

and instead she offers alternative ways of conceptualizing the relationship between nature and nurture. She successfully locates Bedouin women's reproductive lives within the framework of kinship and gender. And she succeeds in challenging common demographic misconceptions of Arab societies (and especially Bedouin) as characterised by persistently high fertility, high levels of polygyny, and close cousin marriage practices that oppress women. She also clearly identifies the historically changing regimes of both production and reproduction in Bedouin society.

In her chapter 2, she provides a historical overview of the transition from nomadic pastoralism to a more sedentary agrarian lifestyle among Bedouin during the 20th and now 21st century. Using micro histories of fertility, she is able to situate high and later falling Bedouin fertility in local context and in relation to the broader economic context of Lebanon. In chapter 3, she examines the cultural and demographic articulation of social-status differences in health outcomes. This analysis is not as strong as the rest of her study, largely because so little is actually known about social inequality in nomadic society and the impossibility of separating out completely the Bedouin-peasant interaction. Joseph finds that there is a "demographic class distinction between Bedouin and peasant groups in the region." I, however, would replace the term "class" and replace it with "ethnic." Differences do exist between the Bedouin and the peasantry, but I do not believe they are based on an aspirational hierarchy of class. Rather they emerge from the classic Arab historiographical distinction of otherness in the *bedulhadher* (desert/settled) dichotomy. It is in understanding the nature of the "other" that Bedouin-peasant relationships are best understood. Chapter 4 turns to the question of gender inequality and provides a powerful analysis of the nature of Western feminist misrepresentations of gender and Third-World women's reproduction. In this view, high fertility is generally seen as "proof" of women's oppression within the family. Yet Joseph's local narratives are used to provide an alternative understanding of the cultural value of children and large families. Chapter 5 provides a sound ethnographic interpretation of kinship and marriage between close kin. It makes sense of consanguineous marriage as part of the process of kinship-making and the articulation of occupation and gender. Joseph shows, how Bedouin by marrying kin reproduce the tribal kinship system which is at the core of the tribal/lineage identity and ethnicity (being *'asha'iri* [tribal] is the preferred self-identification term that this social group uses). Chapter 6 examines the high Bedouin fertility in the broader Malthusian-Marxist debate on population and poverty. The Bedouin in the Bekaa Valley, contrary to the expectations of Malthusian theory, do not exhibit concomitant disease, death, and abject poverty with their high fertility. Chapters 7 and 8 compare and critically evaluate rural studies on social-class disparities in fertility and health. Here, Joseph's analysis is less persuasive. Class/caste analyses with regards to the Bedouin of Lebanon are hard to prove. Bedouin in the country are clearly discriminated against. Many Western held perceptions of their backwardness or "primitiveness" are expressed in educated urban circles.

Yet in the Bekaa Valley and the frontier zones of Lebanon, where most Bedouin live and work, their relationship with the peasantry is symbiotic. Historical evidence even suggests that Bedouin were the first to introduce mechanisation into agricultural work in this valley. There certainly is difference, but this difference, or "othering" has roots in the concepts of ethnicity and ethnic boundaries as elaborated by Frederik Barth, rather than in Marxist analysis of control of production, power, and the class system. Questions of inequality require a close examination of social relations and social structures both within and amongst Bedouin communities as well as those of their surroundings.

This is a valuable ethnographic work in anthropology generally, and medical anthropology, specifically, which integrates questions of biopolitics and culture into discussions of social production and reproduction. Among the Bedouin of Lebanon, high fertility is explained as a correlate of a social system which revolves around the kin group. At the same time, this high fertility is not associated with the Malthusian markers of poverty. On the contrary, high fertility among the Bedouin is also associated with moderate overall mortality, high nutritional status, minor gender disparities in child survival, and overall lack of class like disparities in health. It is the high degree of social and demographic equality within the Bekaa Bedouin society and their reliance on kinship ties, sharing, and reciprocity that give its overall demographic profile such resilience. This book is an invaluable study for anthropologists, demographers, public health specialists, and students in Middle East studies as well as readers interested in pastoralists, pastoral systems, and their interaction with the bureaucracies and services of the modern state.

Dawn Chatty

Juris, Jeffrey S., and Alex Khasnabish (eds): *Insurgent Encounters. Transnational Activism, Ethnography, and the Political*. Durham: Duke University Press, 2013. 444 pp. ISBN 978-0-8223-5362-1. Price: \$ 26.00

In this volume, Juris and Khasnabish have brought together authors that share an activist engagement in the transnational networks they analyze. The book has three main objectives: (1) to demonstrate the advantages of ethnographic analyses of transnational activist networks, as opposed to other approaches; (2) to provide a critical assessment of the types of knowledge involved in such networks; (3) to explore the methodological and epistemological implications of researching multilocal, fluid collaborative efforts. These aims are addressed with an underlying understanding of the need for social transformation.

In line with Juris' previous work on the networks against corporate globalization, this volume brings together ethnographies of various activist networks. The purpose of the editors and authors involved is to provide critical reflections in the form of ethnographic accounts of participation within the observed networks. In the introduction and in several chapters, they make it clear that their involvement does not imply an uncritical assess-

ment of the workings of such coalitions. On the contrary, they state from early on that such spaces of collaboration are rife with cultural and political tensions, conflicts, and power imbalances, which often contradict the movements' aims and aspirations. In an exercise of reflexivity, the authors place themselves within such frameworks, stating their characteristics (e.g., white, middle-aged Euro-American) as opposed to those of other participants.

Building on recent reflections on the impossibility of objective analyses, the authors and editors argue that their approaches as activists, militants, or sympathizers deliver deep insights into the networks they study. The editors are critical of the various strategies to ameliorate a distance between activist and researcher, or informant and anthropologist, such as the coauthoring of texts. They argue that these approaches maintain an underlying hierarchy of knowledge. Juris and Khasnabish thus promote their conviction that ethnography as an immersive method implies also an ethic of openness and a willingness to become personally transformed through the research process.

The "insurgencies" referred to in the title are provocations or interventions that do not seek to replace one order with another, but rather to radically destabilize authorized forms of power, knowledge, and organization. Critical social research, the authors insist, can contribute to social change by challenging dominant understanding of what can be changed and what is politically possible. All these issues make the contributions to this volume clearly different from approaches to social movements and transnational activist networks using other disciplinary frameworks. A comprehensive review of the latest most influential investigations on activist and advocacy networks helps the reader understand the particular contribution of anthropological research for multidisciplinary analyses of the mentioned networks.

The elaboration of innovative analytic frameworks for activist networks is thus present across several chapters. The issues of different scales, multisitedness, and transnational links are theorized using complexity theory, Hardt and Negri's concept of the multitude, Latour's actor-network theory, and Deleuzian and Guattarian conceptualizations of the rhizome. The volume takes up diverse analytic challenges guided by four key themes: emerging subjectivities; discrepant paradigms; transformational knowledges; and subversive technologies. Each one is a section comprised by several chapters. In total, the volume consists of fourteen chapters plus introduction and conclusion.

A key characteristic of this collection of essays is its long-term perspective of activist networks. Some of the authors have participated in various networks for decades, providing firsthand accounts of prolonged engagement with alternative political associations. These personal insights informed by critical theoretical reflections offer dense and multilayered accounts and avoid normative assessments.

A topic that is recurrent in several chapters is that of the World Social Forum (WSF) and what is called the "social forum process." The WSF and the many regional and thematic versions that take place under its name repre-

sent the best example of multiscalar and multisited associational spaces for thousands of groups and activists. Its emergence is described as an evolution of previous efforts of collaboration, starting with the Zapatista encounters in Chiapas, Mexico, and following with People's Global Action. The various reverberations or repercussions of such innovative associational spaces and practices have meant further innovative transnational encounters for alternative political groups.

The political is therefore an issue of central importance for this volume. The movements portrayed in all the chapters are somehow involved in efforts to subvert existing hierarchies in order to improve life for millions of people. While some struggles are very specific opposition to or demands for government projects or policies, the work of grand coalitions and networks has evolved into some sort of moral compass. In his chapter on the "Zapatista Rhizome," for example, Khasnabish explores the political imagination as a potential for the reconfiguration of power structures. Because of its character as a site where individuals make sense of social practices, the political imagination is where ideals and possibilities are produced. Radical ideas of struggle, for instance, were conducive for the creation of the influential new left movement in the 1960s.

In his chapter, Giuseppe Caruso discusses the concept and practice of transformative ethnography as he developed it after his involvement in the 2004 WSF in Mumbai. He was inspired by "transformative mediation," a method developed in the late 1980s to enable dialogues to handle conflicts. The theoretical and practical tools of such mediation procedure entail a mutual acknowledgement among the actors involved, as well as their empowerment in the process of negotiation. Instead of direction or management, mediators facilitate communication by recognizing each participant's contributions and highlighting opportunities for mutual recognition and empowerment. In his adaptation of this method, Caruso explains that transformative ethnographers use their involvement with the collective at hand in order to facilitate dialogues and empowerment. The resulting accounts would therefore provide for analytic depth while contributing for an advancement of the group's agenda.

Technology is a common thread to activist networks and a section in this volume. It is not only used as the communication backbone of transnational associations, but to fulfill the ideals of openness and horizontal collaboration established in such networks. Open systems and software have therefore been ways to enable cooperation of different sorts. In her chapter, for example, M. K. Sterpka examines the history of early computer-mediated communication that civil society advocates started in the 1970s. In another chapter, Tish Stringer analyses the rise of Indymedia as a precursor of current trends of participatory journalism to provide information different to what is offered by mainstream media. Indymedia not provided news, though, but also a sense of collaboration that has become an essential component of activist networks.

The many issues that are addressed in this volume are approached through the author's commitment to the

movements they are involved. What is sought is therefore to bridge an academic analysis with critiques that will prove useful for the movements. The authors present this volume as an example of engaged ethnography. At a time when there are increased demands on academia to make contributions to solving social problems or share their expertise, reflections on engagement of the sort proposed here are very pertinent. A key contribution of the volume, however, is the combination of innovative analytic frameworks used, which provide for theoretical depth with fresh perspectives. It demonstrates the value of anthropologist's insights for the study of these novel associational spaces. Raúl Acosta-García

Kan, Sergei: *A Russian American Photographer in Tlingit Country. Vincent Soboleff in Alaska.* Norman: University of Oklahoma Press, 2013. 272 pp., photos. ISBN 978-0-8061-4290-6. (Charles M. Russell Center Series in Art and Photography of the American West, 10) Price: \$ 39.95

Kan has made many contributions to the ethnohistorical and ethnographic understanding of the Tlingit through Russian American observers. His most recent work is a narrative to accompany over one hundred historical photographs taken by Russian American Vincent Soboleff in Southeast Alaska. Most of the photographs were taken in the communities of Killisnoo and Angoon Alaska. The photographs, research, and the narratives provided by Kan will be a legacy for the Tlingit community of Angoon, a community that is today a significant cultural bearer and leader in the perpetuation of the Tlingit language and culture. Even with this communities' reputation there is little reliable ethnohistorical material about its history. This work begins to fill that gap.

Kan begins this book with a discussion of "Tlingit Culture before 1900" that examines basic social and cultural aspects of the Tlingit. His knowledge of Tlingit terms and concepts initiates the reader to many complex ideas about social structure and organization. The discussion of the Tlingit *łoo.éex'*, potlatch, and how it reinforces the social fabric of Tlingit culture is succinct and elegant. Next the overview of the "European Arrival and Colonization" is clear even for a new audience to Tlingit culture and history but the chapter is specifically focused on a particular community and Kwáans' history that will still inform even the most learned Tlingit scholar. Particularly strong and well researched is the section on the "Commercial Activities and Everyday Life on Killisnoo Island." Kan's ethnographic knowledge of the clans and house groups and the specific individuals and families of the community of Angoon allow him to write a very thorough and detailed description of this time period. The photographs of individuals and the landscape brings the subject alive and enables the reader to understand the landscape and cultural changes that have occurred. The final section, before the reader gets to indulge in over one hundred historical photographs, is the section on the Russian Orthodox Church and Father Soboleff in Killisnoo. Kan's breadth and depth of knowledge of Russian Orthodoxy and Tlingit

culture provides a succinct and detailed symbolic analysis of syncretism of two different traditions. Each photograph selected and accompanying narrative was a feast for the eyes and intellect.

The ethnohistorical analysis of syncretism, as well as the specific details will no doubt make this work a lasting contribution to symbolic anthropology and theory, but will also provide accurate and reliable documentation for the Tlingit community of Angoon and the clans of that community. Kan's thirty some years of research come together well in this piece. The writing coupled with the beautiful black and white photographs is a reminder to the twenty-first-century reader that actual books rather than digital media can still be the most satisfying format for the reader. Sit down and thoroughly enjoy the artistic qualities of Vincent Soboleff's historic photographs and the genius of Kan's research and writing.

Daniel Monteith

Kiefer, Renate, und Lenelotte Möller: *Die großen Reden der Indianer.* Wiesbaden: marixverlag, 2012. 224 pp. ISBN 978-3-86539-962-5. Preis: € 5.00

Angeregt durch englischsprachige Vorlagen hatten die Autorinnen die Idee, eine Publikation über Reden von nordamerikanischen Ureinwohnern in deutscher Sprache zu verfassen. Dieses Projekt basierte wohl eher auf privaten Interessen, da Renate Kiefer Psychologin sowie Übersetzerin für Englisch und Russisch ist und Lenelotte Möller in Geschichte promovierte und Studiendirektorin an einem Gymnasium ist.

In der Einleitung weisen Kiefer und Möller eindrücklich darauf hin, dass fast alle Reden von Europäern oder Euro-Amerikanern überliefert und übersetzt wurden sowie rhetorisch überarbeitet und manipuliert sein könnten; einigen wenigen hängt sogar der Verdacht an, gänzlich erfunden zu sein. Außerdem erwähnen sie Reden aus anderen Epochen, die ähnliche Inhalte aufgrund ähnlicher Verhältnisse zwischen den Redenden und den Angeredeten illustrieren. Die Autorinnen schließen nicht aus, dass im Zuge der Bevölkerungsentwicklung und der Globalisierung Europa seine materiellen Bedürfnisse und seine demokratischen Errungenschaften gegenüber wirtschaftlich erfolgreicherem, aber weniger demokratischen und rechtsstaatlichen Gesellschaften durchsetzen muss. Der Europäer der Zukunft könnte also in die Situation der Vergangenheit der nordamerikanischen Ureinwohner geraten; aus dieser Perspektive kann man die Geschichte der Indianer unter einem neuen Blickwinkel betrachten.

Der Hauptteil der Arbeit besteht aus einer weiteren kurzen Einleitung und den 55 Reden, die sich über einen relativ langen Zeitraum erstrecken, nämlich von 1540 bis 1905. Die meisten Reden stammen von Männern, aber das Buch enthält auch einige wenige Reden von Frauen. Die meisten Reden stammen zudem von historisch bekannten Persönlichkeiten wie z. B. Metacom (Wampanoag), Pontiac (Ottawa), Cornplanter (Seneca), Red Jacket (Seneca), Tecumseh (Shawnee), Keokuk (Sauk), Osceola (Seminole), Black Hawk (Sauk), Mato Tope (Mandan), Si'ahl (Duwamish) und Geronimo (Chiricahua-Apache),