dex und/oder Namenszuordnungen ihren Platz im Buch finden.

Das ebenso in die Untersuchung miteinbezogene Thema der Sozialisation und Bildung (70) stellt einen Zugang her, der nicht nur die bisherigen Untersuchungen über Bildung und Gypsies bestätigt, sondern mit dem Aspekt des Vergleichs zwischen der "real world of stories" und der "fictional world of books" ergänzt wird. Der Aspekt einer Sprachsozialisation in Kulturen (S. B. Heath, "What No Bedtime Story Means". In: B. Schieffelin and E. Ochs [eds.], Language Socialization across Cultures; pp. 97–124. Cambridge 1986) stellt hier einen erhellenden Zugang zu dieser Problematik dar (71).

Dem Leser werden zum einen – durch die detailreiche Wiedergabe der von der Autorin aufgenommenen Stories – tiefe Einblicke nicht nur in die Alltagszenerie(n) gewährt. Zum anderen werden die Stories als ein Instrument, welches das Konstrukt der Wirklichkeit der Gypsies und ihrer Lebenswelt herstellt, erschöpfend und analytisch verarbeitet (85f.)

Sarah Bucklers Beispiele, die sich auf mehr oder minder wenige Personen beschränken, denen sie Stories entlockt, werden einer sprachlichen und einer Kommunikationsanalyse unterzogen. Diese auch als Sequenzanalyse bekannte Methode trägt in den Teilen, in denen der Fokus auf der Verhandlung der Identität im Gespräch liegt, reichliche Früchte. Allerdings lassen der von Buckler stark abgegrenzte Untersuchungsraum und der etwas in den Hintergrund gestellte Blick auf den Kontakt zu Nicht-Gypsies ein Bild entstehen, welches sich leicht konstruktivistisch anmuten lässt.

Dieser in den ersten zwei Teilen vermisste Aspekt des Kontakts mit der Nicht-Gypsy-Welt wird erst im letzten Teil auf einer rein administrativen Ebene und im Kontext einer Sitzung verantwortlicher Vertreter der Stadt aufgegriffen. Aber auch hier werden keine Situationen des Alltagskontakts einbezogen. Die Autorin sieht sich in dieser Arbeitssituation primär als Repräsentantin "ihrer" Gruppe (168). Die Gesprächsanalyse dieser Sitzung scheint zwar im Zuge der gewählten Methodik relevant, doch verlieren sich die Argumente dadurch, dass keine "real gypsies" zu Wort kommen bzw. an dieser Versammlung nur unterrepräsentiert teilnehmen (166f.).

Wenngleich das Verständnis Sarah Bucklers für ihre Informanten im Feld und die analysierten Gesprächssituationen mit hoher Sensibilität ausgestattet sind, wirkt die Arbeit durch ihren stark interpretatorischen Zugang zu den vergleichsweise spärlichen Daten oft etwas überzogen. So geht die sehr hohe Qualität im Detail mit einer mangelnden empirischen Quantität und eines oft fehlenden Überblicks über das Feld einher.

Als vorausschauend und lobenswert ist die Nicht-Anonymisierung der Personen und des Feldes selbst zu erwähnen, die eine Überprüfung bzw. ein Research leicht zulassen. Die stringente Struktur des Buches sowie der gewählte klare Ausdruck der Autorin lassen den Leser den Prozess der Analyse verständlich vor Augen führen und das Feld aktiv miterleben. Das nachgestellte Stichwort- und Namensverzeichnis ist beim Nachrecherchieren hilfreich und sinnvoll. Tobias Marx

Casey, Conerly, and **Robert B. Edgerton** (eds.): A Companion to Psychological Anthropology. Modernity and Psychocultural Change. Malden: Blackwell Publishing, 2007. 523 pp. ISBN 978-1-405-16255-5. (Blackwell Companions to Anthropology, 4) Price: $ 39.95

This ambitious volume argues for the relevance and necessity of psychocultural perspectives for understanding globalization and its discontents. It will be useful for anyone who teaches psychological anthropology or is interested in the interplay of globalizing influences and individual and local efforts after meaning. The introduction puts this discussion into historical context. There is, however, little attention to psychoanalytically derived perspectives, and one will miss some major players in cognitive anthropology, except as referenced within other discussions. Twenty-five separate contributions cover a wide range of subjects related to the influence of modern and postmodern social change on psychology and culture from immigration to gated communities, to newly identified psychological disorders such as autism and PTSD, to violence, both political and interpersonal. I can not do justice here to the intriguing examples, case studies, and discussions of methodologies drawn from the authors' own research that make these essays grounded and engaging reading.

The volume is organized into four sections: "Part I: Sensing, Feeling, and Knowing"; Part II: "Language and Communication"; "Part III: Ambivalence, Alienation, and Belonging"; and "Part IV: "Aggression, Dominance, and Violence." The essays are preceded by useful and elegant summaries of each article and author information connecting the essay to the author's larger body of work.

Part I takes up dimensions of self, culture, and experience – time, emotion, meaning, learning, dreaming, and memory. The essays chart the historical trajectory and common assumptions of earlier work, then address how these aspects of experience are affected by and informative about life in a globalized world. Birth writes that time has often been considered in essentialized/natural forms, thus obscuring how time is also culturally conceptualized and used by individuals and societal institutions. Lindholm argues that something crucial is missing when culture is understood primarily as "meaning-making" among rationalistic individuals. Understanding culturally shaped emotional experience lends insight to a world often gripped by discourses of fear, desire, violence, and rage. Garro considers culture as "effort after meaning" in everyday life, and explores how culturally informed environments organize thought processes, not just contents. Greenfield, Hollan, and Cole take up learning and culture, dreams, and memory, respectively. All of them provide a history of research in their areas of expertise, then discuss the current state of the field. For Greenfield two dominant perspectives on culture and learning in crosscultural psychology – 1) independent or 2) interdependent psychological orientations – have provided useful insights in developmental psychology, but these generalizing frameworks have been resisted by cultural anthropologists. Hollan, exploring the impact of global and transnational processes on dreaming, empha-

sizes the potential for what he calls "self-state" dreams to show how individuals link self-body-world in ways that are differentially open or closed to the external environment. Cole discusses psychological and anthropological approaches to memory and history. She eschews any single overarching theory, emphasizing instead the importance of interrogating memory in public and private life in relation to culture, power, and contingency, and as a means of orientation and reorientation in changing and mobile cultural environments.

In Part II, "Language and Communication," authors consider how new experiences, categories, and forms of expression influence the formation of new identities, evaluations of competence, and access to social and cultural resources. Wilce suggests that narrative, an age-old form of cultural communication, contributes to shaping new identities using new technologies but can also be culturally conservative. Ochs and Solomon show how careful examination of social functioning for members of a newly created diagnostic category, autism, provides new insights into a fundamental theoretical issue, the relationship of practice to structure and agency. As new categories and discourses are disseminated worldwide, local experiences may be reframed in their terms. Whyte shows how in Uganda emerging discourses about human rights and disability are differentially employed in relation to existing cultural languages of misfortune.

The twelve essays of Part III apply psychocultural perspectives to issues of "alienation, ambivalence, and belonging." Identity, emotion, self and other are addressed through experiences and institutions characteristic of contemporary society. Among these are immigrant identities, stress and Western medical models (Ewing), gated communities that encode fear of others into the built environment (Low), cultural institutions, such as the Pearl Harbor memorial, intended to create specific emotional experiences (White), and the encoding of consciousness-altering substances as drugs controlled through Western legal and medical institutions (Winkelman and Bletzer). The use and power of science and medicine to implement culturally constructed categories, such as race, the boundaries of self and body, stress-related illness, and normal mental functioning are addressed by several authors (Gaines, Lock, Ewing, Winkelman and Bletzer). Gaines's historical and cross-cultural perspective on the cultural construction of race and its perpetuation despite the longstanding lack of empirical justification is compelling. Seeman, Bourguignon, and Devisch offer analyses of ritual, spirit possession, and witchcraft and sorcery as domains of cultural activity that powerfully construct and restructure corporeal and intersubjective experience in response to new forms of "other" and new threats to identity and efficacy. Linger, whose essay introduces the section, argues that models of identity and person inform discussions and debates about identity, meaning, and person, but often remain implicit. Discussions of gender, nationality and ethnicity, postmodernism and globalization all require explicit models of meaning and person. Without these models ethnocentrisms that may deny those under discussion the self-conscious agency, reflection, political motivation, and awareness that anthropologists assume for themselves may continue out of awareness and unexamined.

The final section, Part IV: "Aggression, Dominance, and Violence," is most explicitly political and critical of social conditions that should engage the attention and analytical resources of psychological anthropologists. Hinton argues that genocide, often cast as some aberrant eruption of our primitive past, is intimately connected to the conditions of modernity. When macro-level structures of fear and totalizing ideologies combine with individual and local psychological conditions of uncertainty, anxiety, and despair, genocide becomes thinkable. Violence also occurs in the brutality of corporate institutions, as Stein demonstrates for the increasingly frequent phenomenon of downsizing that leaves fewer workers to do more work and the unemployed without a livelihood or future. Colvin reveals various forms of violence in everyday life and inquires what the cultural and political dynamics are that make the perpetration of violence seem necessary and thinkable. He asks whether treating victims of violence as traumatized robs them of cultural, moral, and political agency and argues that there is more to understand and to do about violence than just the necessary work of caring for victims. Scheper-Hughes takes up the problem for white South Africans of recovering acceptable cultural and individual identities in the post-apartheid state. She examines efforts, evasions, failures, and partial successes, including the emergence of emotional re-orientations on a national scale, publicly shared definitions of "truth," and new approaches to an integrated state based on hope and optimism.

Lutz's "Afterword" underscores the ability of psychocultural research to move beyond frameworks that have tended toward the ahistorical or favored Western European paradigms of individual and society. Taken together these essays make a convincing argument for the value of psychocultural approaches for understanding contemporary processes of global change, and for their relevance to understanding the psychic, moral, and spiritual dimensions of social and cultural change.

Kathleen Barlow

Centlivres, Pierre, et **Micheline Centlivres-Demont :** Revoir Kaboul. Chemins d'été, chemins d'hiver entre l'Oxus et l'Indus, 1972–2005. Carouge-Genève : Éditions Zoé, 2007. 479 pp. ISBN 978-2-88182-585-9. Prix: € 24.00

Die Schweizer Pierre Centlivres und Micheline Centlivres-Demont gehörten in den 1970er Jahren wohl zu den innovativsten Ethnologen, die in Afghanistan forschten. Damals galt Afghanistan als ein Eldorado der Ethnologie, da sich hier aufgrund fehlender staatlicher Durchdringung vormoderne kulturelle und gesellschaftliche Muster erhalten konnten wie kaum in einem anderen asiatischen Land. So zogen viele Ethnologen nach Afghanistan, um Nomadentum und tribale Organisationsformen zu erforschen oder gar um den "eigenen Stamm" zu finden. Die Wissenschaft verdankt gerade den 1970er