century, modernity has not only penetrated its Western birthplace much more deeply; it has also spread to other world regions at a historically unprecedented pace. As a result, modernity is now a genuinely global phenomenon" (3).

The chapter of Hartmut Rosa is interesting insofar as he suggests a theory of acceleration according to three dimensions: "technological acceleration within society," "accelerations of society itself," and "the acceleration of the pace of life" (5). According to him, "'early' modernity is the phase during which a substantial change in society's basic structures required several generations. During 'classical' or 'high' modernity, this pace was reduced to one generation, and in the current phase of 'late' modernity, far-reaching change can occur in a matter of just a few decades, i.e., at intra-generational pace" (5).

The chapter of Tiryakian focuses on cultural aspects of modernity and modernization. According to his reading, the values espoused by Confucianism and Western modernity "overlap to a significant extent" (6) so that a dialogue should be opened in order to discuss the impact of culture and religion on development. The chapter of Martinelli focuses on the multiple modernities approach that "deserves praise for having heightened our sense of the variability of modern forms" (7). It is now common knowledge that the spread of modernity to other world regions has deeply influenced these "regions' cultural forms, social practices, and institutional arrangements" (7). In the last chapter, the editor of this volume argues that cultural aspects of modernity should not be overstated. Scholars should better analyze "the significance of structural forces" (7). Schmidt mentions that there is an absence of definition of modernity in the literature on multiple modernities. This means that there are still defenders of modernization theory such as Schmidt himself who argues that "*social structural* and *institutional* peculiarities of modern societies are ... ignored" by defenders of the approach of multiple modernities (212). Yet according to him, and I think he is right, "neither claim can be validated or invalidated by *purely* empirical means" (221). As a socio-anthropologist, I have tried for the last years to collect empirical case studies around different cultural topics and globalization, arguing for the appearance of similar structural phenomena in culturally very different societies (U. Schuerkens [ed.], Global Forces and Local Life-Worlds: Social Transformations. London 2004; "Transnational Migrations and Social Transformations." Special issue of *Current Sociology* 53.2005.4/2; Local Socio-Economic Practices and Social Transformations. London 2007). These publications show that there is something different that emerges than convergence between societies on a global level or global diversity. Depending on various elements, we can today find a mixture of global and local processes, which seems to go further than the approaches (multiple modernities vs. modernization theory) discussed here suggest. Insofar the discussion on modernity, as Schmidt underlines, "is not over yet" (9).

Ulrike Schuerkens

Dieckmann, Ute: Hai||om in the Etosha Region. A History of Colonial Settlement, Ethnicity and Nature Conservation. Basel: Basler Afrika Bibliographien, 2007. 398 pp. ISBN 978-3-905758-00-9. Price: sfr 55.00

Hai||om is, in Ute Dieckmann's view, an ethnic category that has been shaped by colonization. Many Hai||om hunt and gather, or have until recently hunted and gathered for all their subsistence, and thus are "Bushmen" or "San." Yet they speak Khoekhoe, the language of Damara and Nama herding communities. Some work as labourers for Ovambo; some work for white farmers; some own livestock themselves. Early publications, such as those of medical doctor and amateur ethnographer Lewis Fourie writing in the 1920s and physical anthropologist Viktor Lebzelter writing in the 1930s, saw Hai||om as Bushmen with some cultural attributes picked up from their non-Bushman neighbours. More recently Thomas Widlok, in his masterly "Living on Mangetti" (Oxford 1999), portrays them as "still a gathering people" but also as strategic gatherers, hunters, labourers, and entrepreneurs who practise a high degree of individual autonomy, albeit within social constraints of inside and outside forces. Dieckmann puts this work in a larger, historical framework, with an emphasis on recent developments in self-identity as well as agency, and on past portrayals through government documents as well as through the imagery of ethnography.

Ute Dieckmann was involved in a car accident while on the way to begin fieldwork in Outjo in 1998. Her original intention had been to concentrate on Hai||om land rights and identity, but her long recovery period meant that when she returned to research she ended up concentrating initially on archival material and historical issues. When finally she was able to work in northern Namibia, she followed through her historical approach with the exploration of recent changes in Hai||om life through interview data. This book, derived mainly from her 2005 Ph.D. thesis at Cologne University, is the result. It complements rather than duplicates the more traditional social anthropological concerns of Widlok. Whereas Widlok's "Living on Mangetti" is mainly about subsistence and exchange, he also gives descriptions of other seasonal activities and broader issues in settlement ecology, kin term usage, and naming practices, and puberty rites, and medicine dances. Dieckmann's traditional anthropological emphases are on local politics, clientship, and, above all, ethnicity, but she describes these against a background of precolonial representations (from 1850 to 1884), German colonial rule (1884 to 1915), South African rule and especially "Bushman policy" (1915 to 1989), and Namibian policy since independence (21st March 1990).

Each chapter in Dieckmann's book, except the introduction and the closing ones on recent shifts in identity, begins with a description of the scholarly and political *Zeitgeist* and a discussion of representations by academics and the wider public. Then, in each case, this is followed by contextual explications of the policies

and practices of those holding political power, be these precolonial armies, the German *Schutztruppe*, the South African administration, or the Namibian government. The earlier chapters contain the odd interesting quotation from early sources, and the later chapters contain quotations from Dieckmann's informants. The latter bring out particularly the complexity of the current struggles of many Hai||om, now dispossessed for more than a hundred years from some of their lands (not only Etosha National Park, but also commercial and communal farming areas nearby).

One of the things I like best about the book is the reinterpretation of older material, including occasionally theoretical pronouncements. Documentary sources and early ethnography are brought in, with exemplary explanations, to show the changes in Hai||om lifestyles, changes in relations with outsiders, and the development of new perceptions by outsiders. There is some good comparative discussion of the works of Renée Sylvain and James Suzman on the Jul'hoansi of the Omaheke. Other works are touched on, such as Mathias Guenther's writings on the Naro of the Ghanzi district of Botswana, though a little more of such comparison would have been welcome. There is a great deal on contemporary debates in NGO circles, for example on how to display "culture," when "to play the Bushman card," how to organize, and "bottom-up" versus "top-down" development approaches. Most of this material is local rather than theoretical, and appropriately, comparisons are generally kept within the framework of southern African and in fact San studies.

There is not as much as one might expect directly on the Kalahari Debates either of the 1890s or of the 1990s (traditional versus revisionist ideas on culture contact) or on the current "Indigenous Peoples" Debate (whether to go down the track of general human rights or of special "indigenous" rights for San). What there is on the latter is framed in terms of NGO and legal discussions more than on the theoretical papers that have very recently appeared (only starting about the time of the thesis version of the book) by anthropologists. Yet there is plenty of excellent material with which to argue such cases. Indeed, these older and current debates come alive through the details provided here – at least as long as the reader has some familiarity with the gist of such discussions.

The book is nicely supplemented with a foreword by Robert Gordon, a good index, and plenty of maps, figures, tables, and photographs. In all it is an excellent piece of work, much more interesting and readable than the average Ph.D. thesis. Some of the book is probably too specialist to gain immediate favour with a wider public or indeed an academic audience much beyond Africanists. Nevertheless, it is so well-written, and the story that it tells so deserving of a large readership within African studies and beyond, that it can be widely recommended. Certainly it should appeal to students of history, social anthropology, development studies, and interdisciplinary African studies alike.

Alan Barnard

Engelke, Matthew: A Problem of Presence. Beyond Scripture in an African Church. Berkeley: University of California Press, 2007. 304 pp. ISBN 978-0-520-24904-2. (The Anthropology of Christianity, 2) Price: $ 21.95

This is a study of the Friday as Sabbath Church in Zimbabwe, Central Africa. This is one of several African apostolic churches which derived from the teachings of Shoniwa Masedza, a Shona who in 1932 became ill and was then possessed by the Holy Spirit and renamed himself as the Prophet Johane Masowe (John of the Wilderness). The author did research on this church in 1993, 1996, and 1999, mainly in urbanized areas near the capital city of Harare. The Friday as Sabbath Church differs from some other related apostolic churches by observing Friday as the sabbath, by its members not living in separate communities, by having little organizational hierarchy and a loose organization, by accepting modern medicine in conjunction with faith healing, and most strikingly by not reading the Bible. Indeed, they reject all recorded religious literature, even preventing anyone recording their sermons and sacred songs. This aversion toward written material made it difficult for any researcher to collect data on exactly what was said or sung at meetings. Clearly the author has a sharp memory. The absence of formal church organization further complicated this study. What is important to these people is the immediacy of spiritual experience, the manifestation of spirit as it transfigures personal thoughts and feelings as manifest in speech and song at religious assemblies. Church members are suspicious of any materialistic representation of spirit or belief. Hence, they distrust the Bible and, indeed, any written word because these traduce the ineffable Holy Spirit. The intense and immediate state of ecstatic religious experience, audible in speech and song, is the nearest one can come to contact with the Holy Spirit. Frequent church attendance, prayer, and singing are thought to revive and intensify such contact.

Friday as Sabbath assemblies are held outdoors. The materiality of buildings is thought to inhibit holy contact and expression. All church members are subject to spiritual inspiration, but elders and prophets (who may be of any age) are especially authoritative. Prophets are selected by the Holy Spirit to speak the divine message; elders provide governance and advice in monitoring and even validating prophets' messages.

While members of all ethnic groups were admitted to this church, it is mainly a Shona institution and Shona beliefs and language infuse its character. Men dominate its leadership although women are sometimes prophets and many serve as elders over other women. The group arose due to African disaffection from colonial Christian churches which were dominated by White outsiders and consequently not sympathetic to many African needs and forms of expression. The Bible was rejected because it too was associated with colonialists. It was viewed as an historical document no longer relevant to current African needs which centre around healing psychological, medical, and social ills. The African churches were keen to suppress many traditional African