in terms of the needs as well as feelings of others"; 229), therefore, it is more important for parents to meet their physical needs. Childhood is regarded to be discontinuous, so maturation occurs abruptly around the age of 11. Around this period, when the children are close to possess *baít,* the presence of parents is seen as necessary. Therefore, many migrants make sure that at least one parent will stay in Paraiso. Aguilar is also the first to focus on the perspective of caregivers (chap. 13). Chosen as caregivers are the grandparents, unmarried aunts, and paid nonkin caregivers. The whole community takes part in the caregiving network. The role of caregivers is emotionally challenging: Simulating a parent-child relationship for years and bearing the burdens of a heavy responsibility, they know that the child will eventually reunite with its parents and that they cannot expect any future gratitude. Being able to send their children to school is the main motivation of parents to go abroad. Taking the lens of the cultures of relatedness, Aguilar shows that even the school takes part in the large caregiving network (chap. 14). Chapter 15 shows how migrants practice strategic remembering. Following the conclusion (chap. 16), two appendices document the sharing of the research findings with the residents of Paraiso and those who emigrated. Migration is a burning issue in the Philippines, so well-grounded research and sharing of findings with practitioners is very important. A glossary of terms and an index as well as a large number of tables and pictures are very helpful to browse through the book.

The book is easy to read and avoids the use of a specialized language, as it is addressed not only to the academe but also to migrants. This is the strength of the book, but at the same time its biggest shortcoming since theoretical considerations are very marginal. One would like to read more about the current migration theories such as transnationalism or the care debate in gender studies. The leading concept of cultures of relatedness could also be specified more elaborately. Why Aguilar uses the plural "s" (cultures) for this concept also remains unclear.

Methodology in cultural anthropology would benefit from a longer discussion about the approach of using team research. Most research in anthropology is still done by single researchers, so it would be interesting to learn more about the challenges a team faces, such as differing interpretations, standardization of taking field notes, or analyzing data. However, the plurality of methods used in this study is enriching and also the quantitative methods used help to acquire a holistic understanding of the topic. The book gains from the emic perspective, which is also consistently applied in the book by the use of local terms and the equally weighted dual use of Batangeño-Tagalog interview phrases and its English translation. On the other hand, for a non-Filipino audience, more detailed explanations of local terms would be desirable. The book's merit is to have set the focus of current research on the effects of labour migration on the society of origin and to have given a holistic, well-grounded view on how migration challenges former notions of relatedness. Kinship is not taken for granted, but a process being continuously negotiated and produced, which Aguilar convincingly demonstrates. For further anthropological discussion about globalization and migration, this book provides a detailed account on the significance of locality in a world often characterized as being increasingly deterritorialized. In short, Aguilar's book is a valuable contribution to migration studies and anthropology.

Simone Christ

**Alia, Valerie:** The New Media Nation. Indigenous Peoples and Global Communication. New York: Berghahn Books, 2010. 270 pp. ISBN 978-1-84545-420-3. (Anthropology of Media, 2) Price: £ 41.00

In her book "The New Media Nation" (TNMN), Alia explores a global community that is active in dozens of countries spanning six continents. The author's main goal is to challenge the claim that indigenous media does not exist. Part manifesto, part celebration of an international movement, she identifies three distinct yet intertwined processes driving the use of media technology by indigenous peoples today: the articulation of a pan-indigenous identity, the revitalization of indigenous cultures, and the pursuit of social justice.

In the central section of the book, Alia provides an overview of indigenous media projects she has encountered while researching indigenous media since the mid-1990s. She paints a broad portrait of a diverse movement by including case studies from Alaska, Australia, Bangladesh, Bolivia, Canada, Guatemala, Japan, Kenya, New Zealand, Papua New Guinea, Russia, South Africa, and Sweden. Some specific examples include cell phone use by rural farmers in Africa, indigenous critiques of the Maori-produced film "Once Were Warriors," and artistic works by renowned indigenous artists in Canada. Alia illustrates through these examples how individuals and organizations use television, radio, and the internet (to name a few of the media mentioned in the book) to empower themselves and to challenge static portrayals of indigenous culture.

In the last section of the book, Alia theorizes the resilience of indigenous culture. She attributes the recovery of indigenous peoples from a "cultural coma" to "cultural awakening" (182) through the rise of global networks. One of these is TNMN, which Alia defines as a transcultural phenomenon connected by a common pursuit of "creative and ethical global media citizenship" (7). Borrowing Marshall Sahlins' claim that the arrival of modernity in indigenous communities does not signal the end of indigenous culture, Alia argues that the rise of TNMT represents a new phase of cultural creativity, what Sahlins refers to as the indigenization of modernity. Indigenous peoples, whose cultures were thought to be dead or dying, are joining forces to "celebrate commonalities and differences, while equalizing power" (181). Unlike other nations, TNMN has no borders to defend and functions as "a catalyst for identity assertion and transformation … and a force for positive global change" (184).

The breadth of Alia's book is both a strength and a weakness. Students and teachers of indigenous studies will benefit from the extensive bibliography, filmography, and list of indigenous-sponsored websites, chat rooms, and blogs. The overwhelming range of case studies, an-

ecdotes, and epithets, however, undermines the coherence of the book. Although Alia has extensive firsthand knowledge of indigenous groups in Canada, she relies exclusively on secondary sources to report on the media activities in many parts of the world. Largely absent are discussions of salient ethnographic questions, such as the extent to which TNMN resembles traditions of information gathering and sharing that predate the emergence of new media technologies. Alia quotes Inuit author Rachel Qitsualik, who claims that the use of new technology by Inuit is "not a pecularity, nor a sensation, nor a corruption of culture, but rather a common part of a continuous (re)shaping and integration of old and new elements in the lives of the Inuit" (182). Alia does not explain, however, which specific elements are being reshaped and how.

Another problematic aspect of Alia's analysis is her bias against the importance of place in the expression of contemporary indigenous identity. Part of the appeal of TNMN, Alia reiterates on several occasions, is its ability to "diffuse[s] group identities" and create a "*placeless* culture" (22). The idea of "placeless culture" contradicts much recent anthropological analysis of indigenous identity that stresses the importance of being rooted to a particular landscape as a core feature of being indigenous. Maintaining strong ties to the land is important to indigenous identity for a variety of reasons, one of which is the long history of dispossession and forced relocation that marks the history of so many indigenous groups. Although Alia is not oblivious to the importance of territory in contemporary indigenous political movements, she does not attempt to explain how cultures so rooted in place can suddenly embrace a global movement that makes culture placeless.

Alia's passion for social justice and equality, though admirable in and of itself, does not always make for good social or cultural analysis. Those indigenous organizations or individuals who use the media as a catalyst for social change and for making the powerless more powerful earn high praise. But what about those indigenous uses of media technology that are not committed to furthering a political agenda? While conducting research in the Canadian Arctic in the mid-1990s, I remember watching a great deal of mainstream television shows like "The Price Is Right" in the homes of Inuit families. Although Alia's goal is to document how indigenous peoples are paving the way towards "creative and ethical global media citizenship" (7), it is unfortunate that she ignores a great deal of the everyday uses of media. Doing so would have provided a more balanced and nuanced portrait of the impact of TNMN on the lives of indigenous peoples in general.

Criticisms aside, Alia should be commended for revealing a world of indigenous media use. This wide-ranging study lays a foundation for the study of how indigenous people use new media technologies, and future researchers of indigenous media use will want to use this book as a starting point. Edmund Searles

**Altner, Diana:** Die Verkleinerung der Yakhautboote. Fischerkulturen in Zentral- und Südtibet im sozioökonomischen Wandel des modernen China. Wiesbaden: Harrassowitz Verlag, 2009. 244 pp. Fotos. ISBN 978-3-447-05903-9. (Alltagskulturen Chinas und seiner Nachbarn, 1) Preis: € 62.00

Diese Arbeit füllt eine der zahlreichen Lücken in der Erforschung der materiellen Kultur Tibets, die – abgesehen von Themen zur Geschichte, Religion, Linguistik und hohen Kunst – bislang fast nur aus Lücken zu bestehen scheint. Da seit 1950 mit der Okkupation Tibets durch die VR China die Moderne in Tibet schnell und rücksichtslos umgesetzt und vorangetrieben wird, verschwinden die traditionellen Handwerks- und Erwerbstechniken in ebendieser Geschwindigkeit.

Die Untersuchung von Diana Altner legt zunächst den derzeitigen Stand der Forschung zum Thema Fischerei und Bootsbau in Tibet dar. Die Einleitung deckt Forschungsmethodik, Quellenlage, Theorien zur Wirtschaftsethnologie usw. ab. Genauere Angaben zum Fischbestand im südlichen und zentralen Tibet sind erst seit der Younghusband-Expedition 1903/04 bekannt und werden durch die heutigen Fischer vom Yamdrok See, vom Yarlung Tsangpo- und vom Kyichufluss, hier aus dem Dorf Chün, dem Mittelpunkt der Untersuchung, bestätigt: Es handelt sich um etwa sieben Arten.

Traditionellerweise schrecken buddhistische Tibeter vor dem Verzehr von Fisch zurück, da sie insbesondere das Töten kleiner Lebewesen verabscheuen und nur eine größere Anzahl getöteter Fische auch eine Familie sättigen können. Auch bestattete man vormals Leichen des Öfteren in fließenden Gewässern, so dass das Fischfleisch dementsprechend als unrein gilt. Dagegen sind getrocknete Fische, z. B. aus dem heiligen See Manasarowar (Westtibet), Medizin und werden als Wehenauslöser bei der Geburt verabreicht.

Jedoch lebten die Bewohner entlang der Flussufer und Seen schon immer ganz oder teilweise vom Fischen. Früher wurde dies allerdings zeitweise von Fang- (und Jagd-) verboten eingeschränkt, die die Zentralregierung oder hochrangige Lamas anlässlich besonderer buddhistischer Feiertage erließen. Trotz dieser periodischen Schonzeiten hofften die Fischer, Metzger und Jäger, also alle diejenigen, die ihren Unterhalt durch die buddhistische Erzsünde des Tötens verdienten, in ihrem Alter durch Gebete, Opfer, Wallfahrten und Spenden ihr Karma zum Besseren wenden zu können. Diese Berufe, zusammen mit Schmieden, Bettlern und Leichenzerstücklern besetzten die niedrigsten Ränge in der tibetischen Gesellschaft. Dieses Stigma ist ihnen bis heute erhalten geblieben.

Die Fischer selbst differenzieren zwischen "Eigenbedarf", wobei die Fische auf dem Trockenen verenden, also "gestorben sind", was weniger sündhaft ist, und dem Verkauf größerer Fangmengen, der für sie karmisch belastender ist. Dieses Dilemma wird heute durch den Verkauf lebender Fische an die chinesischen Zwischenhändler umgangen.

Bis Ende der 40er Jahre lebten die Fischer am Westufer des Yamdrok Sees z. B. fast nur von der Fischerei: Man benützte Boote, Netze, Speere, Steine, Angeln und die Hand zum Fischen. Die Fische dort galten als besonders schmackhaft und Händler aus Bhutan garantierten