

lack a deeper analysis. Westerlund avoids presenting an abstracted model of the worldview of an ethnic group but often reminds the reader of differences in viewpoints among members of a single group and the heterogeneity of their beliefs. He frequently refers to the conflict between generalized models and the diversity of ethnographic evidence. Perhaps it might have been better, had he not pointed out this fact repeatedly; a clear statement in the introduction would have been sufficient.

Positive in these chapters is that he structures them according to the religious worldview of the selected five ethnic groups. For instance, he discusses first the supreme deity followed by presenting ancestral spirits and other supernatural beings, if worshipping the deity is central in the cosmology of the ethnic group. The order is reversed if in an ethnic group beliefs and rituals concerning the ancestors are more in the foreground. After presenting the basic characteristics of their religious beliefs and practices, he shows for each ethnic group how these relate to cultural understandings of the aetiology of disease.

A minor point of criticism is that Westerlund portrays traditional forms of religion but refers to traditions of a more recent provenience, such as Christianity and Islam, only in passing, unless these exhibit similar patterns in disease aetiologies and cures with “traditional” religions. It seems that the author views Christianity and Islam not as “African indigenous religions.” This raises the tricky question what is indigenous and what not. My discussions with people from southern Africa, who regard Christianity and Islam as part of “their” tradition, would render his view problematic. However, Westerlund might have found in his sources evidence contrary to what I found in my own data.

Chapters seven and eight discuss human agents of disease and misfortune in the five ethnic groups. The author gives examples of how humans can inflict harm onto each other, such as witchcraft, sorcery, and curses, and indicates distinctions between the different cultural groups. He observes substantial changes over time regarding who is thought to be responsible for certain illnesses.

In chapter nine, as elsewhere in the book, he indicates another change, namely that over time local explanations of disease in terms of malicious human agency increased at the expense of attributing supernatural beings with causal force. He argues that witchery reproduces itself hand-in-hand with modern changes. Urbanization, political rivalry, economic inequality, social stratification, and other factors provide a fertile ground for witchery ideas and practices.

Concluding, he informs the reader that the significance of the category of natural causation increased in many parts of Africa, and argues that this shift is related to the influence of Christianity and Islam on indigenous worldviews, the modern education and health care, and other factors. He argues that in current works by anthropologists and scholars of religion, the occurrence of natural causes for illnesses and methods of curing with natural substances is not prominent. While this statement

contains some truth, it is, however, not entirely correct. For example, the renowned medical anthropologist Edward Green strongly argues in “Indigenous Theories of Contagious Disease” (Walnut Creek 1999) that natural explanations of illness are central in non-Western aetiological systems, including African worldviews.

Overall, the book is a very carefully researched and thoroughly thought-through study. There are, however, a couple of problematic mistakes, typos, and editorial decisions in the text. For example, he emphasizes on page nine that scholarship needs to be thorough and careful, referring to the German language term “Gründlichkeit.” However, he spells the word without the German umlaut contradicting precisely the point he wants to make. Perhaps he deliberately removed the umlaut, as it is sometimes done in the English language, what is awkward in this case. At least twice in the text he mentions “Urmonotheismus” but omits the “h.” My first thought was that he intentionally followed the spelling in the original text, but even the original source spells the word with “th.” Awkward is that he sometimes did not translate uncommon German language terms into English, such as “altbuschmännisch” on page 44. Difficult are also some of his orthographic decisions that do not follow the common standard. For instance, he refers to a San group as the “Kung” instead of the generally used “!Kung.” Confusing is that sometimes foreign language terms are set in italics and sometimes not. Finally, the subtitle of the book is a bit awkward. Only after reading the introduction the meaning of “from spiritual beings to living humans” became clear to me.

These few shortcomings, however, do not diminish the quality of this book. Overall, Westerlund clearly and carefully lays out his arguments and supports them convincingly through reference to an abundance of sources. Everyone interested in religion in Africa, African disease aetiologies, and their changes over time will benefit from this well researched and easy readable valuable publication. Thus, it is disappointing that the publisher sells the book at an exorbitantly high price.

Alexander Rödlach

Whiteford, Linda, and Scott Whiteford (eds.): *Globalization, Water, and Health. Resource Management in Times of Scarcity*. Santa Fe: School of American Research Press; Oxford: James Currey, 2005. 322 pp. ISBN 978-1-930618-58-9; ISBN 978-0-85255-974-1. Price: £ 16.95

“Globalization, Water, and Health” contributes to the literature on water by exploring complex linkages between three topics that are traditionally addressed separately; it thereby challenges conventional paradigms and solutions. The volume is unusually valuable to scholars, students, practitioners, and policymakers around the world because case studies of both developed and developing countries are included, with most chapters containing comparisons of both. The overarching goal of the book – to convince academics, practitioners, and policymakers of the importance of reestablishing a

human rights paradigm for water and health – is clearly presented in the introduction and frames the debates throughout the volume. The division of the book into two parts, “Water-Linked Health Issues” and “Water Management and Health,” each with its own introductory chapter, is especially beneficial for didactic use. The authors of the chapters are from the fields of medical or environmental anthropology; the book thus provides its readers with an excellent roadmap of how to incorporate anthropological methods and foci into multidisciplinary research on water while it simultaneously, as the editors point out, “extend[s] [anthropologists’] theoretical range by considering topics previously outside their scope of inquiry” (262). The book as such offers a corrective influence on literature on water that focuses on land and water resources, physical structures, and macrolevel institutions without including a focus on water users and the socioeconomic, cultural, and political contexts in which they are embedded. The collection as a whole contains well-documented studies. Some chapters, however, were updated from the 2002 seminar for which they were prepared while others were not on highly dynamic topics; this slightly dilutes the overall quality of the book.

Insightful critiques of the dominant discourses surrounding privatization and decentralization of water resources are made by the authors. Convincing arguments are presented against the current trend of privatization of water resources that is actively encouraged by lending agencies such as the World Bank. The authors contend that when water becomes a privately managed commodity, public health can suffer due to the pressure for full cost recovery leading to the exclusion of the poor from water services. This trend exists worldwide, including in the U.S. This was particularly poignantly illustrated with the case study of South Africa by Barbara Rose Johnston. South Africa, under World Bank, International Monetary Fund, and international donor pressure, instituted full cost recovery and privatization of public utilities which caused tap water service for ten million people to be terminated; this populace consequently used polluted water from streams, ponds, and lakes that led to cholera outbreaks and related deaths. The general argument is that scarcity is often manufactured for political or economic gain at the expense of the vulnerable. One of the solutions proposed at the close of the book is a private-public mix of investment in sanitation.

Anne Ferguson provides compelling evidence against decentralization with a case study from Malawi. She shows that multiple and often redundant community and user groups created in one community for rural water provision and cost recovery served to complicate and retard rural water supply planning, exacerbate inequalities based on class and gender, and worsen health outcomes in a population already vulnerable due to high rates of poverty and HIV/AIDS. The new water policy, aimed at decentralization of water services, did not recognize women or gendered interests even though a previous law had incorporated women as domestic water providers and as members of community organizations; instead

the term “community” was employed in the policy document without recognition of the power differences between community members. The government was further absolved from responsibility for oversight of local water management, water supply, and sanitation at a time when the population was unable to assume this cash- and labor-intensive burden.

Water scarcity and water demand frameworks are deconstructed by Barbara Rose Johnston and analyzed from the perspective of class as well as from the standpoint of human-environment interactions. The blind acceptance of water markets as efficient institutions for combating water scarcity and high water demand is questioned in this volume by David Guillet, who cites Kemper and Olson’s work on the Brazilian state of Ceará (Water Pricing. In: A. Dinar [ed.], *The Political Economy of Water Pricing Reforms*. Oxford 2000: 355), and argues that a new class of inefficient waterlords can be created via water markets. Future research in this area should start from the premise that terms such as “water scarcity” and “water demand” are socially constructed and that water markets and other market-oriented solutions proposed may not act as panaceas but rather as Pandora’s boxes.

Chapters such as the one by Barbara Rose Johnston and Scott Whiteford and Alfonso Cortez-Lara elucidate little known issues in globalization, health, and groundwater management. Johnston documents cases in the U.S. of military as well as high tech industrial pollution of groundwater with toxic contaminants which affect drinking water supplies, are taken up by crops irrigated with the groundwater, and are present in the milk of dairy cows. Scott Whiteford and Alfonso Cortez-Lara illuminate the existence of toxic chemicals that increase health risks in drinking water pumped from the Mexicali-Mesa de Andrade aquifer which is contaminated with pesticides used in agriculture.

The lack of coordination and integration of surface and groundwater institutions and regulations is highlighted by Irene Klaver and John Donahue who argue that this stems from a lack of knowledge concerning the multifaceted connections between the two. This is an important and currently underresearched issue in studies on water resource management.

The effect of globalization is particularly well explained in the case of irrigator mobilization in Spain by David Guillet, the case of the mixing of local and international laws and policies in southern Africa by William Derman and cross-border mobilizations by Mexicali farmers by Scott Whiteford and Alfonso Cortez-Lara. The cases on Native American water issues by Tom Greaves would need more in-depth research to establish more clearly the effect of globalization per se on water resources. However, Greaves’s study of the often contested Native American rights to water and the economic resources derived from water, documents cases from across North America and thus represents a valuable contribution to the literature.

Lenore Manderson and Yixin Huang provide excellent information on the international incidence and

causes of schistosomiasis as well as the gender- and age-differentiated risk associated with contaminated water. Women and girls (who leave school to work with their mothers) were at high risk for schistosomiasis and Hepatitis A due to their economic and domestic activities that brought them into close and prolonged contact with contaminated water. Although they knew of the health risks, their general lack of cash and lack of control over household income prevented them from engaging in safer practices. Only men attended village and town meetings and these focused on land distribution and irrigation maintenance issues. Manderson and Huang's study illuminates the critical need to assess risk from unsafe water derived from economic activity rather than solely from household water supply and sanitation and to view risk as gendered. However, their case study of Yingjiang Village in China would have benefited from being updated to better match the other cases in the book.

With the exception of the chapter by Anne Ferguson and the chapter by Lenore Manderson and Yixin Huang, most case studies did not deal in any substantial way with gender issues even though gender, together with class and ethnicity, was identified by Linda Whiteford as a critical variable in the moral economy of health perspective and by Whiteford and Whiteford as important for understanding the ways in which water management and access are socially structured. One of the recommendations made in the book's conclusions is that initiatives such as those by the United Nations Development Program to integrate a gender perspective into their water management programs and policies should be researched and evaluated by social scientists to improve policymaking. Future books on water based on such research should include more on women as water managers.

Overall, the main theme of "Globalization, Water, and Health" is convincingly argued, that communities and watersheds, instead of corporate executives and commodity markets, need to reestablish control over the vital resource water. The book serves as a call to action for practitioners and policymakers. For researchers and students, it should encourage more water-related, multidisciplinary action research that utilizes some of the same research methods while incorporating a focus on currently unprotected and under-served people and the global actors exacerbating human and environmental vulnerability. Stephanie Buechler

Wogatzke, Gudrun: Identitätsentwürfe. Selbst- und Fremdbilder in der spanisch- und französischsprachigen Prosa der Antillen im 19. Jahrhundert. Frankfurt: Vervuert Verlag, 2006. 720 pp. ISBN 978-3-86527-284-3. Preis: € 45.00

In der vorliegenden Habilitationsschrift untersucht die Autorin erzählende Prosa aus dem 19. Jh., im Allgemeinen kein Thema der Ethnologie. Es handelt sich bei der Prosa um Werke karibischer Autoren und Autorinnen, genau genommen um Werke von den französisch-

und spanischsprachigen Antillen. Wie bereits Sylvia Schomburg-Scherff in ihrer Studie über karibische Romane als Identitätserzählungen (Die Spinne im Herrenhaus. Berlin 1999) gekonnt aus ethnologischer Perspektive zeigte, können Romane eine wichtige Quelle für die Ethnologie sein, da sie emische Blicke über die eigene Gesellschaft beinhalten. Während Schomburg-Scherff, deren Werk von Wogatzke leider nicht beachtet wurde, sechs Romane aus dem 20. Jh. untersuchte und die "Vielzahl von Stimmen, Positionen und Perspektiven" aufzeigte, die die englisch- und französischsprachigen Autorinnen in ihren Romanen entwerfen, beschäftigt sich Wogatzke nun in ihrer voluminösen Studie (das Buch umfasst 720 Seiten) mit den Themen und Identitätsentwürfen des 19. Jhs. Sie präsentiert ein überaus komplexes, heterogenes Bild der Selbst- und Fremdbilder in der spanisch- und französischsprachigen Prosa, die bisher, wie sie schreibt, lediglich als Verlängerung der europäischen Literatur gelesen wurde (11). Sie möchte mit ihrer Studie somit eine wichtige Lücke schließen und auf die Bedeutung der antillanischen Romane verweisen.

Im Mittelpunkt ihrer Studie steht die Frage nach einer spezifischen antillanischen Identität sowie nach den Faktoren, die "die Definition einer gemeinsamen Identität aller Antillenbewohner begründen könnten" (12). Es geht somit um die Konstruktionen einer kollektiven Identität, wobei allerdings die kulturelle Differenz zwischen den Regionen berücksichtigt werden soll ("Einheit in der Vielfalt", S. 13). Aus diesem Grund schließt Wogatzke auch Exilliteratur ein, die sich Anfang des 19. Jhs. herausbildete. Die Studie basiert auf Texten, die entweder als konstitutive Beiträge der Antillenliteratur im 19. Jh. anerkannt sind oder aber von Zeitgenossen der Autoren als wichtige Momente gewichtet wurden, heute aber weitgehend unbeachtet sind. Gemeinsam ist allen ausgewählten Romanen der Ort der Handlungen, die Antillen. Wogatzke hat somit eine Anzahl von sehr populären Romanen des 19. Jhs. ausgeschlossen, die sich zu sehr an den europäischen Vorbildern ausrichteten und diese nur imitierten. Insgesamt behandelt Wogatzke somit eine für die Ethnologie interessante Auswahl von karibischen Selbstdarstellungen.

Ein Manko der Arbeit ist – neben dem Umfang – die sehr verschachtelte Gliederung: nach den methodischen Vorüberlegungen (als Punkt 1 angeführt) folgen drei Kapitel (A, B und C), die wiederum numerisch (bis zu fünf Unterpunkten, z. B. 4.4.2.2.5) unterteilt sind, wobei allerdings A und B als einleitende Kapitel gelten und C (mit ca. 500 Seiten) den Hauptteil der Arbeit beinhaltet. Und am Ende folgt dann noch ein Ausblick (ohne numerische Benennung), der allerdings eher eine Zusammenfassung der Arbeit enthält. Da die Autorin außerdem die Zitate im Original behält und keine Übersetzung in den Fußnoten anbietet (auch nicht bei spanischen Zitaten), werden Leser auf den ersten Blick abgeschreckt. Dennoch lohnt sich ein zweiter Blick auf das Werk, vor allem für Ethnologen und Ethnologinnen, die sich mit der Karibik und/oder Lateinamerika beschäftigen. Die literarische Produktion wird zwar häufig in der Ethnologie