

Christianity and the role and position of Christians in Indonesia among so many power holders and power players in this country. Some mistyping (for example, p. 22 and p. 347: Ulema, instead of Ulama; p. 71: Conraat instead of Conraad; p. 75: 1935 instead of 1936, i.e., the year of HTS moved from Bogor to Batavia; p. 125: BAPENAS instead of BAPPENAS; p. 323: Bashir, instead of Baasyir, cf. p. 340), incorrect writing of book titles (for example, the period of volume one of Karel Steenbrink 2003: 1908–1942, instead of 1808–1903), or missing of certain writings in the References (like Schindehütte 2006, mentioned in p. 75), do not lessen the quality of this book and its contribution to the study of Christianity, esp. in Indonesia, from an interdisciplinary approach. The extensive References (361–406) also give significant help to anybody interested to study further this topic.

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**Scott, Julie, and Tom Selwyn** (eds.): *Thinking Through Tourism*. London: Berg, 2010. 261 pp. ISBN 978-1-84788-531-9. (ASA Monographs, 46) Price: £ 55.00

Why study tourism? This outstanding collection of ethnographic and theoretical essays provides a definitive answer: tourism and its attendant phenomena – from the material realities of the development of destinations to the meanings attributed to them, from the complexities of encounters between tourists and local people to the embeddedness of tourist sites within global systems of representation, value, governance, and inequality – provide rich material for thinking through key concerns in contemporary sociocultural anthropology. Indeed, as the book's eleven chapters amply demonstrate, current research on tourism (and its frequent companion, "heritage") is producing theoretical insights relevant for the discipline as a whole. With contributions on a wide range of topics by both established thinkers and rising junior scholars, "Thinking Through Tourism" provides an excellent introduction to the breadth and sophistication of anthropological work involving tourism today.

The volume has its origins in the 2007 annual meeting of the Association of Social Anthropologists of the UK and Commonwealth, also titled "Thinking Through Tourism," and its content reflects the conference's twofold aim: to understand "what anthropology contributes to the study of tourism and, conversely, what anthropology may learn about itself from 'thinking through tourism'" (2). As such, this is not a comprehensive textbook, nor a survey of a subfield; it is a collection of essays that explore multiple facets of tourism as a social field, drawing upon, challenging, and refining anthropological concepts as they do so. Many of the contributors also interrogate analytic categories widely used in the field of tourism studies (e.g., sex tourism, hospitality, hosts/guests, home/away, local/global), showing how they can be productively complicated through a careful unpacking of the assemblage of beliefs, attitudes, representations, roles, and material realities operative in each case.

The editors' introduction lays out the theoretical and institutional contexts for contemporary anthropological

work on tourism. This includes an extended discussion of the emergence of the subfield and of the many ways in which current research articulates with such core disciplinary themes as culture, leisure, heritage, hospitality, space, images, objects, and bodies. Unlike most edited volumes of this kind, the introduction also addresses the political economy of anthropological knowledge, both in the academy and in the world of tourism policy and development. It concludes with an overview of the book's chapters, demonstrating persuasively that the best current work on tourism has much to contribute to contemporary theorizing on the relationship between material and representational worlds, in large part through careful ethnographic description of the multilayered structures and processes that bind them together.

The main body of the book is not separated into sections, nor is there an obvious order to the chapters. They address a broad range of ethnographic settings, focusing variously on destinations, travelers, local populations, policymakers, debates, media representations, discourses, metaphors, meanings, and so forth in diverse areas of the world. Nonetheless, there are distinct thematic echoes and common threads among them. Many address the profound entanglement of tourism-related phenomena with collective identities and social divisions, boundary construction and transgression, in social arenas at once local, national, and global (Andrews, Harrison, Frohlick, Rabo, Yiakoumaki, Rountree, Lenz). As the editors note in their introduction, tourism is a form of conspicuous leisure consumption, in Veblen's terms, which reflects and legitimizes socioeconomic status – and much more. Contributors to the volume show that there are many forms of social differentiation and solidarity negotiated through the discourses and practices of tourism: gender, nationality, ethnicity, and religion all come into play, as do emic configurations of belonging and difference, ownership and trespass, welcome and unwelcome, indigenes and visitors, home and away.

Heritage, too, is a theme running throughout many of the chapters, treated as discourse, experience, and material presence (Boissevain, Rabo, Picard, Yiakoumaki, Rountree). One of the strengths of this volume as a whole, in fact, is its evocation of the ways in which those three aspects of heritage continuously challenge and reinforce each other, whether the "heritage" in question is religious, national, environmental, architectural, or cultural. Several chapters examine tensions between profiteers, local residents, state agencies, and supranational bodies like UNESCO around the preservation of sites and landscapes that look quite different depending upon one's political, economic, and personal interests; others focus more sharply on how such sites provide a focal point for broader debates about political representation, ownership, land use, memory and its suppression, and the limits of community. Other topics that arise in multiple chapters include gender and sexuality, embodiment, experience and interpretation of space and place, the interplay of global attention and local cultural politics, and overarching theoretical, conceptual, and epistemological concerns in dealing with tourism-related phenomena.

The book concludes with a chapter reflecting on potential roles for anthropologists in the world of tourism development and policymaking, beyond the usual advocacy, consultancy work, and impact studies (Abram). Although it pursues a rather different set of issues than the rest of the chapters, this essay, too, is engaged in teasing apart the manifold connections between representations and material conditions, diverse actors and equally diverse spheres of action, international structures of power and face-to-face interactions. It becomes, in effect, an incisive ethnographic reflection on the anthropologist as both participant and observer in the culture of tourism planning, law, and political policy, in the end raising more questions about anthropological intervention than it answers.

Regardless of the particular topic, the chapters in this book are of a uniformly high quality. They offer nuanced, skillful analyses of complex cultural formations that attend to both ethnographic particularities and theoretical implications. No doubt, many sociocultural anthropologists, regardless of their area of expertise, will find rich food for thought here. If there is any room for critique, it would be in the matter of intended audience. While the editors' introduction – and the back-cover copy – frame the volume explicitly for nonspecialists, as a diverse collection of case studies indicating the contribution anthropologists of tourism can make to anthropological thought at large, a number of individual chapters aim their discussion squarely at scholars already working within the subfield. In such cases, those new to tourism studies may need to do a little catch-up work to fully understand the implications of the argument. Similarly, those considering using it as a text for an advanced undergraduate or graduate course on the anthropology of tourism – for which it would be an excellent choice – will want to select additional readings to situate the individual chapters within their intellectual context. Specialists, on the other hand, should not be misled by the book's framing into thinking that it is a general or introductory text. There is much to be mulled over and many new insights to be found in this stimulating, at times pathbreaking volume. It is an indispensable addition to the literature in the anthropology of tourism – and to anthropology overall.

Naomi Leite

**Stadlbauer, Johanna:** Projekt Selbstverwirklichung? Lebensentwürfe von ÖsterreicherInnen in Neuseeland. Berlin: Mana Verlag, 2010. 174 pp. ISBN 978-3-934031-66-1. Preis: € 24,80

“[A]m selben Tag surfen und Skifahren” (66) – Neuseeland bietet Landschaften und Freiheiten, die für eine ausgewählte Gruppe ÖsterreicherInnen eine Migrationsentscheidung hervorrief. Die Studie von Johanna Stadlbauer berichtet über Lebensentwürfe von ÖsterreicherInnen, die in Neuseeland einen Gegenpol zu westeuropäischen Lebensweisen gefunden haben.

Als Forschungsschwerpunkt im Sinne der “Selbstverwirklichung durch Migration” untersuchte Johanna Stadlbauer in ihrer Diplomarbeit 15 ÖsterreicherInnen in

Neuseeland. Sie hinterfragt dabei die Migrationsentscheidung der in den 1950er Jahren bis heute emigrierten ÖsterreicherInnen ihres Samples, welche sie mittels “eroepischer Gespräche” (Girtler 2001) und teilstrukturierten Interviews herauszufiltern versuchte.

Ein weiterer Fokus bildet die detailreiche Schilderung des Alltagslebens der Interviewten in den Antipoden sowie die intensive Auseinandersetzung mit den “Selbstpositionierungen, die im Erzählen der Migration, im Erzählen der eigenen Biographie und im Erzählen vom Alltag in Neuseeland vorgenommen wurden” (13). Hier schafft die Autorin eine Verknüpfung zwischen den Erzählsträngen innerhalb ihrer Feldforschung und den Theorien der Migrationsforschung, die schließlich auf ihre konkrete Alltagswirklichkeit hin überprüft werden.

Stadlbauer beginnt ihre Arbeit mit der Herleitung österreichischer Migrationsgeschichte, um schließlich nach expliziter Migrationsmotivik der untersuchten ÖsterreicherInnen zu fragen, die die im letzten Teil analysierte Selbstverwirklichung durch Migration und einer identifikativen Verortung herauszuarbeiten hilft. Ihre Feldforschung begründet sie auf Aussagen von nur elf Interviewten, die nach 1980 ausgewandert sind, bringt diese aber umso mehr gewinnbringend in der Studie zum Sprechen. Die Ergebnisse der Feldforschung geben einen Einblick in das Alltagsleben und die Lebensentwürfe von ÖsterreicherInnen in ihrem eigens gewählten Wunschland.

Für die Migrationsentscheidung nach Neuseeland sprachen laut Stadlbauer weniger Push- und Pull-Faktoren als vielmehr die Suche nach dem Besonderen, dem individuellen Lebensentwurf. Dabei werden bei den Interviewten häufige Entscheidungskriterien, wie etwa ökonomische und soziale Sicherheit, über Bord geworfen und gegen einen “entspannten (neuseeländischen) Lebensstil” getauscht. Johanna Stadlbauer diskutiert und vergleicht die Wirkmächtigkeit der soziologischen Theorien von Beck, Sennett, Keupp und Treibel mit ihrem Forschungsmaterial und stützt ihre Thesen vorwiegend mit den beiden volkskundlichen Theorien von Bönnisch-Brednich und Binder. Wobei in diesem Themenzusammenhang die Betrachtung und Ergänzung weiterer aktueller volkskundlicher Theorien, wie etwa aus der Mobilitäts- (Götz 2010; Römhild 2003; Rolshoven 2004; Urry 2007) und Tourismusforschung (Lenz 2010) oder Ruhestandsmigration (Breuer 2001; O'Reilly 1995) ausbleibt.

Die Autorin verwendet im Titel den Begriff “Projekt”, welcher implizieren soll, “dass beständig an etwas gearbeitet wird, dass etwas geschaffen und gestalten wird” (113). Als mögliche Antwort auf den Buchtitel: “Projekt Selbstverwirklichung?” beschreibt Johanna Stadlbauer im Vergleich zu Jana Binders Backpackern die individuellen Migrationsbiografien ihrer Interviewten vielmehr als Projekte “ohne Abgabeschluss und ohne Fertigstellungszeitpunkt, dafür aber mit höherem Erfolgsdruck” (114). Jedoch überlässt sie dem Leser eine abschließende Antwort, ob es sich bei dieser teilweise endlichen und sesshaften Migration nach Neuseeland wirklich um Selbstverwirklichung oder vielmehr um “herkömmliche” Migrationsbiografien handelt. Gerade im Hinblick auf die Expatriates im Sample, die zwar das Beste aus ihrer Entsendung ma-