which determines people's lives and destiny. The basic relationship with them is that of reciprocity and complementarity, essential to guarantee personal and social wellbeing. Apart from these deities, a large number of spirits, most of them malignant or at least dangerous, live in the Andean mountains. In the Andes, no clear distinction is made between what we call religion and the secular – life is considered a unity, determined by human and spiritual forces.

The highest mountain peaks are inhabited by beings who are imagined as endowed with divine power: these *apus* communicate with humans and are conceived of as behaving like them; they are creators and at the same time reflect the human social order and economic system. They are also related to the ancestors; they can take the shape of animals or human beings and in this way interact with other mythical beings and humankind. Thus, for example, the *apu* in form of a condor may talk to people through a religious specialist.

Whilst the *apus* can be considered localised deities, *Pachamama* is rarely imagined as a concrete person; her power is also firmly rooted in nature, but she is present everywhere – therefore, she seems the principle of life rather than the “World-Mother” (literal translation) or a specific deity. As the rituals carried out for her show, *Pachamama* is located beneath the earth in mountains, close to mines or in stones of certain shapes. She is often related to irrigation systems and springs, lakes and rivers as well as to mysterious grottoes or dangerous sites; she is also said to reside in *pacarinas* (from *paqari-*, “to be born”) which people imagine to be the ancestors' and herding animals' places of origin. She uses her productive force by taking care of people and animals, and nurturing small children and animals. She is alive: she has hair, which is the pasture, and blood and milk flow inside her. It is important to respect her and work on her at the times due to her; otherwise, her sadness and wrath may cause harm.

In folk belief, it was obvious to connect *Pachamama* and the Virgin Mary; both are seen as symbols of human fertility as well as responsible for that of crops and animals. This parallel is evident in many apparitions of the Virgin in Spain in the 16th century, some of which go back to the Middle Ages. Where such an apparition or image occurred – often to a poor farmer – a shrine would be built. The places used to be at rarely visited sites, such as mountains, caves, or wells.

In addition to these Andean powerful beings, since colonial times every community has a patron saint, often in form of the mythical revelation of Christ or a saint as the

“Lord of ...” or the Virgin or a saint as “the Lady of ...” The saints would first appear miraculously and have become the protectors of the community, which celebrates them once a year.

The Christian God is part of the Andean pantheon, but people have different conceptions of him. He is seen as creator and almighty, but also as an invisible spirit. He may appear as an old man in rags to test people's faith and cause earthquakes to punish them. However, more often than an active deity he is a *deus otiosus*, although his punishment of disrespectful or disobedient people reminds us of the Andean deities described in an early colonial document who did the same. The deity's punitive reaction can be seen as a characteristic of reciprocity in Andean religion, but it also reminds us of the God of the Old Testament whom the colonial missionaries portrayed as wrathful. Thus, the contemporary image of God may well be influenced by Christian missionary teaching and Andean traditions.

On the other hand, in the Andes, Christ is not a central part of the reciprocal system, is conceived of as a deity of justice, and may be invoked as such, but he is not always part of the Christian Trinity. Depending on the characterization people will give of God and Jesus, they sometimes have traits of a trickster. There are also different perceptions of the Holy Ghost.

There are also spirit-like beings that populate the Andean world. Whereas the *apus*, *Pachamama*, and the saints can be benign or harmful, depending on human behavior towards them, the liminal spirits are unhappy and can, therefore, cause illness and death. People meet them when they come close to their space, such as rivers or tombs. Rather than communicating with them, as is done with the *apus* and *Pachamama*, one tries to avoid them so as not to come to harm, although occasionally offerings are made to placate them.

The souls of the dead, *alma*, roam for a long time, but only those who committed incest or a serious crime, appear as *condenados* who can cause illness or death for those who meet them. It is interesting to note that *condenados* often reside in high mountain areas and are, therefore, somehow related to the *apus* – both inhabit liminal spaces.

With respect to the deities, the system of reciprocity and complementarity has been maintained until the present: humans interact with the deities and expect that these reciprocate in order to keep or re-establish balance. It is therefore evident that overall – although Christian beings or certain aspects of them have been integrated into Andean beliefs and practices – the basic tenets of the latter are still valid and show the integrative power they continue to have after almost 500 years of culture contact.

**Awienagua, Gariba J.:** Appropriating Land, Worldviews, and Spiritual Navigation. The Dynamics and Praxis of Everyday Life in the Alavanyo-Nkonya Land Dispute in Ghana. *Anthropos* 112.2017/2: 583–596.

In Africa, worldviews/cosmologies, i.e., the ways and means a people order and structure the world around them in a meaningful way to respond to their needs and aspirations, underpin the praxis of everyday life. This is so because worldviews give orientation, direction, and meaning to what people do and provide concrete expression of their worldviews. These two perspectives tend to interdigitate in a dynamic synchrony. Cosmology is thus a reference point for appreciating and interpreting how, what, when, and why people do things the way they do.

In Ghana, and not least in other parts of Africa, the dynamic relations between worldviews and land use practices are well entrenched in society. This is very much the case with the people of Alavanyo and Nkonya, who are the focus of this article. In this local terrain, land is said to be a “living being” that supports and gives orientation to human existence. The land constitutes everything for these two groups, as people say that they do not “live” on the land, but “relate” with the land as with a human being. However, the land, they say, comes from the Supreme Being *Mawu* or *Nanabulu* through the ancestors who really own the land and have passed it on to the current generation who must use it and pass it on to future generations.

Cosmological beliefs can inspire a culture where people believe the land is a spiritual entity and the source of life in such a way that their relationship with the land becomes replete with reverence, ritual, and order. On the other hand, cosmic beliefs can also be the basis of protracted land conflicts. These two narratives find eloquent evidence in the case of the people of Alavanyo and Nkonya, where local worldviews or cosmologies have enabled the two communities to appropriate the land to meet agrarian, socioeconomic, and cultural needs, but at the same time, these beliefs have created a land conflict, which started in the early 1900s and is still going on.

In this local area, the worldviews of the two groups have not enabled them to solve the land dispute, but have enabled them to appropriate local beliefs in a Supreme Being, deities, and ancestors to meet land use practices and also to appropriate the agency of spiritual agents, such as diviners, juju men and women, and pastors to deal with the vicissitudes of the land dispute and to mediate in the precarious situation between various factions in everyday life.

The ancestors are the living dead who are venerated for their exemplary upright lives and the spiritual guidance and protection they offer the people/community. The ancestors are the progenitors of the social, metaphysical, and political order and continue to assist in the daily affairs of the people towards the collective good. Thus, in the two communities the elders are very adept in telling the youth stories of how they owe the land to the *torgbuiwo* (ancestors) and how they (elders) will join them when they die. The elders will normally end these narratives with a moral lesson telling the youth to live good lives, so that they can be what the ancestors have been.

Furthermore, the ancestors who first lived on the land are the owners of the land. Moreover, as the ancestors dwell among them – but are also close to God – they have the power to make the land fertile and fruitful, and to grant fecundity to childless women. This creed is the basis for

the belief in the ancestors’ daily involvement with their life. This relationship produces and reproduces the moral norms, rituals, and symbolic metaphors for the living. This is also, why they constantly supplicate the ancestors and endeavor to emulate the moral and spiritual legacies they left among them.

Even the most devout Christians and church elders still believe in the power and potency of gods and other spirits associated with the indigenous religion. The capacity to benefit from the “graces and blessings” of both the Christian God and the consultation of fetish priests or visiting shrines is very much present today than ever before. This is so because in their worldview there is no contradiction in vacillating between two faiths. Indeed, according to some older informants, in the past and during different escalations of the land dispute more recently, both communities have consulted fetish priests, diviners, and medicine men within and without the communities for direction and mystical power to protect themselves or to do their opponents in. While on the surface Christian denominations of the Catholic and the Presbyterian variant and the Pentecostal charismatic churches are present, beneath the surface and in everyday praxis, what is actually dominant is the consulting of magic-spiritual agents like diviners and medicine men and women. This religious syncretism has been mainstreamed into the process of spiritual navigation leading to a marketization of “spiritual powers,” which are “purchased” by different people in order to negotiate the blessings and burdens, the good and evil, and the known and unknown challenges of the conflict situation in which they are encapsulated.

**Giordan, Giuseppe, and Adam Possamai:** The Overpolicing of the Devil: A Sociology of Exorcism. *Social Compass* 63.2016/4: 444–460.

In the US, Gallup polls show belief in the devil has increased from 55 percent in 1990 to 70 percent in 2004. The first wave of the Baylor Religion Survey from 2005 indicates that African Americans tend to have a stronger belief in religious evil than do whites. Women have a stronger degree of belief than men do. Younger Americans hold stronger belief in conceptions of religious evil than older Americans do. Finally, social class plays an important role in how certain an individual is about the existence of religious evil, with those of higher social class having weaker confidence about the existence of religious evil. However, these effects are conditioned by church attendance. For those exhibiting a high level of participation in organized religion, the influence of social class is neutralized. For those not actively participating in organized religion, the influence of social class is more pronounced.

In the second wave of the Baylor Religion Survey (2007), 53.3 percent agreed and strongly agreed when asked: “Is it possible to be possessed?” Among those who attend church once or more every week, the percentage rose to 77. Republicans (65.9%) are more likely than Democrats (42.7%) are, and Protestants (62.9%) are more likely than Catholics (53.3%) are, the “none” (19.5%) and

the Jewish population (3.6%) to agree and strongly agree with this statement. In another part of the world, and according to the Association of Catholic Psychiatrists and Psychologists, there would be a half-million people in Italy undergoing an exorcism per year.

Popular culture, especially in the 1973 film *The Exorcist* and the account of Malachi Martin's (1992) *Hostage to the Devil: The Possession and Exorcism of Five Living Americans* have greatly impacted on bringing back the belief in exorcism in the Western world. However, rather than seeing this as a factor causing such renewed interest, it might be more appropriate to see instead these works as a catalyst to wider social and cultural changes brought about by late-modernity than the cause.

Concerning what possession means for people, there are two broad types of reaction: exorcism aiming to expel the spirit and "adorcism," which deals with its reception. The decision about defining this spirit as wanted or unwanted can be sociologically bounded. For example, in male-dominated societies in which women's spirit possession religious groups abound, the spirit is often interpreted as maleficent and exorcism can be used in this context to control and subjugate female practitioners.

Exorcism is indeed an interesting "site" within the wide religious "site". It has always been part of popular religion, but was also part of official religion as well (for example, from the time that *The Rituale Romanum* was formally approved by the Vatican in the 17th century). One of the first conditions for exorcism to be socially constructed is that a belief system must be in place to support the existence of spirits and to claim that these spirits are in need of being expelled. In Christianity and Islam, possession is very often seen negatively. In these religions, the possessing spirits are seen as demonic and the possession is seen as an involuntary intrusion.

If we focus on the social history of Satan, we find a shift in the conception of this creature took place between the two testaments. Originally, Satan was only a low-level cosmic lackey and only became the character we know today in Jewish apocalyptic thought between 200 BCE and 100 CE. It is only in apocalyptic books such as the Book of Enoch and the Book of Jubilees, and then in The New Testament that we meet Satan as the prince of demons.

During modernity and in the Western world, the belief in spirits went into decline. Cases of exorcism still existed but to a far lesser extent than in the Middle Ages, and especially among the clergy. If religious experts do not believe in exorcism it will be harder, but of course not impossible, for lay members to believe as well. The theology had to follow the direction imposed by the Age of Reason, and expressions of popular religion were not received positively. However, we have been witnessing over the last couple of decades a reversing trend in this part of the world. The Catholic Church, for example, after having attempted to denigrate aspects of popular religion within its faith, such as by eradicating some of its processions, blessings, and now exorcist activities, is now re-evaluating its cult of saints and the Virgin and is supporting it more strongly. The Vatican has also renewed an interest in exorcism and is catering for the formation of new theological trained experts.

Moving to the Catholic Church in France, in 1999, after the new ritual of exorcism, the number of exorcists increased from 15 to 120. In 2010, a new exorcist was appointed by Sydney Catholic church and more recently, the Vatican has officially recognized under Canon Law the International Association of Exorcists. It has today 250 exorcists across 30 countries. Pope John Paul II made a public reference in 1986 to the dangers of the devil and the real possibility of "bodily possession" and Pope Benedict XVI encouraged a large group of exorcists to continue their work. The Vatican updated the exorcism ritual in 1998, the first change since 1614. Although it is difficult to make an accurate count of the number of exorcists in Italy, it may be said that, since there are very few dioceses that do not have one, they are likely to exceed largely 300.

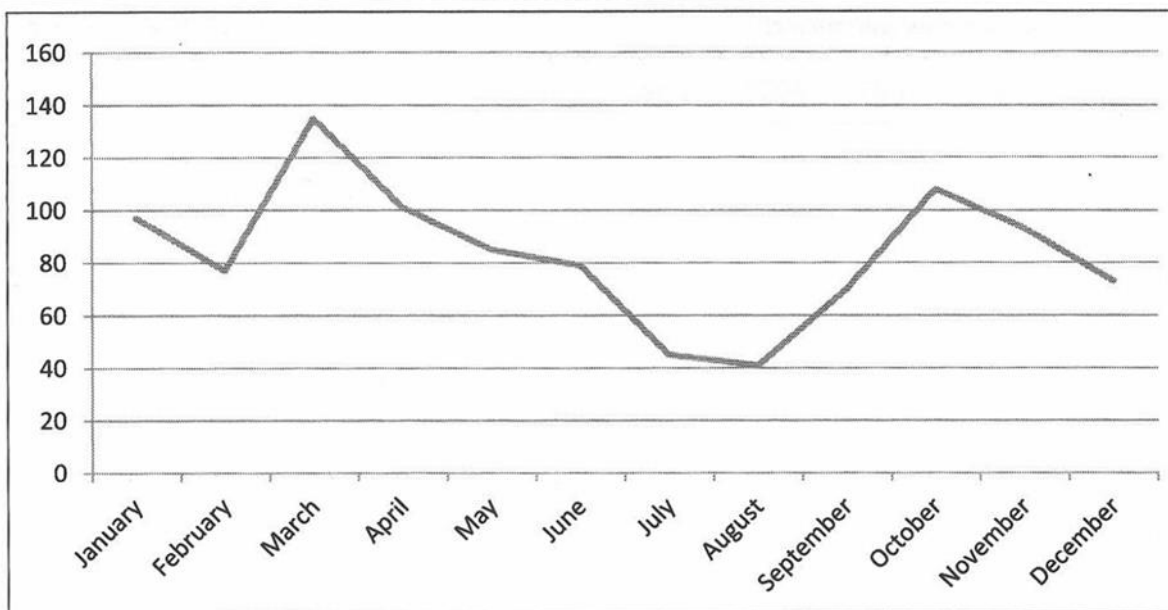
Among the Pentecostals, we see a rise of charismatic deliverance ministry, as led for example by Bob Larson who is known for his mass exorcism and deliverance over the radio. He is also behind the new phenomenon of teen exorcists. Three young women (one of them being Larson's daughter) follow him on his mass exorcism tours and make his rituals more appealing and glamorous to a young audience.

This increase of leadership in the fight against the devil is not happening in a vacuum. Leadership can draw on and will be shaped by existing trends and expectations. Leadership can lead against the trend only to a limited degree. The socio-cultural context makes a substantial difference to the directions open to a leader. But what of those who are not institutionally religious, not irreligious, and interested in supernatural pursuits? One outlet is paranormalism. Paranormalism attracts young people whose religion is privatized and de-institutionalized, and provide flexible cultural concepts to understand the other world. There are also experts in popular religion (including New Age or alternative spiritualities) who deal with issues of possession, including channeling.

Many religious leaders not only observe the activities of the devil taking place in everyday life (for example, horror movies, role playing games, Harry Potter stories, Heavy Metal) but are also active at reporting them. By reporting the activity of the devil in people's everyday life, and by having more professionals (within religious and paranormal groups) being formed to conduct such an act, there is a likeliness that a religious believer would become a possessionist as well. The more the over-policing of the devil is practiced, the more people are likely to believe in possession and exorcism (that is, become possessionists) and in the increase of the presence of the devil. The point of this article is that there has been an increase in the belief in the devil and exorcism rather than an increase of the devil's presence itself. Indirectly, therefore, although this is not explicitly stated by the interviewed exorcist, the uncontrolled spread of the practice of exorcism contributes to the spread of the belief of the devil's presence, and increases the chance that people believe they are possessed or influenced by evil forces. The interviewed exorcist provided consultations for 1,075 different cases. The figure reveals that peaks tend to happen in two specific periods in the year, in March-April and in October-November. The

first peak appears to be around Easter and the second around All Saints' Day/Halloween. According to him, Satan is aware that the final resurrection at the end of time will be his final defeat, and for this unleashes his anger.

The same reasoning also works to explain the increase of consultations around the feast of All Saints, as he states: "The saints are the people who show how the evil does not have the last word, but it is destined to eternal defeat."



Those who are exorcised usually turn to the exorcist on the advice of some priest or monk. They are being faced with problems in their working/professional field or can suffer economic disaster, harassment, physical and psychological illnesses, depression, loss of affections, violent impulses, marriage problems, sexual disorders, obsessive thoughts. The causes may also have been identified in a presumed spell or curse cast upon them. In 28 cases out of 55 (51%) the medical history shows how, in the face of headaches, genital and vaginal disorders, serious diseases, financial difficulties, fatigue, depression, inner malaises, diseases of their children, to which property damages can be added (noises, pipes breaking, water entering the house from the walls, slamming doors etc.), the patients explicitly speak of "suspect evil eye" and "suspect evil spell." The exorcist's questions then are aimed, among other things, at trying to pinpoint who precisely in the family and friends entourage may have cast the evil eye or a curse or have been the medium of a possible demonic possession.

This case study highlights the fact that over a ten-year period, a large amount of people (that is a set of 1,075 cases) went to consult an exorcist. They are possessionists. The amount of possessed people was far less, that is 55. The authors are confident stating that it is necessary to reconsider this phenomenon to be something other than minimal or marginal. It is becoming more mainstream and normalized. While not forgetting other factors such as wider social cultural changes in late modernity, the increase of religious professionals in the field looking for the devil and being available for rituals of exorcism has had an impact, not specifically on the devil, but on people's perception of the devil. The argument is that by over-policing the devil, these religious professionals are reaching the population and greatly contributing to the increase of belief in the devil and the need to practice rituals of exorcism.

**Weller, Robert P., and Keping Wu:** On the Boundaries between Good and Evil: Constructing Multiple Moralities in China. *The Journal of Asian Studies* 76.2017/1: 47–67.

While doing fieldwork in 2014 in southern Jiangsu Province (China), the authors watched a spirit medium exorcise a monkey demon, heard a Christian preacher relate her battles with ghosts, and received social media messages implying that passengers in an evil cult were responsible for a lost Malaysia Airlines plane. Three contrasting stories of good and evil in contemporary China show how they foster multiple moralities.

Chen is an "incense leader" (*xiangtou*) with a large network of followers and an imposing reputation, that includes rumors of ties to both the police and less savory social elements. The term "incense leader" in this region refers to people who can take one or more of three different roles: they mediate relations between clients and religious specialists by arranging major household rituals like funerals, they arrange pilgrimages to important temples, and they act as spirit mediums.

Inside his house, the shrine centers on an altar to *Sakyamuni* and has the usual paraphernalia of a temple. On a bright spring morning in 2014, he sat in the large leather chair behind the desk to the right of the altar, as a tall, gaunt woman walked in without a word and began worshiping in front of the altar. Chen continued to sit in his chair, slouched down in a mild trance. His hands formed various esoteric mudras, not quickly, but with a calm patience. Occasionally he flicked his thumb against one of his finger joints, just as Daoist priests do to invoke various divine generals that they control. At several points his lips moved as he uttered a silent mantra. As this went on, the woman began to emit occasional odd belches. Then she wept. Sometimes she did both at once.

After a while, Chen stood up from his chair and walked over to her. With his hand formed into a sword mudra, he pressed his fingers onto her forehead between her eyes. He then touched the sword-hand to the very top of her head. Her sobbing grew louder as he drew magical talismans (*fu*) in the air in front of her. When he placed his whole hand down on the top of her head, her entire body began to shake and quiver. He pressed the attack further, now with fingers at both her temples. With this, she spoke for the first time. Or perhaps not she but “it,” the evil thing that had hold of her. It yelled in a hoarse voice full of anger: “I am only a little weaker than you! I will be back to fight you again!” This was one of the only verbalized moments in the session.

The battle gradually calmed down, and Chen then escorted the woman – now no longer crying or belching – to a smaller altar inside his house to recite a simple Buddhist text on her own. He explained that she was possessed by an extremely powerful monkey demon. “It could speak human language,” he said. “Do you have any idea how long they have to cultivate themselves to master that? At least 3,000 years!”

Preacher Liu became a Christian in the early 1980s. A decade later, she was running a Presbyterian house church with about thirty or forty followers. By the early 1990s, however, she began to feel some dissatisfaction. As a result, she joined a group of about a dozen seminary students on a trip to visit a preacher they had heard about in Fujian. As it turned out, he was a leader of the True Jesus Church (*Zhen Yesu Jiao*), a form of indigenous charismatic Christianity that began in north China in 1917 as part of the rapid global spread of the Pentecostal movement at the time. The group arrived in Fujian, and the True Jesus preacher there explained the Bible in ways Liu had never heard before. That is when the ghosts attacked. Male and female ghosts, ghosts of the night and of the day, monstrous and mischievous ghosts, she battled them day after day. The first came at 2:15 in the morning, with the sort of music, she explained, that people hear in traditional Chinese ghost stories, right before the fox spirit shows up.

Although this first ghost left, other ghosts constantly hounded her, day and night. Still, she did not admit the problem to the others. “I wasn’t embarrassed exactly, but I thought that since I have been a Christian for so long, how can I be telling people about seeing ghosts? They would think there was something wrong with my faith. How can you see ghosts after being a Christian far more than a decade?”

She then knelt down to pray in the True Jesus fashion, confessing her sins to God and saying “Hallelujah!” On the fourth hallelujah, she suddenly heard herself speaking an unknown language. The ghosts never returned. Liu was baptized into the True Jesus Church, and returned home to tell her Presbyterian congregation that hers would now be a True Jesus church. Most of them stayed with her, and the group reports that they have baptized about 1,800 people in this city in the two decades since then.

The third version of moral conception appears in social constructions of the good in China, especially as seen through religious philanthropy. Not hot, romantic love for a man or a woman, but lukewarm, vanilla love for everyone

in general and no one in particular, a love for the people but not for a person. People spoke about love from the Amity Foundation (the largest Protestant NGO in China) to preachers in small churches, from the globally powerful Buddhist group *Tzu Chi* (based in Taiwan but now active in China as well) to private conversations with monks. Volunteers and donors, government officials and Communist Party cadres all spoke about how people should be driven by love: universal love (*fian ai*), broad love (*bo ai*), big love (*da ai*). Such a love is quite different from both Confucian and high socialist versions of the idea. It is based on a new individual morality of rights and self-realization.

There appears to be no evil in this version of the good. Poverty, illness, and disaster are unfortunate, of course, but those are merely problems to be ameliorated. They are not evils themselves, or even symptoms of an underlying evil. This “good” is banal – a cliché that appears flat and even for everyone, everywhere.

The world of the spirit medium imagines a localized network for which he can channel and control the inevitable forces of evil. The True Jesus followers instead imagine an embattled island of goodness defined against the evil that pushes against its barricades. For banal goodness, however, there are no acceptable boundaries; society is global and offers no resistance to its continual expansion. When this fantasy is challenged, however, the evil of refusal is absolute unless it can be obliterated – overtaken by love. Such a vision of goodness absorbs or annihilates difference but does not tolerate it. The banal good is not only without content; it also destroys.

**Howell, Signe:** Battle of Cosmologies. The Catholic Church, *Adat*, and “Inculturation” among Northern Lio, Indonesia. *Social Analysis* 60.2016/4: 21–39.

Based on ethnography from Lio, Indonesia, the author explores effects on values, categories, and practices that followed the introduction of Catholicism to the area. Hierarchy is treated both as a model of value, conveyed through asymmetrical relations, and as a system of social organization. Hierarchy is employed as a way to order elements of value, to include the social-political sphere of stratification, and as a conceptual tool to analyze the relationship between *adat* (cosmology) and the Catholic Church. In *adat*, hierarchal relations constitute a means of social and ritual organization and practice in which the whole is considered superior to individual, while Catholicism is based on an ideology of egalitarianism. Unlike *adat*, which pervades every aspect of life, the Catholic religion in Lio occupies only a delineated niche of religion.

In his analysis of the Lio, the author has argued that hierarchal relations must be understood to order both abstract and social relations, and that one without other would not add up to hierarchy as either a relational form or as a model of value. As far as the Lio are concerned, it is this (i.e., *adat*) that promotes the “social good.” This may be contrasted to those socio-symbolic modes where equality is dominant value and constitutes the ordering principle of elements, such as the Catholic Church’s stress on the superior value of the individual.

Priest-leaders' authority is framed within a discourse of cosmic kinship: the patrilineal descent groups, the asymmetric marriage system, the named clan houses associated with them, the *keda*, and the *kangga* as sacred central places. As a category, the priest-leaders encompass those who can make no such claims. They stand for the whole society. At moments of communication with ancestors and spirits, they themselves become infused with the ancestral spirit, manifesting a temporal collapse between past and present. From his observations, the author of this article can find no evidence that suggests that Catholic Church and Catholic priests are understood in similar manner. Catholicism has not got at any rate under the skin, as it were, of the majority of the Lio population. Despite the many efforts of inculturation to incorporate Lio concepts and practices into Catholic ones, people do not draw their cosmological, ontological, or ethical references from Christianity, but from the hierarchal classification of their own world.

**Nading, Alex:** Orientation and Crafted Bureaucracy. Finding Dignity in Nicaraguan Food Safety. *American Anthropologist* 119.2017/3: 478–490.

This article explores how food-safety inspectors (*hygienistas*) in Nicaragua monitor and certify foodservice workers and facilities. While inspectors are well versed in sanitary law, they describe their job not as law enforcement but as “orientation.” Orientation integrates state regulation with interpersonal exchanges of gifts and jokes, which reinforce unwritten social norms. Such interpersonal exchanges are not simply signs of corruption or governmental incapacity. Rather, orientation is a form of “crafted bureaucracy”: a pragmatic effort to ensure both the quality of food and the quality of governmental encounters. Orientation allows inspectors and food producers to reconcile memories of Nicaragua’s revolutionary past with anxieties about the country’s more recent integration into a global food economy. While effective surveillance is at stake in orientation, dignity is also at stake. When orientation is successful, the dignity of both bureaucrats and food workers is temporarily affirmed. When orientation fails, their dignity is at risk.

Attention to the crafting of bureaucratic encounters reveals how seemingly universal concepts such as dignity might be more diverse than we first assume. Though it is tempting to view food safety in a place like Ciudad Sandino, in Nicaragua, as a series of failures or missed connections, attention to orientation gives us good reason to see it otherwise. The case of the *hygienistas* prompts us to imagine food safety not only as technical surveillance or population protection but also as an effort to craft spaces of “dignified work.” As Redfield argues, “‘governments’... are as much objects of desire and disappointment as conventions of political order”. If this is the case, then maybe it should not be surprising that desire and disappointment “[fasten] onto material systems, and civilizational markers like sanitation.” *Hygienistas*, like other street-level bureaucrats (and, indeed, anthropologists), “interpret and author social worlds according to formal and informal codes of conduct.” Even if bureaucracy is an “objectivity machine,” as Colin Hoag puts it, the

argument here has been that its objectivity must always emerge through craft, not despite it.

While anthropological work on bureaucracy reminds us that balancing the duty to express care for citizens with a duty to survey and account for them is always a struggle, the role of the state in health has largely been illuminated through research with clinical providers and policymakers rather than bureaucrats. Research in clinics has resulted in its own extended discussion of “care,” a form of sociality that works across “incommensurate experience” – for example, between patients and providers or between parents and children. Orientation is related to care, but it is distinct in that it is a way of locating and affirming *commensurate* experience. This commensurate experience is both one of collective political memory and one of eating and feeding a landscape where the industrial and the artisanal commingle. The *hygienistas* orient themselves to both a bygone revolution and to a present in which brands of ketchup and other foods are proliferating thanks to the partial integration of that revolution’s legacy, including its bureaucratic vestiges, into the global market. It is also tempting to see orientation as a form of “coping” in conditions where the presence of foodborne pathogens combine with a fragile economy and shaky government to make public health a chronic source of uncertainty. Practices such as orientation should be seen as crafted efforts to ensure quality governance rather than ad-hoc means of tolerating suboptimal conditions.

**La Hatte, Kristin:** Professionalizing Persons and Foretelling Futures. Capacity Building in Post-Earthquake Haiti. *The Cambridge Journal of Anthropology* 35.2017/1: 17–30.

This article explores the concept of capacity building from the perspective of Haitian nationals working in international development aid in Port-au-Prince. Capacity building is often portrayed as imparting knowledge and skills through education and training in order to bring about development for a better future; however, the ways in which capacity building efforts also promote particular kinds of sociality and relationality often go overlooked. By examining the relationships of *moun pa’m* (“my people”) as part of a broader moral framework of being and belonging in Haiti, this article reconsiders the meanings and practices of capacity building for Haitian aid practitioners. As intermediaries, expected to both build their own capacities and impart those capacities to development project beneficiaries, local aid practitioners must determine which capacities they will build as they decide what and who can be relied upon in the future.

Development practitioners in Haiti are commonly referred to as the “Klas ON” or the “NGO class.” This class is composed predominantly of middle-income Haitian nationals who typically possess a university degree or certificate and speak French. It should be noted, however, that given the hierarchy of positions that fall under the umbrella of non-governmental organizations, from drivers and security guards to program managers and directors, it is fair to say that the reach of NGO employment extends both

below and above this middle class. Mark Schuller's extensive research on NGOs in Port-au-Prince demonstrated how donors not only influence development project priorities but also shape organizational structure, governing practitioners' interactions both among themselves and with project beneficiaries. Acting as intermediaries in a system of "trickle-down imperialism," NGOs are required to demonstrate continually compliance and positive outcomes, as "the moment in NGO director steps out of the sphere of allowable actions, the organization can be disciplined." And yet, despite this firm entrenchment in the neoliberal world of development, recent ethnographic research suggests that some members of this "NGO class" have not abandoned the Haitian idea of *moun pa'm*, as incommensurable as it may seem with their professional lives. Reimagining capacity building through understandings of obligation, reciprocity and dependence, capacity building is not something that can be acquired through education or training but is about working within a system of personal social relationships – the security blanket.

Many times when the author asked why people did certain things to help others, whether it was giving someone a ride, navigating the bureaucracy of the Haitian government or even providing a transitional shelter, their reply was simply "*m'oblige*" (I'm obliged). Such statements do not imply that people are cold or heartless but rather that their understanding of these moments and actions is rooted in a notion of reciprocity that comes with being nested in relations of care and respect. It is precisely within these reciprocal relations and the obligations that they carry that persons know they will not be "let go" (*lage*). The obligation to give, however, is not the same for everyone but determined in deference to a hierarchy that marks all of Haitian society; ultimately, one's obligations increase the "better" one does.

Inherent within capacity building efforts to transform persons is the promise that adhering to the ideas of relationality and sociality stipulated in the framework of good governance will bring about, in fact, a better future. That is, underlying such relational values is a particular orientation towards the future in which capacity building or "helping others to help themselves" is what will bring about development. By correcting certain deficiencies and instilling in both aid recipients and local practitioners the correct attitudes towards autonomy and self-reliance, capacity building will allow them to be agents in their own future. Development, therefore, promises a future in which its intervention will no longer be necessary as countries, and those persons within them, will finally achieve "being developed." Ironically, it is an industry that declares it exists to put itself out of business.

**Roxburgh, Shelagh:** Witchcraft and Violence in Ghana. An Assessment of Contemporary Mediation Efforts. *Cahiers d'Études africaines* 56.2016/4: 891–914.

The article is an abridged version of Roxburgh's Ph.D. dissertation "Witchcraft, Violence and Mediation in Ghana: A Comparative Study of Ghana and Cameroon." Though initially she intended to find a solution to the

problem of witchcraft-related violence by trying to analyze the character of links between witchcraft and violence, she refocused her research on the power-related issues. She stepped away from the main stream of the modernity discourse and accepted witchcraft as A REAL problem (not as an alternative, thus marginalized, perception of reality within the modernist narrative). Analyzing in what way the four principal agents (the state, NGOs, [Christian] religious organization, and the traditional authorities – a considerable part of the article devoted to each) deal with the problem of witchcraft, she asserted that only the latter offer viable solutions (as they did in the past). However, the power of the traditional authorities is waning, also because they function within the state system that favors the narrative of modernity. Despite the rather grim conclusions concerning the possibilities and activities of all four agents, she expressed her hope that the Ghanaian society – thanks to its openness and active social debate regarding witchcraft – is able to shape their world and reality in the way(s) that would help the people to deal with the problem of witchcraft.

Adam Ashforth (2005) and Dirk Kohnert (2007) argued the need to understand witchcraft-related violence in respect to the political landscape of African states. In this approach, witchcraft is investigated as a fundamentally non-Western concept of power, which translates into a unique conception of the political, including the nature of morality, justice, the state and society. Overall, this investigation has led to conclude that the Western construction of witchcraft-related violence in Africa may be best understood as a continuation of the colonizing mission, which sought to alter African realities. In this case, the Western perception of reality, dominated by modernity, the liberal state and capitalism, is in conflict for hegemonic status with the pervasive and elusive reality of witchcraft. Much as these paradigms continue to attempt to alter reality around the world, including the West, where plurality of thought and alternative perceptions of reality continue to exist and are marginalized by liberal and state discourse. In terms of witchcraft, this focus reveals a discursive point of conflict where what is at stake in the most essential ability of Africans to imagine and perceived their own world.

These conclusions reflect the analysis conducted of four main actors' efforts to intervene in and address witchcraft-related violence. Over the course of two and half months research in Ghana in 2012, the state, NGOs, religious organizations and traditional authorities were assessed in their capacity to respond to the spiritual insecurity and violence associated with witchcraft. From the findings of twenty-five semi-structured interviews and two months of informal discussion with individuals in Accra, Tamale and Gambaga, the author argues that of these actors, the state, NGOs and religious organizations are all unsuccessful in addressing witchcraft-related violence because they are made intolerant to the complexity of the problem by their own modern logic and embedded imperatives to conform the world to their version of reality. Traditional authorities present the most potential for mediating and reducing witchcraft-related violence, however, these actors are limited by the modern institution of the state and further diminished by the modernist and individualizing discourses.

ses of NGOs and the most prominent religious organizations. As consequence of this, there is no simple solution to witchcraft-related violence.

Witchcraft-related violence in Ghana is commonly perceived as a serious and persistent phenomenon. Witchcraft presents a profound insecurity that forms and informs all aspects of one's life, affecting social and political relations in society. Understanding witchcraft as a form of power and looking at this very real sense of insecurity exposes important critiques in Ghanaian society, including ideas of what power is, where power comes from and who is most responsible for managing illegitimate or immoral uses of this power.

In Ghana, the state relied on Western institutional power, which is based on legal-rational liberal logic and therefore unable to address witchcraft or spiritual power. Despite this foundation, the state is also spiritualized through an association with witchcraft. When the state attempts to act outside of this association, it continues to lose legitimacy. The state, therefore, finds itself in a no-win situation. Similarly, NGOs may rely on foreign conceptions of human rights, education, and reality that alienate people by perpetuating insecurity. Like the state, NGOs are themselves unable to escape the conflict they create between modernity (human rights, development, education) and witchcraft. Where NGO conform to witchcraft reality, in response to the local beliefs of the NGO

staff and members or in order to access and legitimately within this reality, they risk compromising their national and international status in relation to the state as they are, in essence, alienating themselves from modernity.

Though many people who believe in witchcraft seek protection from religious organizations, even the power of God is insufficient to prevent the permeation of witchcraft. Religious organizations, in particular Pentecostalism, are able to exploit this insecurity through interventions and mediation efforts which claim to provide protection but which also bring additional financial and political benefits. Ultimately, traditional authorities, which rely on the same spiritual power as witches, are seen to be pivotal actors in addressing witchcraft violence. Unfortunately, these actors are also mired in the same ambiguities as other spiritual actors, leading to significant ambivalence regarding this role. Additionally, these actors also face continuing pressure to sever these spiritual ties and formally bind themselves to the concepts of power advanced by the institutional state system.

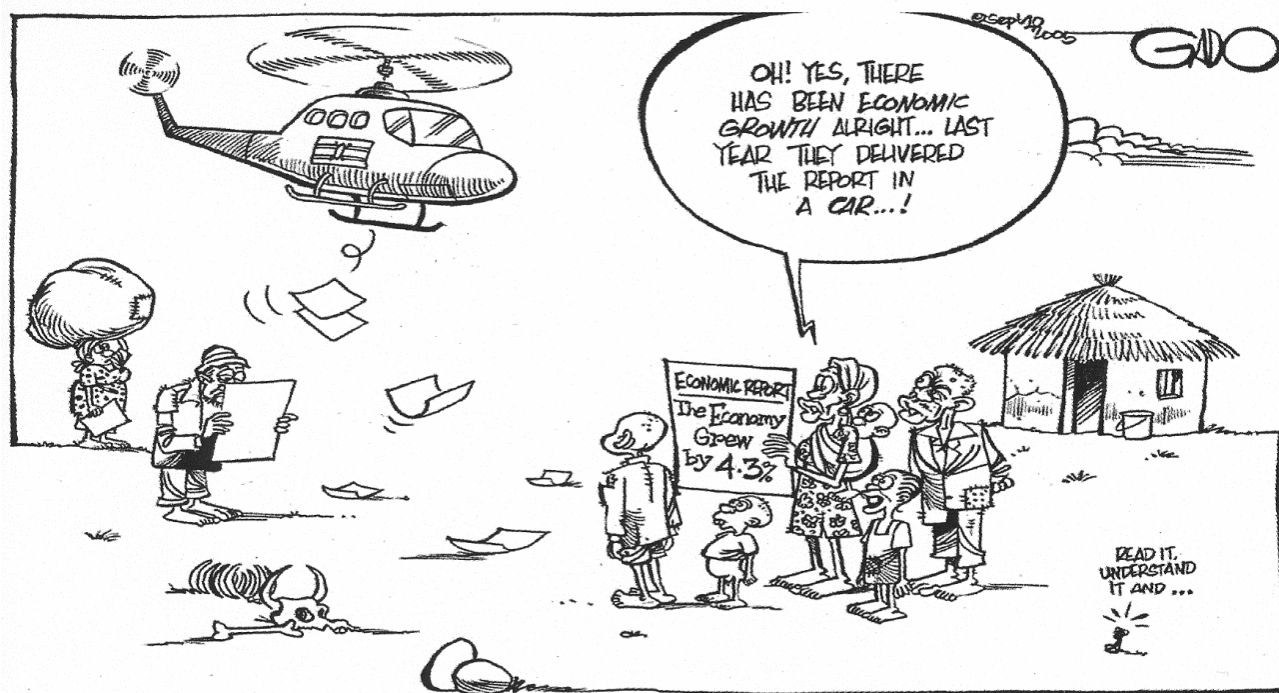
Despite these conflicts and limitations, Ghana is in an ideal position to address witchcraft-related violence. Ghanaians benefit from a high level of openness and active social debate regarding witchcraft. Though there is no simple solution to such as complex issue as witchcraft, there is significant opportunity in Ghana for people to participate actively and assertively in shaping their world.

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