

und in Form von Imitaten aus Mexiko, Taiwan und den Philippinen auf den Markt drängen. Resümierend merkt die Autorin an: "... this meant a return to the ideas of the alienable and inalienable vested in objects, to argue for the autonomy of Native American makers and their participation at the souvenir end of the Native arts and craft market as a strategy for the preservation of identity and cultural values rather than their sale" (93).

Das folgende Kapitel setzt sich mit dem Markgeschehen beim ebenfalls an einem August Wochenende stattfindenden "Santa Fe Indian Market" auseinander, wo sich ein Schwerpunkt im gehobenen Handwerks- und Kunstsektor etabliert hat. Im 5. Kapitel steht der Schmuck als verwobenes Objekt im Blickpunkt, das einen sichtbaren Dialog zwischen Herstellern, Trägern, und Betrachtern anregt. Die symbolische Bedeutung von Türkis, Muscheln etc. und deren Zuordnung zu Himmelsrichtungen, Farben und dem Bereich des Heiligen werden hier ebenso behandelt wie das Konzept der Navajo von *hózhǫ́*, Schönheit, die als erschaffen und nicht als von sich aus vorhanden gilt. Anschließend folgt eine Materialkunde zu Türkis, Jet, verschiedenen Muscheln und deren artifiziellen Ersatzstoffen. Das Kapitel schließt mit einem Rückblick auf die beschriebenen Dynamiken und betont, dass Stile und Materialien trotz der Einflussnahme von Regierungsstellen, Sammlern, Händlern und Konsumenten nicht einfach von außen aufgesetzt wurden, sondern abstrakte gemeinsame Ideen beinhalten, die in konkrete Gegenstände mit Codes auf verschiedenen Bedeutungsebenen umgewandelt wurden.

Kapitel 6 und 7 behandeln die Geschichte der Sammlungen britischer und schottischer Museen anhand exemplarischer Sammlungen und Objekte, deren früheste Stücke meist auf Tausch oder Kooperationen mit US-amerikanischen Museen zurückgehen. Während das Sammeln in den frühen Jahren des Bureau of American Ethnology ein vorrangiges Ziel von Forschungsreisen war, wurde es später zu einem sekundären Ziel von Feldforschungen und findet heute als eine Verkettung von Ereignissen und Kontakten statt. Das British Museum legte von den 1990er Jahren bis 2001 systematische Sammlungen mit Stücken etablierter Schmuckkünstler an, die mit Feldforschungen und dokumentierenden Fotografien einhergingen. Auch danach reiste die Autorin fast jährlich in den Südwesten, um ihre Forschungen fortzusetzen. Am Ende des 7. Kapitels schließt sich unter der Überschrift "Makers" die Vorstellung von namhaften zeitgenössischen Künstlern und Kunsthandwerkern an, unter ihnen Bob Haozous, Michael Kabotie, Gail Bird, Perry Shorty und Smokey Gchachu. Jeder der 20 Künstler ist mit einer Kurzbiografie zu Ausbildung, persönlichem Stil und Verarbeitungstechniken, einem Zitat und ein bis drei abgebildeten Stücken vertreten. Im abschließenden letzten Kapitel werden die Veränderungen seit Mitte der 1990er Jahre zusammengefasst.

Im Fokus des Buches stehen, wie der Titel ankündigt, Produktion und Marktgeschehen, die Bedeutung für die indigenen Gemeinschaften kommt dabei leider kaum zur Sprache. Dabei werden die Entwicklungen sehr stark an nach außen sichtbaren, berühmt gewordenen Personen

festgemacht. Zu kurz kommt m. E. die Produktion für den Eigengebrauch, die Rolle der zahlreichen, weniger bekannten Produzenten und das Geschehen rund um die dezentralen, kleinen Märkte und intertribalen Feste, wo auch heute Produzenten, Verkäufer und Käufer meist gleichermaßen indigenen Gemeinschaften angehören und in direkte Interaktion miteinander treten. Nichtsdestotrotz ein lesenswertes Werk mit geballten Informationen und neuen Sichtweisen.

Anka Krämer de Huerta

**Mariański, Janusz:** *Leksykon socjologii moralności* [Lexicon of the Sociology of Morality]. Kraków: Zakład Wydawniczy NOMOS, 2015. 975 pp. ISBN 978-83-7688-370-0. Price: PLN 119.00

"Leksykon socjologii moralności" edited by Janusz Mariański, the renowned professor emeritus of sociology at the John Paul II Catholic University of Lublin, is a long-awaited contribution in the field of sociology. It is a pioneering work not only in Poland but – to my knowledge – it is also unique in the world. Thus far, the concepts and problems related to the sociology of morality were found in diverse dictionaries, encyclopedias, and lexicons of general sociology, or in other publications dealing broadly with humanities and social sciences. This work compiles and consolidates the range of these concepts and problems in a single comprehensive source.

Although the question of morality was an important subject of sociological research since its inception, we have seen in the last half-century a diminishing interest in this matter. Furthermore, the developments and achievements in the field of the sociology of morals are not known, even to many sociologists or representatives of other social sciences. Currently, however, this subdiscipline of sociology, known as the sociology of morality, is experiencing noticeable resurgence.

The lexicon consists of 67 biographical and 167 thematic entries, which allow access to solid information on the current state of knowledge, achievements, and potential of the sociology of morality. The biographical entries include the classics of the sociology of morality as well as their contemporary followers. The thematic entries fall into four groups. The first one consists of the basic subjects of sociological studies, such as "morality," "moral values," "moral norms," "moral judgments," and "personal models" as well as basic conceptual categories used to interpret moral phenomena, such as "moral relativism," "permissivism," "moral panics," and "social and moral trust."

The second group includes essays discussing the theoretical frameworks and methodological specificity of the sociology of morality – e.g., "sociology of morality," "biological foundations of morality," "sociology of evil," "sociology of sin," and "demography and morality." The third group comprises entries related to contemporary social changes impacting morality – e.g., "post-modernity," "de-traditionalization," "secularization and morality," "new spirituality and morality," "terrorism and morality," "multiculturalism," and "tolerance and morality." The last group contains entries pertaining to the relationship between morality and various areas of social

life, such as economy, art, media, work, and politics as well as the interdependencies between morality and social institutions – e.g., the family, law, the military, business, and public life.

The lexicon is the work of 87 researchers, mainly sociologists, but also anthropologists, psychologists, educators, philosophers, scholars of religion, and theologians. They represent a range of theoretical, methodological, and empirical approaches in their research on morality. “Lexicon of Sociology of Morality” contributes significantly to systematization, better understanding, and wider popularization of issues covering sociology of morality. It can be useful not only for social scientists but also to researchers and practitioners who face cognitive and practical challenges posed by moral questions and the social base from which they sprout. The lexicon may also elucidate the processes of contemporary changes in the area of morality, of which diagnosis and interpretation are the main tasks of scholars examining morality.

Mariański dedicates his *magnum opus* to the memory of Maria Ossowska, who in 1970 made a strong appeal in favor of sociology of morality and who still remains and will be an inspiration for future generations of those who endeavor to study social determinants of morality.

Stanisław A. Wargacki

**Marino, Elizabeth:** *Fierce Climate, Sacred Ground. An Ethnography of Climate Change in Shishmaref, Alaska.* Fairbanks: University of Alaska Press, 2015. 122 pp. ISBN 978-1-60223-266-2. Price: \$ 24.95

The malady of the contemporary quotidian includes articles about climate change – eroding coasts, melting glaciers, disappearing species, flood-fleeing humans. While journalists have publicized a great deal about Alaska Native communities, describing them with the now routine phrase, as “miners’ canaries” of climate change, there have been few ethnographic accounts that capture the on-the-ground complexity of how communities in the north are responding to climate change. Elizabeth Marino’s pithy ethnography is a welcome addition to this body of literature. What the volume neglects in rich ethnographic detail, it makes up for in providing a well laid out argument, placing climate change policy keywords resilience, adaptation, and vulnerability – within history of colonialism, geology, and indigenous peoples’ efforts to both endure multiple forms of violence and create new forms of living. Marino’s contribution is particularly useful, much of the literature on resilience assumes that traits are intrinsic to communities, ignoring the ways in which risk and resilience are produced by conditions of extreme inequality and unequally distributed resources. The book also provides a much-needed even-keeled corrective to some of the alarmist journalistic on Alaska climate change.

Marino shows how Shishmaref, Alaska, has struggled since the 1970s with the question of relocation, and how the question of relocation itself is the product of colonial policies of forced sedentarization, dispossession, and systematic destruction of local livelihoods. The author asks,

“Is vulnerability in Shishmaref a product of history, social relationships, and colonialism, or is vulnerability a product of an overwhelming ecological shift to which socioeconomic, political-economic, cultural, and racial demographics of the community are circumstantial, not central?” (28).

The author powerfully answers her own question, concisely critiquing vulnerability research, describing the complex systemic relations between communities and structural dynamics. “Vulnerability ...,” she writes, “describes national and international flows of power, resources, policy, and politics that intersect the Shishmaref community.” Further, “vulnerable conditions often result from the resources, land, and power that have been stolen away from certain communities in order to build resilience and wealth in other communities” (30). Marino shows the importance grounding work on resilience in particularities of communities, highlighting what anthropologists working on climate change can contribute. This is the anthropological imagination doing what it does best: linking local-level experience to large-scale structural forces, while avoiding reductionistic accounts of human action.

The author highlights community efforts to confront intersecting structural violence and governmental malfeasance. Marino places emphasis on community’s agency, and is at pains to show that residents are not simply passive victims. The author writes, “I constantly witness competent, flexible, and resourceful individuals. The community of Shishmaref may be pushed to its limit, but the skills the community demonstrates for resilience under those circumstances are truly remarkable” (29).

The writing is clear and the book is well organized. At times, however, the prose could be more descriptive and vivid. Marino has been working in the community since 2002, which gives her a remarkable breadth and depth of experience. This experience does not always lead to the rich ethnographic writing that would give readers more of a sense for the daily lives of people in Shishmaref. Further, fieldwork quotes at times appear without clearly identifying speakers by age, gender, or other descriptions that would give the reader a clearer picture of the community.

That said, this book is a great starting point for anthropologists, and others, who seek to understand how communities in the north are confronting what many of us struggle to imagine – climate change – and the collapse of ways of living we have taken for granted. The fact that Arctic peoples have been told they were going extinct for one hundred years gives their situation particularly poignancy. In many ways, the ethnography of the north has been the ethnography of imagined disappearance, coupled with awe over Arctic peoples’ ability to carry on despite it all. An ethnography of the north would take into account “southern” obsessions with indigenous people’s extinction, and what it now says about our own civilization anxiety.

Marino provides us with a very useful text, giving an intellectual scaffolding for conducting further studies. Its accessibility will ensure that non-anthropologists read it. It would also make an excellent text for undergraduate