

health of others or reify problematic power imbalances. While the volume focuses on methods, it does not ignore theory; rather, it weaves theory, where relevant, through the chapters in a way that is accessible and clear.

“Food Health. Nutrition, Technology, and Public Health” has three main sections. The introductory section contains a brief overview of the series and a single chapter on research ethics that is repeated across all three volumes in the series. The second and third sections each contain seven chapters. Each chapter summarises a different research method in the area of “Public Health and Nutrition” (the second section, labelled Section VII) and “Technology and Analysis” (the third section, labelled Section VIII). The table of contents is an asset in the way it clearly lays out the focus of each chapter.

That the editors have foregrounded a consistent and clear discussion of ethics is noteworthy and extremely important. Anthropology is often more critical and self-reflexive than other disciplines involved in food and nutrition research, and so has the potential to lead the way in thinking about the risks, harms, and (un)intended consequences associated with relying too heavily on our own food-related cultural values. A little disappointingly, the dedicated ethics chapter in this volume only scratches the surface; it does not address many of the ethical and safety issues that have previously arisen in food and nutrition research. Further, it does not encourage us to question cultural assumptions we often make when designing and carrying out food research – for example, that the scientific definition of “good food” is universal, that mothers are more important than fathers, or that everyone stands to benefit from improved nutrition – and the harms these assumptions could cause. There is a danger that readers may complete the chapter confident that there are no further ethical concerns to consider. To counter this, some other chapters do a great job of digging more deeply into the research ethics related to their specific method, which complements the introductory section well.

When it comes to its aims and target audience, this volume is a little contradictory. On the one hand, this volume is far from the in-depth analysis that the editors claim, and it may appear superficial to practitioners who know these methods well. On the other hand, it would be valuable as a reference manual and starting point for non-specialists who wish to apply some of these methods. Each chapter is prepared by an experienced senior practitioner; each gives an accessible overview of the method in question and examples of how the method has been used. Importantly, the authors also provide comprehensive reference lists and links to additional resources. In this way, it misses the mark it sets out for itself, but in doing so it hits others very well.

The aims of the broader series likewise seem a bit contradictory. The three volumes are intended to be read closely together and are structured as such; the volume reviewed here, for example, begins with Section VII and so the reader is immediately aware that material has come before. This idea of clustering a wide variety of methods together into one series makes a great deal of sense. Yet the reader is given little further information about what is

contained in the other volumes. In this way, partitioning fields off into separate volumes seems to defeat the purpose of creating a resource where readers can compare, contrast, and source methods beyond a single narrow area or field. At the same time, there is no cross-referencing or linking of similar concepts between chapters within the volume, which gives the impression that even closely related methods cannot easily be integrated. As a result, the structure of the series seems somewhat at odds with the strong and important emphasis the editors place on collaboration, interconnection, and interdisciplinary practitioners.

In global efforts to address malnutrition, anthropological methods are being applied by a wide field of practitioners well beyond the academic sphere – some more successfully than others. By sharing best-practice like the material summarised in this volume, anthropologists can contribute to ensuring that the work carried out, and outcomes it achieves, is as high-quality as possible. For this reason the volume reviewed here, which brings together the inputs of many senior practitioners into a succinct and easy-to-read manual, may do its best work when shared well beyond the academic sphere.

Amy K. McLennan

Cochrane, Laura L.: *Everyday Faith in Sufi Senegal*. Abingdon: Routledge, 2017. 147 pp. ISBN 978-0-415-79039-0. (Routledge Studies in Anthropology, 40). Price: £ 105.00

The question of Senegalese exceptionalism, characterized by political and religious cooperation that achieves a certain balance of democracy and tolerance, is particularly relevant during times of global instability and religious conflicts. Addressed by scholars such as David Robinson, through his work on the “Paths of Accommodation,” and Mamadou Diouf, with his more recent study of “Tolerance, Democracy, and Sufis in Senegal,” this question focuses on the particularity of Sufi brotherhoods and their role in maintaining the delicate balance between state power and religious practice. Laura Cochrane’s study on *Everyday Faith in Sufi Senegal* fits into this body of work, while it highlights the understudied impact of devotees on this delicate balance. In her study of Sufi adepts, Cochrane focuses on everyday practices and how these creative contributions to faith shape the identities and communities of disciples. While the author does not argue that this process is the source of Senegal’s political stability, she points out that Senegal’s stability and open religious dialogue make these faith practices, which often engender tolerance, visible. In other words, the author argues that the agency of individual believers, particularly through their creative expressions of Sufi faith rather than the blind worship of their religious leaders, collectively contributes to open religious dialogue that propagates tolerance. As such, this study brings forth the voices of disciples who are normally silenced or ignored by the authority-driven discourse on Sufism and often assumed as passive or complicit within their religious orders.

The first three chapters of Cochrane’s work provide

the context to explain how two major actors in the Senegalese arena, the secular state and religious institutions, create the possibility for an open religious dialogue by allowing for the personal and communal expression of faith, beliefs, and agency. The author lays out the particular relationship between the state and the Sufi orders as mutual cooperation, where the state allows for various religious expressions and the religious institutions, in turn, participate in helping to resolve political issues, which fosters an atmosphere of tolerance. More specifically, she argues that Sufi mysticism, applied in diverse Islamic orders, contributes to a deliberate practice of tolerance among adepts through their spiritual engagement in everyday realities.

To demonstrate the experience of everyday realities for Sufi disciples, Cochrane consults a cross section of devotees from different brotherhoods in Senegal, including the Layeen, Tijani, and Murid orders, to explain their particular relationship to faith and the way they apply it in their daily lives. These conversations elucidate the creativity and commitment of individual and communal practices of different believers, which lead to spiritual affirmations of their identities. This relationship and application of faith engages three main elements: the pervasiveness of prayer, the role of guidance and commitment to faith, and the practice of everyday mysticism, brought out in the remaining chapters. Through her discussions with individual practitioners, Cochrane highlights the pervasive nature of prayer for many disciples, which includes canonical and supplementary prayers, and, more importantly, the integration of internal prayer with external work. In the philosophy of the Baay Fall branch of the Murid brotherhood, for example, work, along with all aspects of their daily routine, is explicitly considered a form of prayer.

Cochrane develops further that for guidance in their practices of faith, disciples turn to their spiritual guides or *marabouts* who help to shepherd believers toward the ultimate Sufi goal, unity with God. The relationship between disciples and *marabouts* is not submissive, however, but based on conscious choice and the ability to apprehend the situation from a critical perspective. Most importantly, the lessons taken from the spiritual guides are personally interpreted by the disciples, which, ultimately help to define their individual selves. The practice of pervasive prayer and deference to spiritual guides demonstrates an everyday kind of mysticism that discourages the removal of the self from the world, but, rather, encourages an active engagement in the world in which the presence of God in all things is recognized. This awareness cultivates a sense of balance between the spiritual and the material, in which the internal spiritual aspect is nurtured by prayer and study, while the external, material aspect is developed through an active social life.

Through individual practices of prayer, deference to *marabouts*, and balance between the spiritual and material realities, Cochrane argues that disciples of Sufi orders navigate their own creative practices that both inform and express their faith and therefore self-identity, independently of state and religious authorities that represent

them, which leads to a voluntary form of tolerance. The author points out, however, that this expression of agency through faith is limited by social disparities, such as gender and economic inequalities, as well as particular hierarchies in Sufi orders, which the author for the most part, treats as resolvable.

Aside from the limitations that Cochrane addresses, there is a bigger limitation to the creative expression of faith and of the self that stems from the very notion of tolerance. Contrary to Cochrane's implications, there are certain religious and personal expressions that are rarely tolerated by the Sufi orders in Senegal, despite the brotherhoods' propensity for tolerance. This can be seen when certain actors engage in criticism of the Sufi brotherhoods. It is also visible through the dismissal indigenous practices as legitimate expressions of faith, as well as through the absolute rejection of certain personal choices within the community. For example, although Cochrane points out instances of restraint and peaceful protests in reaction to "Jeune Afrique's" portrayal of the Murid founder Cheikh Ahmadou Bamba, in a recent incident, a known critic of the state, Assane Diouf, who directed his criticism at the spokesperson of the current khalife, was ambushed in his house by Murid adepts. Similarly, although indigenous cultural traditions are tolerated, such as the husband carrying a knife for four months after the marriage, there is no clear acceptance of the legitimacy of indigenous religions in and of themselves. Finally, while one of the narrators, Maam, does not press charges against a thief, showing her application of religious teachings of compassion, those same teachings are not generally applied to homosexuals, who are at times exhumed and desecrated after their burials by Sufi disciples.

Laura Cochrane's study on everyday faith in Sufi Senegal is a well-researched and informative work that addresses an understudied component of stability in Senegal. Based on her research, the exceptionalism does not stem from the balance and open dialogue between religious and political authorities, but, rather, from the agency of Sufi adepts, who express their faith in creative ways, leading to religious tolerance. While the concept of tolerance from the ground up should be nuanced, as it is not perfect, it is worthy of exploration. This work would be especially relevant to readers interested in religion in Senegal, Sufi brotherhoods, Senegalese exceptionalism, as well as those interested in learning more about Islam.

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Dalsgaard, Steffen, and Morten Nielsen (eds.): *Time and the Field*. New York: Berghahn Books, 2016. 160 pp. ISBN 978-1-78533-087-2. Price: \$ 27.95

Time seems to be a universal dimension of life, measurable by clocks and calendars, continuously moving from the past through the present to the future. However, anthropological studies have identified culturally diverse ways of dealing with time, thinking about past and future, or structuring the flow of time by social rhythms. Although an "anthropology of time" is still not in the center of anthropological research and theorizing, the impact