

ing repertoires of kinship (expectations and obligations) across generations and in various spatial contexts, including debt repayment through family labor or pawning of children. Children are seen as an investment in the future security of the parents, but intergenerational tensions arise when parents are working and living in the US and depend on relatives for foster care. Even children born in the US are sent to Ghana for fostering, schooling, and/or proper socialization away from the influence of their American peers. Underpinning this discussion is the emotional impact, on parents and children, of the economically-driven need for migration and fosterage. The notion of “distributed parenting” is described in chapter two, where Coe presents her findings from numerous interviews with foster parents in Ghana. Historically, grandparent fostering was a common and accepted practice as parents migrated for work. The contemporary influence of Christianity and middle-class lifestyles, however, means that there is stigma attached to fostering. Middle-class status is reinforced, in fact, by parents not fostering out their children, but this class-based ideal creates a tension for urban, educated, middle-class immigrant parents abroad, for whom fosterage in Ghana resolves both economic and social problems.

Chapter three examines international immigration and fosterage in light of US immigration law, which encourages educated immigrants, and provides family reunification or the green card as options for entering and staying in the country. Ghanaians opt for family reunification to bring children and other family members to the US, but DNA testing and other “proofs” of a family relationship are required by US immigration law, making reunification difficult. The US immigration law not only challenges Ghanaians’ own “repertoires” of how family is defined (beyond the US’s nuclear family and blood relatives), but it also undermines the spirit and intent of family reunification and limits immigrants’ options for responding to family obligations and reciprocities when abroad.

Chapter four highlights the high costs of childcare in the US, and the better employment opportunities and salary levels for Ghanaians educated in the US as compared to elsewhere. The US provides weak societal and institutional support for raising a young child when compared with other countries, and the costs for children care in the US are prohibitive. Ghanaian family members are not allowed to come to the US to support childcare (which is seen as a “work” option not family reunification), thus, middle-class immigrant parents draw upon a flexible cultural repertoire when adjusting to such constraints and foster their children in Ghana. Remittances support fostered children, foster parents, and other family members. Ghanaians draw sharp distinctions between the US and Ghana when childcare practices are examined, as noted in chapter five. If parental concern about a child going wayward arises in the US, parents send the child to Ghana for fostering or to boarding school, so the child can be appropriately disciplined and socialized. The child may return to the US to benefit from higher education and the opportunities this affords. Chapter six shifts the focus and discussion to Ghana, where poorer relatives foster

the children of middle-class Ghanaian transnational migrants. Paradoxically, in Ghana, urban middle-class Ghanaians would normally be expected to foster the children of poorer relatives. Remittances may be increased as a form of reciprocity for foster parents and care for children, yet there is reticence about these arrangements, as foster parents may feel that remittances are inadequate, and parents may worry that their children are not cared for properly.

The views of young people / children, expressed in chapter seven, reveal their emotional repertoires and feelings of contentment and discontent about fosterage. They convey more unhappiness about their positions than their parents who live abroad. Children may feel attached to a foster parent, or feel the foster parent’s care is lacking. They may view material goods from parents as a symbol of love, but express feelings of loneliness, lack of intimacy, and absence of maternal/paternal love. Fosterage and parental absence creates a tension between parents, children, and foster parents. There is a disjuncture between what middle-class, Christian Ghanaians regard as appropriate for their children and what is possible. Those in Ghana question fosterage, but immigrants in the US are forced to rely on it to get ahead financially and provide for their children.

“The Scattered Family” vividly conveys the hardships immigration brings to Ghanaian families. The book’s conclusion notes that while the US benefits from the human capital that it attracts, its immigration policies ensure that it is mainly better educated and contributing immigrants who are admitted. Parents are delayed in reuniting with their children and other relatives who, at a certain age, might be viewed as a drain on US state resources for education or health care. Coe’s concluding section takes aim at self-serving US immigration laws, which can be changed as US circumstances change (i.e., an increase in local unemployment could make immigration more difficult). Thus, the role of immigrants in supplying labor serves global capital, but workers are susceptible to risk as they are ultimately dispensable. Coe’s book enhances the growing body of literature on New African Diasporas, with its rich ethnography of Ghanaian families in the United States and Ghana.

Louise de la Gorgendière

De Groot, Joanna, and Sue Morgan (eds.): *Sex, Gender, and the Sacred. Reconfiguring Religion in Gender History*. Malden: Wiley Blackwell, 2014. 337 pp. ISBN: 978-1-118-83376-6. (Gender and History, 25/3) Price: € 25.90

This edited volume on religion is published in the Special Issue Book Series (Volume 25, Issue 3) of the interdisciplinary journal, *Gender & History*, and resulted from a two-days international symposium held in September 2012 at the University of York. The questions raised at the conference were in what ways an analysis of religion might help rethinking “the current frameworks and narratives of histories of gender and, conversely, how ... a focus on gender and sexuality [might] illuminate the

past interactions of religion and culture” (1). The two editors, having their primary expertise on gender history in modern Europe and Iran (de Groot) and modern Britain (Morgan), have written a broad introduction to the anthology, “Beyond the ‘Religious Turn’? Past, Present and Future Perspectives in Gender History” (1–28), in which they focus on the “religious turn” in gender history, situating the volume’s content within the relevant historiography and suggesting future potentialities, arguing for the importance of studying the “significance of theological and spiritual discourses within the lived realities and contradictory formations on gender” (19), to locate “religion’s capacity for transformation, survival and adaptation” (20).

The book is divided into four main parts, I: “Crossing Cultures and Transnational Exchanges”; II: “Religion, Embodiment and Subjectivity”; III: “Religion, Gender and Sexuality”; IV: “Gender, Religion and Political Activity.” While it may sometimes be difficult to understand the rationale behind the actual classification of the 18 chapters (they might as well have been put under one of the other categories which also becomes clear in the introductory chapter, e.g., 15), this is not a unique problem here. Several of the contributors to the book are young academics having received their doctorates recently, and, therefore, potentially introducing fresh research. Given the limited space in a review, the following will present a selection of the contributions.

The first part focuses on cultural syncretism, pluralism, and spatial mobility within a selection of areas, especially in connection with the British involvement in India, but also includes studies of religions from Cuba and China, while Kathleen M. McIntyre’s contribution “‘All of Their Customs are Daughters of Their Religion.’ Baptists in Post-Revolutionary Mexico, 1920s–present” (83–103, i.e., chap. 4), examines the gendered presence of Baptists in the Oaxaca region of Mexico, dealing with pre-Christian faith practice, Roman Catholicism, Baptist Protestantism, and the secularizing agendas of the post-revolutionary period. Her discussion of the paradoxical relation between Baptist missionaries and Catholics in a local community focuses on the interworking of a new belief system by examining an oral history of martyrdom. By describing the appropriation of Catholic discourse by the Baptists, combined with the use of tropes of progress and modernity to portray their work, she illustrates the roles of religion, pro- and anti-Catholic female activism, and conflict in the shaping of new national/Christian/ethnic identities and differences.

The second part discusses the history of the body, taking into account sources from prehistory, via lamentation and the female gaze in Medieval Britain, the Leonardesque Ideal in Renaissance Milan, and to Deafness in modern Britain and Ireland. The first contribution, “Engendering Purity and Impurity in Assyriological Studies. A Historiographic Overview,” is authored by Érica Couto-Ferreira and Agnès García-Ventura (119–134, i.e., chap. 6), and stresses the importance of the cultural norm and values of the philologists and historians interpreting ancient sources. Although this topic is, of course, impor-

tant in connection with all interpretation of the culture of the “other,” it is particularly relevant in connection with scholarship on ancient cultures, and the two authors argue that Jewish official traditions of female “purity” and “impurity” excessively and unfavorably influenced decades of French philologists’ interpretations of ancient Mesopotamian sources on women. While examining a letter from the 18th century B.C.E. they maintain that the negative Old Testament associations of menstruation with contagion and impurity have resulted in a misleading androcentric discourse within Assyriological studies. Their discussion is particularly relevant for scholars working with both Mediterranean and Middle Eastern material, but does not solve the problem that the same woman/impurity binary is found within particularly ancient (and modern) Greek sources and also societies described by anthropological scholars, such as the late Roger M. Keesing’s contemporary perspective on the Kwaio people in the Solomon Islands. One may maintain that since the ancient Greek sources are written by men, their theories are valid, but does this also concern the societies described by male anthropologists who might, of course, only have talked with male informants, or is it due to their traditional – not necessarily, though often male centered – ancestor worship? In her contribution, “‘Deaf to the Word.’ Gender, Deafness and Protestantism in Nineteenth-Century Britain and Ireland” (195–208, i.e., chap. 10), Esme Cleall, discusses a topic which has become particularly important within modern cultural history, although this example of “Senses and Religion” or “religion of the senses” was also an important topic of the history of the mentality within the French “*Annales* tradition” of the 20th century. However, since former studies focused more on other senses, and not particularly on the role of gender, which, as she also argues, was not the defining identity of the deaf person, but her or his deafness (i.e., for those who defined them), her article is a welcome contribution to this growing field.

The third part emphasizes the role of religion in connection with the history of gender and sexuality between the 7th and the 20th centuries in material that mostly come from England, although Ireland and Spain are also represented with material on “‘Abortion Miracles’ in Early Medieval Saints’ Lives” in the former and material from 20th-century Spain in the latter. Mary Vincents’s contribution, “Made Flesh? Gender and Doctrine in Religious Violence in Twentieth-Century Spain” (272–284, i.e., chap. 15), examines the theological antecedents of female and male sexuality in her discussion of inter- and intraconfessional religious violence in the country during and after the Civil War. Her illustration of the inversion of traditional associations of women with the sexed body through the suffering humanity of Christ as well as the mutilation of priests in the anti-Catholic propaganda, recalls some of the findings of the “Mediterranean anthropology” in connection with the conceptions around honor and shame, but also more recent anthropological discussions, such as Jill Dubish’s from 1995 concerning the traditional Western male ideology’s ambivalent view on the Orthodox priest. Her excursion into the wider world by the end of the article (279 f.) is interesting, but might have

gained on including material from the eastern Mediterranean as well, although there [i.e., in the Orthodox Church] Mary is not seen as immaculately conceived and bodily assumed into heaven.

In their historiographical part (past perspectives), the editors (3) rightly note that former scholarships' claim that religious practices were male "and women's responsibilities was a largely domestic affair" has been proven to be more complex. Although the example they draw on here is the situation within Jewish communities, one may add that this "sphere" relation also needs to be reevaluated within the history of other communities around the world, a topic that has been discussed of scholars worldwide, but not particularly in this anthology, one of the exceptions is the study from Mexico, and might be due to McIntyre's methodological approach, using oral history and participant observation, which is a especially valuable contribution to history when trying to read statements written between the lines in many male produced texts.

Although the goal with researching the importance of religion within human and gendered culture, past and present, is very welcome, one may wonder if it is possible to reach this goal when the focus is mainly on theology (ideology), since that topic only constitutes a part of a society's religion. This is, for example, illustrated by claiming that there is a male imperative in mourning ritual, as the volume's editors do (21). By focusing on the female domestic sphere, as many anthropologists have already done, historians will also discover that there is another complementary, female religious world as well. Although not discussed in Effi Gazi's otherwise well written and informative article on the problems facing Greek feminist middle-class women in the last section, "'Fatherland, Religion, Family.' Exploring the History of a Slogan in Greece, 1880–1930" (304–314, i.e., chap. 17), some reflections on other Greek women would have been welcome, i.e., especially those who represented most of the female part of the Greek nation at the time under consideration: the peasants and unschooled. In their eyes, the Greek "Fatherland" would probably sink without the help of the Panagia (Virgin Mary), as it is maintained within popular (but also official) religious culture, through several newspaper pictures from the Greco-Italian war, although, of course, this is later than the period under consideration.

The topic of most of these articles lies outside my own area of expertise, and I cannot judge their scholarship or originality: they all make their field of interest accessible to the general reader, and provide a wealth of information about both familiar and unfamiliar societies and cultures. My concern is with the message of the anthology as a whole: according to the subtitle of the collection the present study reconfigures religion in gender history. Although the book is rich and informative bringing in material from various geographical settings (though mostly on North-Western Europe, i.e., Britain and India), this subtitle may be misleading: as a whole, the volume constitutes a traditional gender history.

Evy Johanne Håland

Dove, Michael R. (ed.): *The Anthropology of Climate Change. An Historical Reader.* Malden: John Wiley & Sons, 2014. 344 pp. ISBN 978-1-118-38300-1. (Wiley Blackwell Anthologies in Social and Cultural Anthropology, 18) Price: £ 24.99

Es ist begrüßenswert, dass nun ein Sammelband mit Texten vorliegt, die den Klimawandel innerhalb der Anthropologie in einen größeren zeitlichen Rahmen stellen. Der Herausgeber Michael R. Dove hat sich auf Spurensuche durch die Jahrhunderte begeben, um einem aktuellen Thema historische Tiefe zu verleihen. Mit dem vorliegenden Band knüpfte er an den Reader "Environmental Anthropology" an, den er 2007 mit herausgegeben hat.

Doch schon der Titel, der keine klangvolle Bezeichnung umfasst im Stile von Benjamin Orlove's "Ethnoclimatology" oder Susan A. Crates "Climate Ethnography", sondern schlicht und sachlich "Anthropology of Climate Change" lautet, macht unmissverständlich klar, dass hier keine neue Teildisziplin am Entstehen ist, die sich um einen eigenen Namen und eine eigene Geschichte bemüht, sondern dass ein Themenspektrum rund um den Klimawandel aufgefächert wird.

In der Anthropologie gab und gibt es viele potentielle und tatsächliche Streitpunkte in Bezug auf das Klima. Es sei nur an den Disput über Umweltdeterminismus und Possibilismus in der ersten Hälfte des letzten Jahrhunderts erinnert. Auch in der zeitgenössischen Anthropologie lassen sich entsprechende Konfliktlinien ausmachen. So hält die Debatte um die fragwürdige Natur-Kultur-Dichotomie auch in der Anthropologie des Klimawandels nach. Doch eine Kontroverse, in der unterschiedliche Positionen um Akzeptanz ringen, hat sich bisher nicht entwickelt, auch wenn sich hierfür unschwer Elemente finden ließen. Man denke an den Klimawandel als Ursache für den Untergang der Kulturen. Es gibt – nicht zuletzt auch im vorliegenden Sammelband – Stimmen, die den Klimawandel als Ursache für den Untergang vergangener Kulturen von den Anasazi bis zu den klassischen Maya ausmachen, während andere im Klimawandel nur einen von mehreren Gründen erkennen. Es scheint, als wisse die Anthropologie nicht so recht, wie sie mit dem Klimawandel verfahren soll. Seine Existenz lässt sich nicht leugnen, weil er bereits stattfindet. Er ist zugleich aber auch ein eindeutig moderner naturalistischer und naturwissenschaftlicher Diskurs, der sich von anderskulturellen Weltansichten so sehr unterscheidet, dass nicht alle Fachvertreter ihm unhinterfragt folgen wollen.

So folgt die Auswahl der Buchbeiträge keinen früheren oder heutigen Debatten, sondern dem Versuch des Herausgebers, jeweils zwei ausgewählte Artikel dialogisch miteinander ins Gespräch zu bringen. Die meisten Beiträge stammen von Anthropologen; die wenigen Ausnahmen sind historische Texte, deren Autoren als Vorläufer der modernen Anthropologie gelten können. Von insgesamt 22 Einzelbeiträgen wurden fünf für die Übernahme in den Reader gekürzt, vier sind zusammenhängende Teile von umfangreicheren Arbeiten, während die verbleibenden 13 vollständig in den Sammelband Eingang fanden. Der Herausgeber präsentiert die Artikel in der Einleitung (1–36). Die jüngeren Beiträge stellt er in