

sion of their varied approaches to cultural evolution as an opportunity to explain the difference between materialist and idealist theories of cultural change.

Moberg's interpretation of the role of Franz Boas and his early-twentieth-century American students is also essentially traditional, with Boas and Robert Lowie portrayed as the groundbreaking critics of cultural evolution and Alfred Louis Kroeber, Margaret Mead, Ruth Benedict, and others taking anthropology in a psychological direction by incorporating some, while rejecting other, elements of the psychology of Sigmund Freud. A pedagogical strength of this section is Moberg's engaging forays away from pure theory into the realm of politics and popular culture, as he discusses Boas' opposition to anthropologist spies in World War I and the overt participation of anthropologists in the Office of War Information during World War II. Freudianism lends itself to Freudian humor, which Moberg mines with glib comments on the shape of Freud's cigars as well as a sophisticated Freudian analysis of the 1958 Alfred Hitchcock film "Vertigo."

The presentation of the structuralist and functionalist theories of Alfred Reginald Radcliffe-Brown and Bronisław Malinowski is heavily contextualized by British colonialism, and appropriately so, because colonialism provided the fieldwork setting for much of the ethnographic work conducted by the British school. Moberg adds anecdotes of his own fieldwork in Belize and then links changes in the theories of latter-day structural-functionalists to the demise of colonialism in the 1960s. This discussion allows him to comment on the transactionalism of Fredrik Barth and how it links to social philosophies of individual self-interest.

Another strength of Moberg's book is the considerable attention it devotes to cultural ecology and cultural neo-evolutionism as promoted by, among others, Julian Steward and Leslie White. This discussion segues into a related discussion of cultural materialism and a relatively lengthy analysis of the theories of Marvin Harris, whom Moberg refers to frequently throughout the book while comparing and contrasting theories. Surprising in this context is the relatively little attention he devotes to anthropological political economy as promoted by, among others, Eric Wolf.

Somewhat untraditionally, Moberg places the French structuralist theories of Claude Lévi-Strauss alongside the symbolic and interpretive theories of British anthropologist Victor Turner and American Clifford Geertz. Included in this same discussion is cognitive anthropology, or ethno-science. According to Moberg, what all these theories have in common is an idealist, contrasted with materialism, orientation. This may be true, but the theories are at least as different as they are similar, and grouping them together in this way does each a partial injustice.

Probably the most original section of Moberg's book is his concluding analysis of postmodern theory, inspired significantly by anthropologist David Harvey's 1989 book "The Condition of Postmodernity." This wide-ranging discussion again veers into politics, popular culture, and Moberg's own personal history growing up in suburban Chicago, including a charming anecdote about his father's first new car in 1962.

"Engaging Anthropological Theory" deserves to be widely read. Its author, a reluctant quasi-postmodernist, has brought the history of anthropological theory down to earth, probably just about as far down as it ought to go. Endnotes, a list of references, and an index will be of pedagogical help, but what is most likely to spark student interest in this book, at least while flipping through its pages, is the number and variety of illustrations, totaling more than 60, many of them light-hearted and provocative. Each of the 15 chapters concludes with 10 self-quiz questions, which disappointingly are only true/false. One small disappointment, however, is a small price to pay for a book that is otherwise so worthwhile.

Paul A. Erickson

Molland, Sverre: *The Perfect Business? Anti-Trafficking and the Sex Trade along the Mekong*. Honolulu: The University of Hawai'i Press, 2012. 277 pp. ISBN 978-0-8248-3653-5. Price: \$ 26.00

Based on long-term ethnographic research and his involvement in the anti-trafficking sector, Molland's provocatively titled book, "The Perfect Business?" explores the everyday realities of sexual commerce and migration along the Thai-Lao border and global and local development efforts to combat trafficking.

In the introduction, Molland sets the theoretical framework of his book, being discourse analysis coupled with practice theory and Sartre's analysis of bad faith, popularised by Nancy Scheper-Hughes (1992). His choice of analytical frameworks helps to address some of the shortcomings of discourse analysis in trafficking research, which often struggles to adequately explore the social world of sex work and capture the lived experiences of sex workers and labour migrants. Molland describes the setting of his fieldwork on the Thai-Lao border (Nong Kai and Vientiane) and his own positionality, and frames his book as being based on the "three facets of trafficking" – the global trafficking discourse, trafficking activists (labelled as "anti-traffickers"), and the local context of sexual commerce along the Thai-Lao border. The book is set out in three parts: Part 1 examines the trafficking discourse (two chapters); Part 2 the everyday social realities of sex work (three chapters); and Part 3 the anti-trafficking sector in Laos (two chapters).

In Part 1, Molland discusses global definitions of trafficking, and shows how national security concerns have come to take precedence over concerns about migrants. In chap. 2 he demonstrates how this has resulted from international laws on the issue being located in the UN Transnational Organised Crime Convention, with the issue being cast as more about organised crime and controlling migration than labour and migrant rights. In chap. 3 he examines the anti-trafficking sector's intimate involvement in meaning making, carefully detailing how anti-traffickers engage in constructing, defining and shaping understandings of sexual commerce, migration, and trafficking. In this chapter, Molland reveals the different interest groups involved in discursively shaping trafficking and highlights the different political interests pursued in

combating trafficking. Through analysis of the effects of applying market metaphors he continues to unpack the trafficking discourse, leading him to highlight how the trafficking melodrama constructs traffickers and victims as a “dyadic asymmetry without any sociality” and this, he argues, has the effect of making individuals appear decontextualised and desocialised (53), a point he returns to in subsequent chapters.

In Part 2 Molland challenges the main assumptions of trafficking discourse through ethnographic data. Molland provides a detailed exploration of young Lao women’s recruitment into sex work in chap. 4 through which he is able to highlight the complexities of their lived experiences. His insightful analysis of trajectories into sex work raises many analytical and methodological challenges for definitions of trafficking, and clearly suggests the need to redefine current orthodoxy. Chap. 5 explores the diversity of the Nong Kai and Vientiane sex industries and discusses the importance of social relationships and social connections and the role of informal patronage networks in recruitment. In the next chapter (6), Molland analyses the complex intermeshing of “victim” and “trafficker,” thus providing further compelling evidence of the need to understand the sociality of sexual commerce in the Nong Kai and Vientiane sex industries.

In Part 3 Molland shifts his attention to Lao’s anti-trafficking sector and explores local attempts to combat trafficking. Molland examines efforts to combat trafficking in chap. 7, ranging from silence in the early 2000s to the establishment of bilateral agreements, accession to the UN Protocol and founding of an Anti-Trafficking Unit, among other things. In this chapter he considers the heightened focus on the “victim” and spells out some of the issues associated with victim identification, which is often seen as straightforward and unproblematic. Molland’s final ethnographic chapter (8) is fascinating for its exegesis of the problems faced with victim identification and articulation of anti-traffickers reliance on ideal types of knowledge when faced with ambiguity. He cogently analyses how this leads anti-traffickers to deny everyday social realities and practices in order to sustain “truths” about trafficking and the internal consistency of the trafficking discourse and anti-trafficking programs. Molland’s conclusion is well-argued and reiterates his main point that the trafficking discourse and legal-economic language distracts from understandings and inhibits analysis of social relationships and the social embeddedness of sex work and labour exploitation along the Thai-Lao border, factors that are critical in understanding trafficking.

I found Molland’s book particularly rewarding, especially noteworthy is his elaboration of sex workers’ positionality within the field of fictive kin relations and patronage networks, which the trafficking discourse ignores. His book is an important contribution to the study of trafficking, sex work, and migration in Thailand and Laos and Southeast Asian studies more broadly. I particularly enjoyed Molland’s thought-provoking analysis of sexual commerce and migration in Nong Kai and Vientiane, which clearly demonstrates how recruitment practices in these local sex industries are shaped and structured by

the emerging market economy and patron-client relationships. Molland’s book not only challenges conventional thinking on trafficking but also critically evaluates those in civil society, the state, and academia involved in knowledge production and perpetuating the dominant paradigm. His study provides a more nuanced picture of trafficking, sex work, and migration and is a welcome addition to scholarship.

Larissa Sandy

Moog, Thomas: Bali – Götter, Geister und Dämonen. Bergheim bei Salzburg: Mackinger Verlag, 2013. 159 pp. Fotos. ISBN 978-3-9503214-5-6. Preis: € 26.00

Die Schlagworte “Bali” sowie “Götter” und “Dämonen” finden sich zahlreich in Buchtiteln sowohl wissenschaftlicher Bücher als auch von Romanen, Reiseführern, Bildbänden, Posterbüchern, Kalendern u. v. m., auch wenn diese die Thematik der Götter und Dämonen oft nur am Rande behandeln. Moogs vorliegendes Buch zu Bali enthält, was es im Titel verspricht und erfüllt zudem ein wissenschaftliches Desiderat, da bislang in dieser Art noch keine Veröffentlichung zu den Göttern und Dämonen Balis erschienen ist. Einzig ein Ausstellungskatalog zu Java und Bali aus dem Jahre 1980 beschäftigte sich bisher in einem Kapitel in ähnlicher Weise dezidiert mit hinduistischen Skulpturen und lieferte detaillierte Erklärungen zu den damals ausgestellten Skulpturen (vgl. Linden-Museum Stuttgart [Hrsg.], Java und Bali. Mainz 1980). Moog jedoch konzipierte sein Buch als Nachschlagewerk mit einleitenden Erklärungen, welches unter anderem durch die zahlreichen und teils farbigen Abbildungen durchaus auch zum Schmökern animiert.

Der Autor lebte zehn Jahre lang in Indonesien, wo er mehrere ethnologische Forschungsarbeiten durchführte. Aufgrund der geschichtlichen Entwicklung mit den Bombenanschlägen 2002 und 2005 in Bali werden seiner Meinung nach solcherart durchgeführte Forschungen mittlerweile kaum noch möglich sein, da Informationen über Unerklärbares seitdem wieder mit Diskretion behandelt werden. Der indonesischen und balinesischen Sprache mächtig, war es Moog jedoch vor diesem Umbruch noch möglich, die Informationen zu diesem Band zusammenzutragen und zu analysieren. Als literarische Quellen zieht er überwiegend indonesischsprachige Literatur heran.

Auf 159 Seiten analysiert Moog die außerordentlich komplexe mythologische Welt der Balinesen und systematisiert ihre unsichtbaren, jedoch zahlreich auf der Insel präsentierten göttlichen und dämonischen Wesen sowie deren Geschichten. Ziel des Buches ist ganz offensichtlich, genau diese Komplexität für die Leser aufzuschlüsseln und durchschaubar zu machen. Das Buch gliedert sich in zwei Hauptkapitel, denen eine Einführung vorausgeht. Im Anhang befinden sich zudem noch die Bibliografie und ein Glossar.

Die auf sieben Seiten kurz gehaltene Einführung ist unerlässlich, um selbst den mit der Thematik vertrauten Lesern die unterschiedlichen kosmischen Einteilungen der Balinesen und die Einbettung ihrer Götter in diese darzustellen, wobei auch deren Nachkommen und Inkarnationen eine Rolle spielen und so die Komplexität der