



## Suomen Antropologinen Seura The Finnish Anthropological Society

### INTERESTING NEW PUBLICATIONS

4/2010

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Suggestions for titles for this list are welcome at [anthro-review\(a\)helsinki.fi](mailto:anthro-review(a)helsinki.fi)

**Fader, Ayala** 2009. *Mitzvah Girls: Bringing Up the Next Generation of Hasidic Jews in Brooklyn*. Princeton: Princeton University Press.

*Mitzvah Girls is the first book about bringing up Hasidic Jewish girls in North America, providing an in-depth look into a closed community. Ayala Fader examines language, gender, and the body from infancy to adulthood, showing how Hasidic girls in Brooklyn become women responsible for rearing the next generation of nonliberal Jewish believers. To uncover how girls learn the practices of Hasidic Judaism, Fader looks beyond the synagogue to everyday talk in the context of homes, classrooms, and city streets. Hasidic women complicate stereotypes of nonliberal religious women by collapsing distinctions between the religious and the secular. In this innovative book, Fader demonstrates that contemporary Hasidic femininity requires women and girls to engage with the secular world around them, protecting Hasidic men and boys who study the Torah.*

<http://press.princeton.edu/titles/9064.html>

**Goody, Jack** 2010. *Myth, Ritual and the Oral*. Cambridge: Cambridge University Press.

*In Myth, Ritual and the Oral Jack Goody, one of the world's most distinguished anthropologists, returns to the related themes of myth, orality and literacy, subjects that have long been a touchstone in anthropological thinking. Combining classic papers with recent unpublished work, this volume brings together some of the most important essays written on these themes in the past half century, representative of a lifetime of critical engagement and research. Drawing upon his highly influential work on the LoDagaa myth of the Bagre, Goody challenges structuralist and functionalist interpretations of oral 'literature', stressing the issues of variation, imagination and creativity, and the problems of methodology and analysis. These insightful, and at times provocative, essays will stimulate fresh debate and prove invaluable to students and teachers of social anthropology.*

[http://www.cambridge.org/gb/knowledge/isbn/item5758764/?site\\_locale=en\\_GB](http://www.cambridge.org/gb/knowledge/isbn/item5758764/?site_locale=en_GB)

**Guille-Escuret, Georges** 2010. *Sociologie comparée du cannibalisme: Proies et captifs en Afrique* (Vol. 1). Paris: Presses Universitaires de France.

*L'idée d'une société assumant le fait que ses membres se nourrissent de corps humains constitue une source intarissable de répulsion au sein de la civilisation — en particulier quand l'absorption succède à un acte de violence, et traverse la frontière qui sépare la guerre de la chasse. Embarrassée à plus d'un titre par le thème du cannibalisme, l'anthropologie sociale l'a laissé en friche et continue à osciller entre des déterminations simplistes : cause alimentaire ou motif religieux. Pour des sciences qui*

*se proposent d'appréhender des réalités hétérogènes, telles que la sociologie, l'histoire et l'écologie, l'occasion s'offre alors d'un double défi à relever : se délivrer de convictions parasites maintenues par la civilisation qui les a engendrées, et combattre enfin de face l'aveuglement terrible et millénaire qui range toute anthropophagie dans le registre de la préhistoire et de la bestialité. En réalité, la dimension historique des sociétés dites « primitives » n'apparaît jamais aussi visiblement que dans les manifestations concrètes du cannibalisme.*

*La vaste entreprise d'anthropologie historique de l'auteur représente plus d'une vingtaine d'années de recherches de terrain. Il livre avec cet ouvrage le premier volet d'une série monumentale qui en comprendra deux autres, sur l'Asie-Océanie et sur le continent américain.*

[http://www.puf.com/wiki/Autres\\_Collections:Sociologie\\_compar%C3%A9e\\_du\\_cannibalisme.\\_I](http://www.puf.com/wiki/Autres_Collections:Sociologie_compar%C3%A9e_du_cannibalisme._I)

**Harding, Rosie** 2010. *Regulating Sexuality: Legal Consciousness in Lesbian and Gay Lives*. Abingdon: Routledge.

*Regulating Sexuality: Legal Consciousness in Lesbian and Gay Lives explores the impact that recent seismic shifts in the legal landscape have had for lesbians and gay men. The last decade has been a time of extensive change in the legal regulation of lesbian and gay lives in Britain, Canada and the US. Almost every area where the law impacts on sexuality has been reformed or modified. These legal developments combine to create a new, uncharted terrain for lesbians and gay men. And, through an analysis of their attitudes, views and experiences, this book explores the effects of these developments. Drawing on, and developing, the concept of 'legal consciousness', Regulating Sexuality focuses on four different 'texts': qualitative responses to a large-scale online survey of lesbians' and gay men's views about the legal recognition of same sex relationships; published auto/biographical narratives about being and becoming a lesbian or gay parent; semi-structured, in-depth, interviews with lesbians and gay men about relationship recognition, parenting, discrimination and equality; and fictional utopian texts.*

<http://www.routledgelaw.com/books/Regulating-Sexuality-isbn9780415574389>

**Lutkehaus, Nancy C.** 2010. *Margaret Mead: Making of an American Icon*. Princeton: Princeton University Press.

*Using photographs, films, television appearances, and materials from newspapers, magazines, and scholarly journals, Lutkehaus explores the ways in which Mead became an American cultural heroine. Identifying four key images associated with her--the New Woman, the Anthropologist/Adventurer, the Scientist, and the Public Intellectual--Lutkehaus examines the various meanings that different segments of American society assigned to Mead throughout her lengthy career as a public figure. The author shows that Mead came to represent a new set of values and ideas--about women, non-Western peoples, culture, and America's role in the twentieth century--that have significantly transformed society and become generally accepted today. Lutkehaus also considers why there has been no other anthropologist since Mead to become as famous. Margaret Mead is an engaging look at how one woman's life and accomplishments resonated with the issues that shaped American society and changed her into a celebrity and cultural icon.*

<http://press.princeton.edu/titles/8751.html>

**Piasere, Leonardo** 2010. *L'ethnographe imparfait: Expérience et cognition en anthropologie*. Paris: Éditions de l'École des hautes études en sciences sociales.

*Que fait l'ethnographe ? Qu'apprend-il, que transmet-il ? L'auteur pose avec rigueur, originalité et humour des questions essentielles sur l'expérience de l'ethnographe, ses récits, son expérience à la fois sociale, cognitive et affective. Il est une chose importante que partagent ethnographes et psychanalystes : l'ethnographe ne peut connaître les autres sans en être "perturbé", c'est à dire sans se connaître soi-même. Et c'est au talent des ethnographes que les lecteurs doivent d'entrer en empathie avec leurs empathies, de rêver avec leurs rêves, de savoir apprécier les analogies, qu'elles soient lointaines ou familières. L'ethnographe dispose d'un allié inattendu et tout à fait magique: la narrativisation. L'auteur pose ainsi des questions essentielles à une réévaluation de l'anthropologie contemporaine.*

<http://www.editions.ehess.fr/ouvrages/ouvrage/lethnographe-imparfait/>

**Pitarch, Pedro** 2010. *The Jaguar and the Priest: An Ethnography of Tzeltal Souls*. Austin: University of Texas Press.

*In contrast to western notions of the soul as the essence or most native part of a human being, the Tzeltal-speaking Indians of Chiapas, Mexico, regard the soul first and foremost as an Other. Made up of beings that personify the antithesis of their native selves—animals such as hummingbirds or jaguars, atmospheric phenomena like lightning bolts or rainbows, or spirits of European appearance such as Catholic priests or evangelical musicians—Tzeltal souls represent the maximum expression of that which is alien. And because their souls enfold that which is outside and Other, the Tzeltal contain within themselves the history of their relationship with Europeans from the beginning of the Spanish conquest to the present time. Thus, to understand the Indian self opens a window into the Tzeltal conception of culture and community, their notions of identity and alterity, and their interpretation of interethnic relations and types of historical memory.*

<http://www.utexas.edu/utpress/books/pitjag.html>

**Ruusuvuori, Johanna, Nikander, Pirjo and Hyvärinen, Matti** (eds.) 2010. *Haastattelun analyysi*. Tampere: Vastapaino.

*Tämä kirja alkaa hetkestä, jolloin tutkija on saanut haastattelunsa tehtyä ja luo hämmentyneen katseen kokoamaansa aineistoon. Tällainenkö siitä tulikin? Vastaako tämä lainkaan kysymyksiini? Saako tästä edes tehtyä tutkimusta? Kirjoittajat vastaavat esimerkkien avulla laadullisen tutkimusaineiston nostattamiin kysymyksiin. Millä eri tavoilla aineistoa voi analysoida? Mikä on teorian paikka analyysissä? Mitä eroa on haastattelun ja analyysin teemoilla? Mitä tarkoittaa sisällönanalyysi? Miten aineiston jatkokäyttö kannattaa järjestää? Kirjassa käydään läpi koko analyysiprosessi haastatteluaineistoon tutustumisesta ja sen luokittelusta tulkintavaiheen viimeistelyyn. Eri analyysimenetelmien asiantuntijat esittelevät tutkimusesimerkkien avulla erilaisia reittejä tulkintaan ja vaihtoehtoisia tapoja analysoida aineistoa. He antavat myös käytännön neuvoja aineiston käsittelyn eri vaiheisiin, kuten koodaamiseen, litterointiin ja aineiston kääntämiseen toiselle kielelle, ja tarkastelevat aineiston käyttöön liittyviä eettisiä kysymyksiä.*

[http://www.vastapaino.fi/vp/index.php?page=shop.product\\_details&flypage=\\$flypage&product\\_id=366](http://www.vastapaino.fi/vp/index.php?page=shop.product_details&flypage=$flypage&product_id=366)

**Steiner, Philippe** 2010. *Durkheim and the Birth of Economic Sociology*. Princeton: Princeton University Press.

*Émile Durkheim's work has traditionally been viewed as a part of sociology removed from economics. Rectifying this perception, Durkheim and the Birth of Economic Sociology is the first book to provide an in-depth look at the contributions made to economic sociology by Durkheim and his followers. Philippe Steiner demonstrates the relevance of economic factors to sociology and shows how the Durkheimians inform today's economic systems. Steiner argues that there are two stages in Durkheim's approach to the economy--a sociological critique of political economy and a sociology of economic knowledge. In his early works, Durkheim critiques economists and their categories, and tries to analyze the division of labor from a social rather than economic perspective. From the mid-1890s onward, Durkheim's preoccupations shifted to questions of religion and the sociology of knowledge. Durkheim's disciples, such as Maurice Halbwachs and François Simiand, synthesized and elaborated on Durkheim's first-stage arguments, while his ideas on religion and the economy were taken up by Marcel Mauss. Steiner indicates that the ways in which the Durkheimians rooted the sociology of economic knowledge in the educational system allows for an invaluable perspective on the role of economics in modern society, similar to the perspective offered by Max Weber's work.*

<http://press.princeton.edu/titles/9342.html>

**Tudge, Jonathan** 2010. *The Everyday Lives of Young Children: Culture, Class, and Child Rearing in Diverse Societies*. Cambridge: Cambridge University Press.

*Where do young children spend their time? What activities are they involved in and who do they interact with? How do these activities and interactions vary across different societies and cultural groups? This book provides unique answers to these questions, by describing the lives of three-year-olds in the United States, Russia, Estonia, Finland, South Korea, Kenya and Brazil. Each child was followed for the equivalent of one complete waking day, whether at home, in childcare, on the streets or at the shops. Graphic displays and verbal descriptions of the children's everyday activities and interactions reveal both the ways in which culture influences children's lives and the ways in which children play a role in changing the cultural groups of which they are a part. This book also has a clear theoretical rationale and illustrates why and how to do cultural-ecological research.*

[http://www.cambridge.org/gb/knowledge/isbn/item2424815/?site\\_locale=en\\_GB](http://www.cambridge.org/gb/knowledge/isbn/item2424815/?site_locale=en_GB)

**Zelizer, Viviana A.** 2010. *Economic Lives: How Culture Shapes the Economy*. Princeton: Princeton University Press.

*Over the past three decades, economic sociology has been revealing how culture shapes economic life even while economic facts affect social relationships. This work has transformed the field into a flourishing and increasingly influential discipline. No one has played a greater role in this development than Viviana Zelizer, one of the world's leading sociologists. Economic Lives synthesizes and extends her most important work to date, demonstrating the full breadth and range of her field-defining contributions in a single volume for the first time. Distilling three decades of research, the book offers a distinctive vision of economic activity that brings out the hidden meanings and social actions behind the supposedly impersonal worlds of production, consumption, and asset transfer. Economic Lives ranges broadly from life insurance marketing, corporate ethics, household budgets, and migrant remittances to caring labor, workplace romance, baby markets, and payments for sex. These examples demonstrate an*



*alternative approach to explaining how we manage economic activity--as well as a different way of understanding why conventional economic theory has proved incapable of predicting or responding to recent economic crises.*

<http://press.princeton.edu/titles/9297.html>

**Available for Review:**

**Saarikoski, Helena** 2009. *Nuoren naisellisuuden koreografioita: Spice Girlsin fanit tyttöyden tekijöinä*. Helsinki: Suomalaisen Kirjallisuuden Seura.

*Teos kertoo tyttökulttuurin 1990-luvun loppupuolen huippuvillityksestä, Spice Girls -yhtyeen faniudesta, suomalaisten pikkutyttöjen kokemuksina. Miten Spice Girls -faneja oltiin, mitä faneina tehtiin? Miten faniudessa elettiin tytön varhaisnuoruutta? Miten tytöt kertoivat faniudestaan ja esittivät tyttöytensä ja varhaisnuoruutensa? Mitä faniuden esitykset kertovat niistä elävien ihmisten elämästä ja kulttuurista? Tutkimus perustuu SKS:n kansanrunousarkistossa vuonna 1998 koottuun aineistoon. 7-13-vuotiaiden tyttöjen haastatteluja ja havainnointia ja kouluissa kerättyä lasten kirjoitelmata-aineistoa tulkitaan kulttuurianalyttisesti. Lasten kanssa tuotettuja aineistoja suhteutetaan ajankohdan julkisiin huoliin lapsuudesta, tytöistä ja lasten media- ja kulutuskulttuureista. Aineistot asetetaan lastenkulttuurien ja leikin tutkimuksen, populaarikulttuurin tutkimuksen ja tyttö- ja naistutkimuksen tulkintakehyksiin.*

[http://granum.uta.fi/granum/kirjanTiedot.php?tuote\\_id=18932](http://granum.uta.fi/granum/kirjanTiedot.php?tuote_id=18932)

**Tuori, Salla** 2009. *The Politics of Multicultural Encounters: Feminist Postcolonial Perspectives*. Åbo Akademi University Press, Åbo.

*Multicultural politics goes to the heart of questions of belonging to the nation, as well as questions of race and gender relations in Europe today. This book offers an analysis of Finnish multiculturalism. The analysis is based on an ethnographic study of a labour market project targeted at migrant women. Using one project as its starting point, the study explores the myriad encounters, both between people, and between different kinds of knowledge, that take place in multicultural politics. The study is at the crossroads of feminist theory, postcolonial studies and sociology. The book is relevant for those interested in questions of multiculturalism, race and nation in feminist theory, postcolonial studies and qualitative sociology, as well as those interested in the impact of EU (and other) funding on welfare state practices. While the study focuses on Finland, the findings are linked to analyses of multicultural politics in other Nordic and European countries.*

[http://eng.kilden.forskningsradet.no/c52781/publikasjon/vis.html?tid=65869&strukt\\_tid=52781](http://eng.kilden.forskningsradet.no/c52781/publikasjon/vis.html?tid=65869&strukt_tid=52781)

**Vuola, Elina** 2010. *Jumalainen nainen: Neitsyt Mariaa etsimässä*. Helsinki: Otava.

*Kristinuskon keskeisten ajatusten ja opetusten nykyaikainen tulkinta on tärkeää. Vaikka maallistunut suomalainen ei miellä itseään uskonnolliseksi, on kristinuskko keskeinen osa länsimaista kulttuuriamme. Paljon Keski-Amerikassa tutkimusta tehnyt teologian tohtori Elina Vuola käsittelee kristinuskon tärkeintä naishahmoa Neitsyt Mariaa. Kirkon virallinen Maria-kuva poikkeaa usein tavallisten naisten Mariasta. Vuola esittelee Mariaa koskevien opetusten sisältöä ja oppien taustoja, kansanuskonnollisuutta Suomessa ja Latinalaisessa Amerikassa sekä pohtii Marian merkitystä nykypäivänä erityisesti naisille.*

<http://www.kirjaviile.com/vuola-elina-jumalainen-nainen-neitsyt-mariaa-etsimassa-p-9198.html>

**Sirpa Tenhunen** 2009. *Gender, Politics and Practice in Rural India*. Kolkata: Stree.

*Sirpa Tenhunen provides an ethnographically rich study of local politics and gender in rural India. It is based on her extensive fieldwork in Janta, a village near Bishnupur in Bankura, West Bengal, a state where the Communist Party of India (Marxist), CPI(M), has been in power since 1977. She documents carefully how women are emerging in the forefront of political struggles and the rise of the opposition movements in rural West Bengal, a true marker of the momentous social and political change in India. The book explores both women's political participation and agency, including marriage, dowry and women's role in the panchayats, local government in the villages. Tenhunen argues that the gendered understanding of politics not only limits women's political participation, but also enables and shapes women's political action and critical discourses because the local concept of politics does not exclude home, kinship, and the women's domain. She suggests that the notions of modernity and development are not applied in local disputes because of their universality or the supremacy of the Western model of modernisation, but because these, through their local interpretations, offer concepts through which the taken-for-granted practices can be discussed and questioned, which in turn become means of awakening: of turning women's personal experiences into questions of social change.*

<http://www.amazon.co.uk/Means-Awakening-Gender-Politics-Practice/dp/8185604975>

**Granberg, Leo, Juha Kantanen & Katriina Soini** (eds.) 2009. *Yakha Ynaga: Cattle of the Yakuts*. Finnish Academy of Science and Letters, Helsinki.

*The book Sakha Ynaga – Cattle of the Yakuts, tells the story of the survival of the Yakutian cattle in the land of permafrost. Siberia's last remaining indigenous breed of domestic cattle, the Sakha Ynaga, or Yakutian cattle, inhabit the lands surrounding the Lena River in Russia's remote Sakha Republic (Yakutia). During the soviet era, the Yakutian cattle were driven to virtual extinction, but thanks to dogged preservation efforts this remarkable, hardy breed has endured to the present day. A multidisciplinary team of researchers from MTT Agrifood Research Finland and the University of Helsinki's Aleksanteri Institute explored the genetic uniqueness of the Yakutian cattle and the effect of social and cultural factors on the survival of the breed through periods of major upheaval in Russia's history. The findings of this insightful study have now been published in the book Sakha Ynaga – Cattle of the Yakuts. The book champions the call for preservation of biodiversity, at a time when countless indigenous breeds around the world are facing the brink of extinction.*

<http://www.alphagalileo.org/ViewItem.aspx?ItemId=63263&CultureCode=en>