

and narratives of pioneering village formation has moved into the domain of property rights within the context of Africa nations states seeking to balance national political-legal authority with that of pluralistic approaches to traditional leadership and chieftaincy. Here again, Lentz is contributing significantly to the growing literature on territoriality. The author treats the territory marked out by a lineage's land claims and connection with the earth shrine as part of the process that transforms space, as abstract category couched in the idiom of ethnicity, into a meaningful economic and legal quotidian reality. This process is, of course, frequently bloody and fraught with conflict and Lentz details many of the so-called ethnic disputes of northern Ghana within an ethnographic frame that evokes both autochthonous conceptions of "belonging" to a place and very clear ideas that different ethnic groups and communities have about who owns the land.

Lentz's work is Africanist ethnography and history at its finest and is a masterfully compiled piece of scholarship on issues of land rights, property regimes, and ethnicity in Africa. In wonderful ethnographic detail, the author presents a stimulating and historically rich treatment of ethnic group mobility and the ways in which different societies legitimate their land claims. This volume should be considered essential reading to all scholars working on the interface between land and identity in Africa.

Allan C. Dawson

Lockyer, Joshua, and James R. Veteto (eds.): *Environmental Anthropology Engaging Ecotopia. Bioregionalism, Permaculture, and Ecovillages*. New York: Berg-hahn Books, 2013. 329 pp. ISBN 978-0-85745-879-7. (Environmental Anthropology and Ethnobiology, 17) Price: \$ 110.00

Did you ever wonder what ecovillages and similar "intentional" communities are really all about? The edited volume by the anthropologists Joshua Lockyer and James R. Veteto focuses on three currents of experimentation and counter(agri)culture emerging since the 1960s; Bioregionalism, Permaculture, and Ecovillages. While the introduction argues, that "we do not know exactly what a sustainable society looks like" (1), the book is fundamentally about particular social experiments with well-defined sustainability agendas and practices. After waves of anthropologists addressing mobility, speed and global connection, the volume offers a welcome portrayal of countermovements oriented towards slowing down and going "local" in a critique of global capitalism. The book boldly aims to be "solutions-focused," and seeks to strengthen anthropological engagement with such experiments and alternatives. Does it succeed? How does it engage with "ecotopia"?

Divided into three sections, the 16 chapters are authored by a stimulating mix of activists and scholars combining new and old scholarship, activist texts and ethnographic description. The volume admirably displays the intermeshed theories and principles of these movements including their anthropological affinities. Bioregionalists thus question the arbitrariness of political bounda-

ries working instead through eco-regions and watersheds. Permaculture stresses "earth care, people care, and fair share" with a set of methods to design agricultural practices that mimic natural patterns. Eco-villages are "intentional communities," settlements designed to do no ecological harm, while continuing into the indefinite future. While a well-meant contribution, do such experiments really need further theory and anthropology? The editors propose several relevant frameworks from ethnoecology to political ecology. Yet, in some respects, the editors are rather suggestive and programmatic in this respect reflecting the novelty of the subject matter. As they note: "... we seek to help construct an anthropology that can productively contribute to an understanding not only of how the world is and how it got that way, but also of how the world could be and how we can get there" (104).

Several chapters offer interesting ethnographic descriptions of specific movements, experiments, and activities. While examples are predominantly North American, cases from Europe and South America illustrate how ecotopia means different things in different places. Most authors are generally both sympathetic to the movements. This raises the question of problematising ecotopia and the underlying aspirations. What are the limits, problematic areas, and messy social aspects anthropologists may encounter? The engagement gets particularly interesting in the sections where authors move from celebratory language towards analytical engagement. Dawson, former President of the Global Ecovillage Network, for example, notes how the concerns of ecovillages have become mainstream, yet how the very model is being challenged by escalating landprices and regulations. Jenny Pickerill underlines the difficulties that "Low Impact Development" faces in Britain when taking up permaculture. Guntra A. Aistara shows the dislike of weeds among Latvian farmers despite permaculture prescriptions as well as the challenges provoked by surrounding intensive agriculture.

Finally, the book illustrates how human creativity and ability do not only move towards more sustainable pathways despite obvious contradictions, but equally recast questions in new terms. Whereas some experiments treasure autonomy and isolation, others are firmly networked. Can such experiments be scaled up? Networks, NGO-funding in some countries, and the central role of training point in that direction. Still, the editors remain cautious, even when arguing against mobilizing mainstream agricultural research on such themes. Their concern is the risk of top-down mainstream agendas undermining grassroots efforts (110). Yet, need we stop there? Are there not ways of bringing these social and environmental experiments in closer dialogue with the rest? This book offers a thought-provoking and excellent set of case studies, which starts to answer the question.

Peter Bille Larsen

Luhrmann, Sonja: *Secularism Soviet Style. Teaching Atheism and Religion in a Volga Republic*. Bloomington: Indiana University Press, 2011. 275 pp. ISBN 978-0-253-22355-5. Price: \$ 27.95

Since the McCarthy era, if not earlier, Sovietologists