

scholars do that kind of comparative work based on their personal fieldwork today, this is not a distinct topic in the present book nor modern material in the Mediterranean region, apart from some remarks such as a footnote on the healing saint, Agia (Saint) Paraskevē in Georgia Petridou's contribution (106), but could have given a more dynamic dimension to a generally very fascinating and rich collection of articles. This is, for instance, illustrated by the very interesting picture from the contemporary Brazilian context (cf. Figure 1.3). Including an article on this present-day topic would certainly had been welcome.

Earlier books published by Routledge had endnotes, in the present book we meet footnotes, which is much more reader friendly. However, they are mixed with in-text references which sometimes are several lines long (e.g., 68), and this is a drawback. Evy Johanne Håland

Drew, Georgina: *River Dialogues. Hindu Faith and the Political Ecology of Dams on the Sacred Ganga.* Tucson: The University of Arizona Press, 2017. 258 pp. ISBN 978-0-8165-3510-1. Price: \$ 60.00

In her "Prelude" (xiii–xxii) Georgina Drew invites the readers to follow her reflections and journeys (2004–2016) along the Ganges on the Himalayan stretch in the Uttarakhand State of India. She begins fieldwork as a young naive student, impressed by the River Ganges, and later on journeys as an experienced observer and critical scholar of anthropology, development, and conservation of the Ganges through Uttarakhand. She pays special attention to people who are directly affected by the River Projects on the one hand and people who have the scientific and/or political responsibility for them on the other. Her analysis of the environmental and social impact of the projects concentrates on men's and especially women's dam concerns: Hindu worship of Ganges, pilgrimage economy, integrity of maintaining the landscape, aesthetic and psychological values, promotion of industrial growth, activist networks, and policy debates. Drew narrates her experiences and discussions with people and analyzes pro and contra of the developing politics of hydroelectricity while emphasizing the various regional and national interests from an ecological perspective.

In order to understand the development debates along the Ganges, Drew explicitly stresses that cultural politics and political ecology must take into serious consideration the influence of religion and be open towards everyday religious practice, i.e., infusing political ecology with religiously attuned cultural politics. The study shows "the contingency, ambiguity, and positive political potential inherent in lived experiences of devotion to sacred entities that are also natural resources" (19).

Chap. 1 provides an overview of the different personal and communal values that people attribute to Ganges and the impact of their debates on how to use these most renowned water resources. Drew reports about the complex framework of the Ganges as the source of living water and hydroelectric power, while taking into account its enormous importance for people's future economic, social, and religious life. The viewpoints of river devotees,

"secular" critiques, dam proponents, and environmentalists are well explained.

In chap. 2 "Loving the Ganga," Drew shows how rural and semi-urban women intend to forge some special relationships with the Ganga to explore the nuances of human and nonhuman affect. Some life histories of illiterate women active in the river cleaning and dam oppositions illustrate their situation on the ground. How and why is the Ganges significant to the cultural practices of the mountain women and to their regional enactments of Hindu faith? Drew emphasizes: "In contemporary practice, women frequently use songs in their repertoires of daily work, worship, and protest" (80). "[D]evotional song as a cultural form with sociohistorical links to bhakti tradition ... is a key communication resource employed by women to position the Ganga as an entity of paramount importance whose flow is the product of an ancestor's penance and a treasure to defend for current and future generations" (88).

Chap. 3 informs about the engagements and motivations of campaign participants and leaders contesting the construction of dams on the Ganges in Uttarkashi. Drew narrates social movement processes and the reasons why women choose either to defend the Ganges or to abstain from doing so. "The combined attention to both resource needs and religious reverence for water bodies means that there is a role for political ecology analyses attuned to the insights of feminism and to the religious affect expressed for socially revered resources" (123).

Chap. 4 "Saving the Ganga" shows Drew's concerned and critical look at insiders, outsiders, and activist politics. What is at stake in damming the Ganges? This becomes particularly evident from her account of how activists' ideas and actions clashed during the intense debate and controversy concerning the various water projects. Drew pays due attention to the outstanding engagement of Honorary Prof. G. D. Agarwal – PhD UC Berkeley, doyen of environmental engineers in India, scientist-turned-sanyasi notable for his successful fasts-unto-death in 2009 to stop the damming of Bhagirathi River – and those who critiqued Agarwal's Hindu-based opposition to dams on the Ganges. "Agarwal's fasts were another example of the deep disconnect between the desires of plain residents and the needs of the mountain residents" (135). "[M]any erstwhile opponents of dams revised their opinions" (147). In 2009, the National Ganga River Basin Authority (NGRBA) was created as an "empowered planning, financing, monitoring, and coordinating authority for the Ganga river" (147) which was not able to "put an end to the conflict over the use of the river or the struggle over development in the region" (151 f.), since regional, national, and international efforts of the Ganges' management were not always compatible.

In chap. 5 "Eco-Zones on the Ganga. The Politics of Exceptionalism," Drew expresses once again her concern about local and national interests, when in 2012 "the government of India declared 4,180 square kilometers of the Bhagirathi Ganga's flow an Ecologically Sensitive Zone or Eco-Zone under the Environmental Protection Act of 1986" (159). The Act contains among others the follow-

ing topics: restoration of denuded forests, conservation of water resources, traditional concepts and architecture of the area, no permission to change land from green uses to “nongreen” uses, etc. “In a section on the activities to be prohibited, hydroelectric projects are the first item listed” (160). Drew argues that “Eco-Zones are ultimately limited responses to dire systemic problems” and she demands that “the approaches taken should not omit the larger spatial dimensions of the equity and sustainability equation ... [U]rban centers such as New Delhi could be the target of Ecologically Sensitive Zones rather than the relatively benign Himalayan regions” (184f.). Her political ecology perspective is to “critically reflect on the scalar disparities of how resources are used and who benefits from their use” (186). Drew suggests, that “the time had perhaps come to focus on self-preservation” (187).

“River Dialogues” has various advantages and disadvantages, as the author sets various accents in terms of content and style. It is a mixture of a scientifically precise analysis of gendered dynamics and disparities and inserted methodological explanations, and her nostalgic memories of emotional experiences and conversations that sometimes hinder or disturb the flow of presentation and the line of argumentation. The explicit focus on the religious significance of the Ganges is well integrated into the local and national socio-ecological discussion and continues to merit the attention of ecologists and religious scholars.

Othmar Gächter

Elliot, Alice, Roger Norum, and Noel B. Salazar (eds.): *Methodologies of Mobility. Ethnography and Experiment*. New York: Berghahn Books, 2017. 207 pp. ISBN 978-1-78533-480-1. (Worlds in Motion, 2) Price: \$ 95.00

In 2006, Sheller and Urry projected the emergence of a “new mobilities paradigm” in social sciences and humanities. The paradigm called for mobility to be codified as the fundamental axis for interpreting reality, perhaps even capable of replacing other concepts such as those of society or place. The main idea behind the new paradigm – or mobilities turn, as some came to call it – revolved around the notion that mobility should be treated as a *producer* of social reality, and not merely a *product* of structures, institutions, and/or interactions. Up until then, many stressed, mobility had been perceived as a mere outcome, as mostly a consequence. The mobility of soldiers served the problematic of warfare. The mobility of priests served the problematic of pilgrimage and religion. The mobility of traders served the problematic of commerce and trade. Mobilities scholars, aligned within the new paradigm, came to fill in this gap, reasoning that mobility ought to be treated as a rightful concept of its own. These academics believed that many realities only made sense, or surfaced even, when and if on the move and, thus, mobility should be abstracted as a social spur. Mobility commenced to be conceived of as a cultural differentiator, as a form of social capital or as something that contained and expanded a continuum of ideologies that shaped practices and representations.

The rise of the mobilities turn led to the (re)invention of techniques and methods of study, specifically designed to cater for a world in flux, a world of permanent itinerancy, for the elusiveness of the moving, and the subtleties of kinetic life. In short, for a world that was now more about *routes* than *roots*.

For instance, in ethnographic research, the multi-sited fieldwork – although cutting-edge in its time, but still very much tied to a spatial logics as the suffix *sited* suggests – gave way to the mobile field, to various techniques of “shadowing” and forms of mobile ethnography. Suddenly, fieldwork was being conducted amongst ferry boats (Phillip Vannini’s works), through walking with people (Tim Ingold) or in consecutive railway journeys (James Johnson). Mobile ethnography emerged as a technique of its own, one that was doubly informed by mobility: it demanded not only the ethnographer to physical move, but also to focus on mobile phenomena. Mobile ethnography implied both a *practical* and a *theoretical* dimension of mobility. Moving was not enough anymore – as most ethnographers had always been required to do anyway. Now, it was necessary to move and *see* mobility.

But mobile ethnography is only one example amongst many other methodologies that were devised to grasp and study mobility. Two books took turns in showing this particularly well. The first, “Mobile Methodologies,” edited by Fincham, McGuinness, and Murray in 2010, put forward a number of interesting methodologies, including techniques of being/seeing there (like mobile ethnography), the deployment of new tracking technologies to analyse the worlds of movement, the usage of video and audiovisual methods, or even the constitution of autobiography as a mobile method (Fincham et al. 2010). Its twin book, “Mobile Methods,” published only one year after, reworked these ideas and introduced several new approaches (Büscher, Urry, and Witchger 2011), including the Travel Remedy Kit – a kind of experimental travelling kit to analyse behaviour in trains – the usage of time-space diaries to show the choreographies of everyday life, or even techniques to examine mobile video calls, a practice that has gone from virtually inexistent to widespread in less than ten years. These are only but a few examples of what can be found inside these collected editions. At last, mobile methodology started to be a thing of its own – just as the concept of mobility had already been set to be.

The book under review can be seen as the latest instalment of this trajectory, a clear heir to the two previous efforts. If I am allowed a cinematic metaphor here, I would argue even that “Methodologies of Mobility” reads as the folding of a trilogy. This latest instalment, though, has one obvious, and forthright, difference that sets it apart from the two previous volumes: it is straightforwardly intended for the audiences of anthropology. Indeed, all three editors are experienced anthropologists, with an established reputation in academia, having conducted ethnographic work in the Arctic (Roger Norum), Morocco (Alice Elliot), or with tourists in different contexts (Noel Salazar). Should their curricula fail to hint at the crowd, the shout to anthropologists becomes even more clear after an initial skim through the introduction of the book, where