

terhierarchien zu ändern versuchen. Nabasuta Mugambi unterstreicht, dass *Gender* ein dynamisches Konzept sei. In ihren Ausführungen über den Wandel von Machtverhältnissen zwischen Frauen und Männern gibt sie wiederholt zu bedenken, wie koloniale Interventionen die Hierarchien geprägt haben. Die Herausforderung für Geschlechterforschungen sieht sie u. a. darin, diese historischen Prägungen mit dem heutigen Machthandeln von Männern in Relation zu setzen und dabei nicht die Bedeutung der weit verbreiteten geschlechtsspezifischen Gewalt außer Acht zu lassen. Sie erläutert dies am Beispiel ihres Heimatlandes Uganda, das einerseits für die international anerkannte Geschlechterforschung an der Makerere Universität in Kampala und für seine frauenpolitischen Programme gerühmt wird, wo andererseits aber ranghohe Politikerinnen ähnlich wie Kleinbäuerinnen oder Kleinhändlerinnen mit häuslicher Gewalt konfrontiert sind. Für Nabasuta Mugambi bedeutet dies, Wissenschaftlerinnen sollten diese Widersprüche erforschen und ihre Ergebnisse für Aktivistinnen fruchtbar machen, die an der Überwindung der Missstände arbeiten.

Insgesamt bietet das Buch einen facettenreichen Überblick zur aktuellen Geschlechterforschung in Afrika. Wünschenswert wäre es gewesen, wenn mehr Autorinnen und Autoren aus dem südlichen Afrika zu Wort gekommen wären, da ihre Auseinandersetzungen mit den gebrochenen männlichen Identitätszuschreibungen in den früheren Siedlerkolonien wichtige Impulse für eine analytische Tiefenschärfe in der differenzierten Maskulinitäts- und *Gender*-Forschung gegeben hätten.

Rita Schäfer

Collins, Randall: *Violence. A Micro-Sociological Theory.* Princeton: Princeton University Press, 2008. 563 pp. ISBN 978-0-691-13313-3. Price: \$ 45.00

Social psychology, according to Richard Sennett, "can best be defined as the study of the relationship between people's emotional life and the social conditions they experience." Collins's "Violence" is a definitive work explaining how men and women's emotional life influences their practice of violence.

Collins's key assertion is made on the very first page: he argues that a "vast array of types of violence ... can be explained by a relatively compact theory." On page 19 he expands: "My aim is a general theory of violence as situational process." Close to the end of the book (449), he defines his subject matter precisely and narrowly: "Violence is an interactional accomplishment in a situation structured by emotion."

The brilliance of Collins's approach is captured in how he structures his discussion of violence. Those who think violence is the province of the criminal will be struck to find Collins beginning by probing violent responses by soldiers and police and comparing their reactions to domestic abusers, robbers, gangbangers, and bullies. His comparisons of ace fighter pilots and hit men, in their cold, calculating, and aggressive natures, might also disturb the normal science approach of many criminologists.

The key concept that Collins presents is that of "forward panic" and he begins its description with police killings and infantry charges. Forward panic, for Collins, is the primary explanation for the social psychological processes that engender and prolong violence. It is Collins's fundamental independent variable, focused on a specific emotional state that he generalizes across time, place, race, and gender.

"A forward panic is a zone in time where the emotional impulses are overwhelming, above all because they are shared by everyone: by one's supporters and fellow attackers, and in a reciprocal way, by the passive victims" (121). The book is a superb commentary on how the emotional energy created by the situation of forward panic produces violence. Collins looks at infantry in war waiting until the instant occurs when a charge leads to total domination: police ganging up to beat a helpless victim; mobs at soccer games; sports teams on an emotional charge or "run," and the mob violence of lynching, among many other examples. Collins's exhaustive treatment of the forward panic is a major contribution to the literature and the term is certain to become a standard part of our vocabulary on violence.

Collins is also aware of the limitations of his theory, promising a second volume that "expands the frame to include that which is left out." This may prove difficult. Collins's perspective firmly puts situational matters in the foreground and his stated intention is to dispel or "bracket" the importance of background conditions, whether of race, gender, economics, or culture (34).

This micro-sociological perspective championed by Collins has had broad influence. My own field, gang research, has been strongly shaped by a similar "group process" perspective that elevates "aleatory" situational factors over background conditions like race. The group process perspective of Short and Klein ably describes how interactions within the gang lead to violence. Further consideration, however, finds such universal group processes have little correlation with variations in rates of gang violence between cities or different ethnic groups. Variation in gang violence appears to be related more to background conditions, like racial frustration, spatial distribution, or the socioeconomic history of a city.

This problem in Collins's situational perspective can best be seen by citing a passage where he comments on the remarkable group of pictures and website "Without Sanctuary" (<http://www.withoutsanctuary.org/>). These are a set of postcards made by early 20th century southern American whites from photographs where they posed next to lynched black people. Collins comments: "Our first reaction may well be to interpret the gestures of the demonstrative extremists as expression of the racism shared by the crowd (or the entire society). But this would be to ignore what we actually see: a small number of individuals ... stand out from the crowd in their actions and bodily expressions" (425f.).

Collins adroitly explains lynching by dissecting the emotional and violent responses of a few in a larger mob. But the larger context here, of slavery, segregation, and racism, seems to me much more important. Collins

however, insists: “the situation of violence itself has a dynamics that is more pervasive than racism” (4).

The reader must decide whether s/he is convinced by this. Then the reader can tackle Collins’s principle conclusion (334): “The good news is that there is nothing primordial about the things that people fight about. They are not long-lasting or deep-rooted social identities and antagonisms; the strength of such identities are products of just how intense the ritual technology is that situationally produces them. The bad news is that we are capable of creating new causes for violence, however ephemeral they may be.” Collins’s “Violence” explains social psychological processes better than any other I’ve read. His descriptions, however, come perilously close to de-linking these processes from “background” social conditions.

John M. Hagedorn

Cornwall, Andrea, Elizabeth Harrison, and Ann Whitehead (eds.): *Feminisms in Development. Contradictions, Contestations, and Challenges*. London: Zed Books, 2007. 253 pp. ISBN 978-1-84277-819-7. Price: £ 18.99

Diese Sammlung von Aufsätzen ist in drei Teile aufgeteilt. Der erste Teil trägt den Titel: “The Struggle over Interpretation” und diskutiert in verschiedenen Artikeln Gender-Mythen in Politik und Praxis in Indien, Brasilien oder auch in den britischen Hilfeprogrammen. Der zweite Teil mit dem Titel “Institutionalizing Gender in Development” diskutiert Gender-Mainstreaming in Bürokratien oder unter wechselnden institutionellen Kontexten, die sich mit Entwicklung befassen. Der dritte Teil des Buches trägt den Titel “Looking to the Future. Challenges for Feminist Engagement”. Hier findet der Leser / die Leserin Artikel, die Themen diskutieren wie den Wiederaufbau nach Konflikten und die Rechte der Frauen sowie bezahlte Arbeit und die geschwächte Position von Frauen in der aktuellen globalen Wirtschaft.

Dieses Buch, geschrieben von führenden feministischen DenkerInnen aus dem Norden und dem Süden, stellt einen neuen Versuch dar, Feminismus in Studien, die sich mit Entwicklung befassen, zu verorten. Die Autoren sprechen vom Inneren der sozialen Bewegungen, der Entwicklungsbürokratien, der nationalen und internationalen Nichtregierungsorganisationen aus. Sie stellen unterschiedliche Kritiken einfacher Ideen über Gender vor und fragen, wie diese Ideen in Institutionen interpretiert und praktiziert werden. Besonders das Interesse des Feminismus für sozialen Wandel macht diesen für Entwicklungsstudien interessant. Viele Entwicklungsinstitutionen funktionieren momentan jedoch so, dass feministische Absichten durch bürokratische Strukturen und ungleiche Machtverhältnisse nicht durchgesetzt werden können. Auch die in Entwicklungsländern bestehenden Ungleichheiten stellen für Feministinnen eine große Herausforderung dar.

Das Buch, indem es eine Vielzahl von Ansätzen vorstellt, arbeitet so heraus, dass der Feminismus im Plural der Entwicklungsproblematik etwas zu sagen hat. Die Botschaft des Buches liegt darin, ein neues Interesse für

den Dialog zwischen Feminismus und Entwicklung zu wecken. Damit füllt das Buch eine Lücke im Buchmarkt, die auf Bücher zu diesem Thema aus den 1990er Jahren folgt, wie das von Marchand und Parpart herausgegebene Buch “Feminism, Postmodernism, Development” (New York 1995) oder “Women, Feminism, and Development”, von Piché und Dagenais herausgegeben (Femmes, féminisme et développement: Montreal 1994). Das besprochene Buch sollte an Universitäten und Institutionen der Entwicklungspolitik zur Kenntnis genommen werden und zum Nachdenken über die tatsächliche Rolle der Frauen in der Entwicklung anregen.

Ulrike Schuerkens

de Bruijn, Mirjam, Rijk van Dijk, and Jan-Bart Gewald (eds): *Strength beyond Structure. Social and Historical Trajectories of Agency in Africa*. Leiden: Koninklijke Brill, 2007. 344 pp. ISBN 978-90-04-15696-8. Price: € 41.00

This collection is the outcome of several academic workshops concerned with African social studies and the theoretical concept of “agency.” These conferences were held at Dutch universities in 2003–4 and consequently most of the contributors are directly or indirectly tied to Dutch academe. This volume consists of a brief editorial preface, a long editorial introduction, twelve essays based on diverse ethnographic areas in Africa, and a very brief epilogue by Francis Nyamnjoh. The twelve essays are: a critical contrast between the writings of the Manchester School and Evans-Pritchard’s “The Nuer” (Wim van Binsbergen), a thin analysis of the dreams recorded by an Angolan guerrilla fighter in 1961 (Inge Brinkman), a life of a Herero chief as a protonationalist in colonial Namibia (Jan-Bart Gewald), agency in Kapsiki religion in northern Cameroon and Nigeria (Wouter van Beek), domestic relations of Congolese housewives [in French] (Julie Ndaya), San trance rituals in Namibia (Thomas Widlok), family incomes and resource management in Zimbabwe (Ortrude Moyo), nature conservation and Black and White relations in South Africa (Malcolm Draper, Marja Spierenburg, and Harry Wels), solitary birth and concepts of privacy and shame among the Téra of Niger (Gertie Janssen), street children and youth in urban Chad (Mirjam de Bruijn), negotiating and maintaining elite status by two modern Fulbe noble-women (Lotte Pelckmans), and problems of maintaining ethnic and personal respectability in a group of emigrant Ghanaian pentacostalists living in Botswana (Rijk van Dijk).

In their introduction the editors equate agency with “human creativity and resilience,” observing that “there is no agency without reflectivity” and asserting that agency is “bound up with power, politics, and the social hierarchies they produce.” The concept remains vague, never clearly connected to any broader social theory. It seems akin to the ideas of “social action” and intent developed by American sociology such as in the works of Parsons and his followers. No such writers are ever mentioned and indeed most of the writers cited are from much later times. The editors credit such thinking among