

akademischen Gemeinde der Ethnologen treffen. Damit findet natürlich auch eine wissenschaftliche Institution wie die internationale Zeitschrift *Anthropos* zunehmende Anerkennung auch außerhalb des Kreises von "incidental ethnographers", um die sie sich seit ihren Anfängen 1906 ausdrücklich kümmerte. Michaud lässt keinen Zweifel an seiner überaus positiven Einschätzung dieser Situation.

Dem Autor kommt ein zweites nennenswertes Verdienst zu: Er erschließt einem englischsprachigen Fachpublikum französische Quellen und Texte, vielleicht sogar eine Thematik, die ihm sonst wohl nicht zugänglich wären. Doch bietet das Buch keine lockere und leichte Lektüre, wie schon der Aufbau des Bandes zeigen konnte. Gleichwohl ist mit dem Autor zu hoffen: "that this [book] constitutes only a first step to stimulate colleagues in a number of fields to dig deeper into the rich and original textual legacy of the authors brought to light here" (ix). Anton Quack

Mimica, Jadran (ed.): *Explorations in Psychoanalytic Ethnography*. New York: Berghahn Books, 2007. 245 pp. ISBN 978-1-84545-402-9. Price: \$ 25.00

At their best psychoanalytic ethnographies reveal the dynamics of culture deep within the psyche, where conflicting forces inform the construction of self. One thinks of Obeyesekere's "Medusa's Hair" (Chicago 1981), a study of "personal symbols" in Sri Lanka, as illustrative. Cultural symbols, like matted hair, are interpreted through individual experience, where they represent and resolve oppositions that are constructed both culturally and through patterns of child development. Unlike the studies of earlier era, modern psychoanalytic ethnographies do not depend on assertions from first principles backed up by catechistic references to Freud.

Such is the case generally. But there are always exceptions. "Explorations in Psychoanalytic Ethnography," edited by Jadran Mimica, is a throwback – a collection that harkens back to an earlier time when psychoanalytic interpretation was mostly the domain of the high priests of the Freudian unconscious, all but inaccessible to the uninitiated. Mimica's book goes further, however, and invents its own jargon-laden vocabulary, as if to make sure the collection is read only by its own contributors. A few examples of its abstruse and turgid prose will suffice: "the mirror of alterity" (122); the "cosmo-ontological and psychic depths of this vicissitudinous dynamics" (78); and the "matrixial psychoanalytic perspective on borderlinking, co-implications, and co-poiesis . . ." Amid this welter – or is it deliberate obfuscation – one finds only comparative relief, as when one of the contributors loses himself in raptures of self-reflection: "Myself, I have sat in many such conversations, the ants busy, the fire dimmed by psychic pain, on a cold concrete floor, dull with ash and grease, supporting so many suchlike conversations, a hundred times, somewhere between two worlds" (150).

Not all the chapters read like dime novels, however. Always a model of lucid prose, Sudhir Kakar (chapter 1)

provides an excellent overview of his previous work in "The Inner World" (Delhi 1978), a psychoanalytic study of childhood and society in India. Weiss and Stanek (chapter 2) return to the Iatmul (East Sepik Province, Papua New Guinea) *naven*, a ritual made famous in Gregory Bateson's 1936 ethnography of the same name. The authors describe the meaning of the ritual for a young woman who performs the *naven* for her baby, and so reveal the dynamics within the relationship between ethnographer and informant. Chapter 3, by Mimica, focuses on the Yagwoia, a group resident in eastern New Guinea, and on "mythopoeic cosmo-ontological imagery and formulations" (5 f.) whereby fatherhood is articulated as the implantation of the father's bone into male and female progeny. Negotiating the tangle of Mimica's neologisms is not easy. In the more coherent chapter 4, Waud Kracke discusses the Parintintin Indians of Western Amazonas (Brazil) and finds that dreams express cultural patterns that are reshaped by individual desires.

René Devisch, in chapter 5, dwells on the "co-implication" of "borderlinking," by which (apparently) he means the various ways in which members of the Congolese Yaka tribe stimulate the author's ruminations on the "post-colonial predicament." Craig San Roque, in chapter 6, engages in a series of "reveries" (the author's term) on Central Australian shamanism and how they capture "the Jungian attention." Ramblings of this sort eventually lead the author to conclude there is no "Descartian [sic] split within such people" (163). In chapter 7, Renata Eisenbruch traverses the well-travelled territory of trauma theory, and argues that fantasies sometimes develop from acute ruptures in the continuity of a person's history or that of a community. There is nothing new in this view, nor does Eisenbruch present any case material or ethnographic data to back up her claim. Likewise, in chapter 8, James Glass rediscovers the psychoanalytic precept that "cultural belief systems can be as crazy as individual ones" (191.) He develops this theme in a discussion of Nazi paranoia and fear of contamination – topics already explored in greater depth by Robert Lifton, Vamik Volkan, and others. In chapter 9, Dan Merkur explores the category of the numinous in an attempt to differentiate between *mysterium tremendum* and *fascinans*. Religious concerns with the sacred, he claims, are symptoms of the repression of numinous experiences. The last chapter, Shahid Najeib, argues from an analysis of Keats's poetry that psychoanalysis is simply the latest repository of "soul theory" preserved in ritual and practices.

"Exploration in Psychoanalytic Ethnography" is a disconnected amalgam of clinical ethnography, literary criticism, and self-involved rumination that unfortunately only reinforces the traditional reaction against psychoanalysis as an inaccessible *ars arcana*.

Charles W. Nuckolls

Murdock, Donna F.: *When Women Have Wings. Feminism and Development in Medellín, Colombia.*

Ann Arbor: The University of Michigan Press, 2008. 259 pp. ISBN 978-0-472-05035-2. Price: \$ 23.95

Murdock's study of women and development is a tale of idealism and reality pondering the ancient question of how people can and should govern themselves. It is "a story about a struggle over political vision and practice" (9) based on data collected by a US anthropologist in a working-class district of Medellín over the span of several years (1996, 1998–99, 2004). Murdock studied a feminist NGO (Nongovernmental Organization) and its most significant project, the "Women's Center" by conducting interviews, involving herself in very active participant observation that included attendance of the "Gender Equity School" in the district for eleven months, and historical studies.

The NGO presented here, the CFL, "Colombian Women's Network for Sexual and Reproductive Rights" (a fictional name given by the author) is founded in 1990 as a collective by three women who want to change the world by hopefully "giving women wings." As is characteristic for a collective ideology authority and responsibility lie with the group not with certain individuals. The goal is to achieve cultural transformation by changing personal relationships that are affected by class and gender (21). The founders perceive this as a long-term process. Over time, however, the structure begins to change and by 1998, when Murdock arrives, CFL has moved away from its collective organization and has become a "full-blown professional feminist NGO with a clear organizational hierarchy and a strict division of labor" (25). This process and its results create and reveal the conflicts among the women involved in this endeavor.

Professionalization becomes the key tool to meet donors' expectations, namely, to see *results* in changes *achieved* (202). Long-range goals to change women's daily life shrink to short-term deadlines in the battle for "democratization," "gender equity," and an increase in women's political participation. Not all women saw these changes as positive. One woman complained, that NGOs were most likely to be successful "if they were able to report that x number of women leaders had participated on y number of councils or contributed to z number of development plans" (153). The needs and efforts of small groups of working-class women did not fit the bill as the battle moved to the policy arena.

Parallel to documenting the struggles and changes taking place in CFL, the author discusses the Women's Center, the most important project developed by the CFL, and the relationships between these two units (chapter 3). The Women's Center has its beginning in discussions in 1994 and a CFL grant proposal in 1995. "The Women's Center," Murdock writes, "was a space where women could take time out from their complicated lives to contemplate the resolution of the poverty, violence, and gendered discrimination they faced" (50). The "professionalized" version of this description appears in the Center Project Brochure in quite more abstract terms: "Facilitating women's recognition of their identity as individual and social actors, encour-

aging their desire for full recognition of their cultural and political rights as human beings, and promoting women's involvement in social transformation," that is, to promote "working-class women's participation in democratic processes" (56). The obstacles were numerous: women's lack of time and financial resources, armed conflict, domestic violence, male dominance, and women's own uneasiness to challenge traditional female roles. In this chapter the reader gets a closer feel for the activities and the relationships that unite and sometimes divide the members of the Center. Though Murdock touches here briefly on racism and ethnicity as conflict factors, she does not pursue these issues in the following discussions (67). Not surprisingly, the Center women embrace feminist politics but reject the term "feminist" which is associated with fighting, man-hating, and lesbianism as an additional conflict factor.

The worsening economic crisis in Colombia deepens tensions between CFL- and Center women. Class and with it literacy become real and imagined barriers. Professionalism faces activism. Professional, well-educated women interact with poor and working-class women. And while the Colombian situation has its own coloring, the tensions and conflicts discussed by Murdock are not unique, but characteristic for feminist struggle worldwide. Very instructive with respect to this topic is chapter 5 (The Trouble with Education). In this same context chapter 7 provides interesting insights when Murdock discusses the use of art as a tool for change. Art, she argues, can create a sense of capability and solidarity, and a new view on life. And, crucial to the Center situation, it can overcome the barrier of illiteracy by communicating ideas in its absence (189, 198). "Art, dance," one woman explained succinctly, "is a form of doing politics, to bring a message, to express an opinion, to propose solutions, and to put reality out there ... And many times people see reality better when it is expressed through art than the reality which they live every day" (187). But as the professionalization process had changed the nature of the CFL, it also began to affect the artistic program of the Center as exemplified by the Dance Theater which moved from small productions in the local district to a new venue in the theater district in downtown and on to Bogotá. Certainly, a success, but it came at a price: separating age groups and strongly emphasizing the need for advanced skills, as well as hiring outside experts. The ideal of collective action vanished.

When Murdock returned for a visit in 2004 she met with a former CFL administrator who had once been an ardent supporter of professionalization but was now critical of it. She complained "that international donors were 'expecting us to create the revolution that you were unable to create in your own 'advanced' societies'" (216). This comment should give people pause.

Of course, some questions remain in this reader's mind. What role did religion and the church play in these women's lives? Perhaps, Murdock kept this topic purposefully out of the discussion. Another point is the involvement of the donors to which the author gives

much space in her discussion. Who were these donors? Only in the epilogue (212) is the Ford Foundation named as a donor for one of the NGOs studied by Murdock and another brief reference in the text mentions an unidentified European donor (24). Politics probably prohibited more openness. Throughout the book the flow of discussion is somewhat slowed down by repetition and by overuse of jargon.

The book is rich in information and detail. Descriptions of women's personal backgrounds and experiences liven up the discussion of historical background and policy- and process-issues. In conclusion, this book will find its place in the literature on Latin American feminist struggle. It goes beyond public declarations and actually shows us how women, in the face of considerable odds, are organizing and working for a better life.

Maria-Barbara Watson-Franke

Olupona, Jacob K., and Terry Rey (eds.): *Òrìṣà Devotion as World Religion. The Globalization of Yorùbá Religious Culture*. Madison: The University of Wisconsin Press, 2008. 609 pp. ISBN 978-0-299-22464-6. Price: \$ 34.95

This large volume of more than 600 pages is the result of a conference held at Florida International University in 1999 entitled "From Local to Global: Rethinking Yorùbá Religion for the next Millennium." Twenty-six of the original forty-three presentations are included in this volume. Both African-based scholars and practitioners as well as those living and working in North America, the Caribbean, and Europe participated in the conference. The book is divided into two sections. Part I deals with Yorùbá religious culture in Africa and Part II with its religious culture "beyond Africa." The main focus of this review will be on the second part as it corresponds more closely to my own interests and expertise.

Of particular note is the choice of the term "religious culture" rather than just "religion" to describe the globalization of this phenomenon. The original Yorùbá religion stems from Nigeria but it has over time spread and influenced many other countries in West Africa. It has encountered both Islam since the 14th century and Christianity more recently through missionization and colonialism. The transatlantic slave trade brought Yorùbá and their descendants to many areas of North and South America, and to the Caribbean, where their Òrìṣà religion has been combined with other religious systems including those derived from Europe, Native American, and other African spiritual communities. The deities and spirits known as the Òrìṣà and the centrality of their Ifá divination rituals and practices have stimulated important cultural and artistic development among inspiring artists, poets, and musicians. Increasingly, younger generations of African-American and Caribbean people are turning towards their ancestral form of religious culture.

Migration from Africa in the late 20th century – which continues in significant numbers today – has seen

Yorùbá people settling in many areas of the world and they have brought their Òrìṣà spiritual beliefs, values norms, and practices with them. This has led to a resurgence of Yorùbá religious culture throughout the world and has led many scholars to conclude that it can now be considered to be a worldwide globalized religious movement. The conference and the present volume attempt to critically explore the scholarly and popular interest in "Yorùbá-derived religious traditions, a 'transnational,' 'diasporic,' and 'global' religious-cultural ensemble" that the editors call "Yorùbá religious culture" (4). Moreover, since the devotees of this religious culture can now be found all over the world, this "religious culture" like Christianity, "should now be considered a world religion" (3).

Distinguished literary doyen Wole Soyinka sets the tone of the volume in chapter 1 appropriately titled "The Tolerant Gods" by suggesting that the very beauty of the religion combined with its power and tolerance and the "accommodative spirit of the Yorùbá gods" can lead to harmony and the promotion of international peace. Other themes in Part I of the volume include chapters on language, philosophy, the sacred icons of Yorùbá deities, a critical discussion of the role of Benin, and other significant sociocultural and historical issues. It concludes with a provocative chapter by philosopher Barry Hallen who discusses the role of the "epistemic, moral, and aesthetic" values of the Òrìṣà religious culture and the impact of these values on the cultural life of the people.

Part II shifts attention to the diaspora. Cuba and Brazil were, and continue to be important countries in which many Yorùbá epistemological and ritual elements flourished despite the oppressiveness of slavery and later colonialism. Various known as Santería, Lucumí, Ocha in the former; Candomblé and Macumba in the latter, the Òrìṣà religious culture merged with elements of Catholicism and became the primary means of worship for large numbers of people in these two countries. Modified forms of Òrìṣà worship are also found in other areas of the Caribbean and Central America.

From the 1940s onwards, Cuban migration to the United States has played a critical role in disseminating Yorùbá-derived Òrìṣà religious culture. Santería and Lucumí flourish in Cuban communities especially in Florida, but of even greater significance is that these traditions have been brought to African Americans who have found a new strength and identity in their relationship to Africa. Òrìṣà religion provides them with a form of worship that is fundamental to their African origins.

Yorùbá religious culture in the diaspora demonstrates the important role of Cuban migration to the US from the early 1940s to late 1950s. Forms of Santería and Lucumí flourish not only among the migrants themselves; but their Òrìṣà traditions have been taught to African Americans who find strength and a sense of renewed identity by worshipping African deities, learning traditional forms of ritual and ceremony, and integrating these with knowledge gained from travel and the study