

New Guinea”, wobei Hammar mit Alison Murray im Gespräch ist. Kapitel 8 mit dem Titel “‘Trust Me, I’m a Doctor’: Adverse Events, Side Effects and Other Problems of HAART in PNG” schildert im Gespräch mit Mark Boyd, wie schwierig häufig das Medikamentenmanagement ist, weil Patienten mit ihren spezifischen Bedürfnissen und Anliegen nicht verstanden, ja nicht gehört werden. Die Begleitforschung fokussiert zu häufig auf falsch gesetzte Kategorien, so dass sich hier nicht nur Fragen der Forschungsethik auftun, sondern die Probleme der Kranken bzw. Infizierten nicht richtig angenommen werden. Daher wird am Schluss für den Bedarf der Entwicklung von “indigenous research protocols” plädiert, um die Weiterentwicklung der Medikamente an den Patientenbedürfnissen auszurichten.

Hammar geht es im gesamten Buch um die politische Ökonomie der Sexualität, ohne dass er es je so nennen würde. Er verweist richtig darauf, dass es sich bei HIV nicht nur um eine Infektion mit mikroskopischen Einheiten dreht, sondern dass die Epidemien sozial strukturiert sind und es kognitive und soziale Kontexte der Infektion gibt, die viel zu sehr vernachlässigt werden und damit auch nicht in die Präventionsanstrengungen aufgenommen werden können. Aber das würde auch bedeuten, sich auseinandersetzen zu müssen mit der männlichen Vorherrschaft “... in Culture, Capital and Christianity ...” (13), die bisher weiter geschützt und gestärkt wird, wenn etwa “Risikogruppen” wie Frauen (sic!) in den Fokus geraten und damit Herrschaftsverhältnisse – also Geschlechterverhältnisse – stabilisiert statt verändert werden.

Geschlechterverhältnisse sind nicht nur sexuelle Verhältnisse zwischen z. B. Männern und Frauen, sondern bedingen auch unterschiedliches soziales Verhalten und beinhalten neben vielem anderen Eigentumsrechte (an Land, Erbschaften usw.) und Macht. Frauen als spezielle Risikogruppe zu fassen geht daher nicht in die richtige Richtung, zumal wenn die Hälfte der Menschheit dazu gehört. Viel zu häufig dient dies nur dazu, Frauen auf ihre im Verhältnis “kleinen” Rollen weiter zu beschränken statt sie in ihren Rechten zu bestärken, z. B. wenn es um das Recht geht, auf ihrer Integrität zu bestehen und daher – als Beispiel – zu frühe Schwangerschaften nicht länger zu dulden. Konservatives Denken (“Frauen bleiben am Herd und gehen am Abend nicht aus”) hat daher in der HIV-Prävention definitiv nichts zu suchen.

Hammars Buch ist jedem und jeder zu empfehlen, die/der sich mit christlicher Argumentation, Staatslenkung und epidemiologischen Denken auseinandersetzen will. Es ist auch allen jenen zu empfehlen, die sich schon oft und völlig zu Recht über unzureichendes Tun aufgeregt haben, wobei Papua Neuguinea stellvertretend für viele andere Länder steht, nicht nur im Pazifik. Aber vor allem ist es jenen zu empfehlen, die Präventions- und Behandlungsprogramme planen, finanzieren und durchführen, um endlich diejenigen zu Wort kommen zu lassen, für die das alles letztendlich stattfinden soll, nämlich die Bevölkerungen in ihren je spezifischen politischen und sozialen Zuständen und Abhängigkeiten, insbesondere der geschlechtlichen. Dazu müssen die Dinge richtig beim Namen genannt werden. Dann heißt es, so Hammar, nicht

mehr “domestic violence” sondern “wife beating”, und auch nicht mehr schönredend “sexual debut”, wenn sich Mädchen zu früh sexuelle Erkrankungen zuziehen (müssen) oder schwanger werden (387).

Und, so sagt Hammar am Ende, an diesem Punkt müssen Ärzte und Sozialwissenschaftler viel besser miteinander kommunizieren (387), eine Forderung, die leider so alt ist wie die Medizinethnologie.

Katarina Greifeld

**Haug, Michaela:** Poverty and Decentralisation in East Kalimantan. The Impact of Regional Autonomy on Dayak Benuaq Wellbeing. Freiburg: Centaurus Verlag, 2010. 292 pp. ISBN 978-3-8255-0770-1. (Sozioökonomische Prozesse in Asien und Afrika, 13) Price: € 28.90

When Indonesia’s president Suharto abdicated in 1998 after over three decades of uninterrupted rule, his successor kept the nation together by decentralising far-reaching economic and administrative authorities to the regional level of government. All of a sudden regional governments had considerable power in deciding their internal politics and in determining usage of their economic resources. Moreover, a considerable part of the revenues generated by the local economy now went directly to the region rather than through redistribution by the central government, thus potentially creating greater welfare in rich areas. This regional autonomy policy caused regional politics and economy to thrive and produced an impressive and creative variety of interpretations by regional administrators of the powers they had received. Initially this decentralisation was widely described and discussed in numerous scientific publications, but attention dwindled somewhat after the excitement of the first years, and it had become clear that the unitary state of Indonesia would survive. These days, some ten years after the end of Suharto’s rule, a string of recent and forthcoming publications devoted to the effects of decentralization on the lives of ordinary people generate insights in what the impact actually is. Haug’s book, dealing with the effects of decentralization for villagers’ wellbeing, is a useful addition to this literature.

Haug’s area of research consists of three Dayak Benuaq (an ethnic group) villages in Kutai Barat, a region in the province of East Kalimantan. The choice of East Kalimantan is particularly good as it is statistically among the provinces with the highest per capita revenue due to its abundance of natural resources (wood, oil, coal, rubber, and oil palm plantations), yet also scores very high in its percentage of poor people. Where does the money go, one wonders, and did the decentralization improve matters?

Haug’s book addresses the second question. Her book is an anthropological study conducted by a member of a CIFOR-BMZ research team that is working to increase local government responsiveness to the poor by developing indicators and tools to support sustainable livelihood under decentralization. Whereas she does not address the resulting data to a great extent, her book offers a wonderful overview of numerous indicators of welfare and poverty, and becomes especially interesting where differences

in indicators are found between the three research villages. These are explained based on local circumstances that range from accessibility of the village and village-level impact of natural resource industries such as logging and mining, to issues of ethnicity, when it turns out that a shared ethnic background with the local district head works well for one's village's development. While a considerable attention is given to schematic reproduction of wellbeing trends in the three villages, using pie charts and an analytical model showing whether various indicators have developed for better or worse, the book's main strength lies in the ethnographic data that support these schemes and give them a human face. Local livelihoods, changes in these and causes of such changes, are discussed for each of the three villages, using ten different aspects of well-being divided in a series of concentric circles – subjective well-being (centre), wealth, health, knowledge (first ring), the social, natural, political, and economic spheres (second ring), infrastructure and services (last ring) – which together make up a circular model of the “nested spheres of poverty.” A thorough discussion of each of these aspects for each village is revealing and instructive, when it comes to the importance of local circumstances as the cause of similarities and differences between the villages. At the same time, however, the usage of such models would also be a reason for my criticism as it seems to leave little space for the exploration of unusual or unpredictable elements that might play a strong role in one village but not in others. As poverty and welfare come to the fore as being largely connected to control over access to land and natural resources, these elements could have been given some more attention. Conflicts are mentioned at various points throughout the ethnographic chapters, but largely in passing. It would have been instructive to understand how such matters impacted the well-being of villagers and to recount the process of settling a conflict, even more so that the procedure of doing so is described in some detail in paragraph 3.4.4. The positions, identities, and actual authorities of the decision makers in matters of land and natural resources are mainly grouped under the political sphere, which suggests a meeting, even a clash, of traditional *adat* leaders and modern government representatives. In many areas in Indonesia such clashes, the reasonings of protagonists, the proceedings, and the outcomes are immediate results of decentralisation and of major importance to the development in the region. Arguably this is not the immediate subject of the book, but the link between power, rights, and welfare is an important one meriting attention. The sheer volume of the book's subject is probably the cause of some other matters getting perhaps less attention than they should have; for instance, the legal consequences for the village communities of the impossibility to register rights to forested land under the Basic Agrarian Law, or the actual impact of the new 2004 decentralisation laws on the regional government's control over land and resources. Arguably these can be found elsewhere, but their inclusion might have been helpful to position the (im)possibilities of the villagers' situations within the framework of the state.

Another interesting issue is the somewhat unusual set-up of the book. It appears to be a successfully defended Ph.D. thesis, to which little or no alterations were made before publishing. This results in the presence of minor spelling and grammatical errors here and there, as well as in a rather long introductory part showing the scientific validity before we get down to the actual business of dealing with the findings. The good thing about this, though, is that it is rare for readers to get so much insight into the ideas, methods, and methodological stance of the author. Whereas many authors cunningly disguise possible shortcomings in their assumptions or approach, Haug does not shy away from critically analysing her work by herself, and even refers to the “assumed strengths” of the model she applies (105) rather than stating its validity as beyond doubt.

Would I buy this book? I certainly would. Haug does a great job in analysing the effects of decentralisation on well-being and poverty in the researched villages. The ethnography is vivid and compelling, the extensive comparison of the nested spheres of poverty is thorough and convincing. It is in-depth studies such as this one that tell us what effects the decentralisation has really had on the Indonesian people. We need more of them.

Laurens Bakker

**Hermkens, Anna-Karina, Willy Jansen, and Ca-trien Notermans** (eds.): *Moved by Mary. The Power of Pilgrimage in the Modern World*. Surrey: Ashgate Publishing, 2009. 267 pp. ISBN 978-0-7546-6792-6. Price: £ 16.99

This highly readable collection brings together a set of thirteen articles, all of which approach devotion to the Virgin Mary from the perspective of “lived religion” (3). As the book's subtitle suggests, the authors are concerned with issues of power as they are played out in Marian devotion and pilgrimage. Power manifests through the Virgin herself, in the relationships between popular practices and official Church institutions, and through the “cogent connections” that pilgrims make with Mary, thereby empowering themselves (8).

The “Introduction,” by Hermkens, Jansen and Notermans, sets the theoretical agenda for the volume and effectively argues that “Marian devotion simultaneously uses modernity *and* acts against certain outcomes of modernity” (2). Paradoxically, although Marian devotion can be associated with conservative Catholic perspectives on sexuality, feminism, and secularism, it also provides a means whereby those marginalized by globalization and economic exploitation can resist oppression.

Coleman's article deals with pilgrimage to the English Marian shrine of Walsingham. Using the concept of mimesis, he shows how pilgrimage practices enable people to relive sacred presence and overcome the gap between past and present.

In one of the most interesting articles in the volume, Jansen analyzes Marian images in a Muslim-Christian community in Jordan, demonstrating that over time, a localized depiction of Mary was surpassed in popularity by