



Suomen Antropologinen Seura The Finnish Anthropological Society

INTERESTING NEW PUBLICATIONS

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Cefai, Daniel 2010. *L'engagement ethnographique*. Éditions de l'École des hautes études en sciences sociales.

Du terrain aux comptes rendus de situations sociales, l'ethnographie est, plus qu'une méthode, un art de mener l'enquête. Ses pratiques ont connu de grandes transformations, à l'épreuve de la mondialisation. Elles s'enrichissent des apports de l'histoire et de l'analyse de réseaux. De territoire circonscrit, le terrain devient flux. La tâche de l'ethnographe est désormais de suivre de site en site des personnes, des capitaux, des marchandises, des techniques, des histoires, des conflits... Il se retrouve aux avant-postes de la réflexion sur la globalisation. Les contributeurs nous font part de leurs réflexions sur le travail de terrain, sur le projet et les modes d'engagement de l'ethnographe. Enquêter, c'est s'engager dans des activités, s'impliquer dans des échanges, collecter des informations et, dans le même mouvement, transformer des savoirs et se transformer soi-même. L'expérience du terrain est ici irremplaçable : elle permet une pensée en prise sur le concret.

<http://www.lcdpu.fr/livre/?GCOI=27000100698090>

Cuadriello, Jaime (trans. Christopher J. Follett) 2011. *The Glories of the Republic of Tlaxcala: Art and Life in Viceregal Mexico*. Austin: University of Texas Press.

*In 1996 Mexico's Museo Nacional de Arte acquired a remarkable dossier of text and images that included an eighteenth-century document requesting permission to carry out a specific iconographic program in Tlaxcala. This discovery planted a seed that grew into Jaime Cuadriello's landmark work *Las glorias de la República de Tlaxcala*, now available in English for the first time. In 1789 don Ignacio Mazihcatzin, the Indian pastor of Yehualtepec, commissioned noted regional artist José Manuel Yllanes to do a set of oil paintings for his parish church. As a formal record of inquiry and approval between don Ignacio and the bishop of Puebla, the document includes depositions about the prospective paintings and watercolor sketches of them. From this material, art historian Cuadriello reconstructs both mythic and historic events in Tlaxcala's collective memory, providing an extensively contextualized study of art, society, religion, and history in eighteenth-century New Spain. In its broad scope, the book reaches far beyond a mere deciphering of the symbolism of iconic images to provide a new social history of art for colonial Mexico. It will appeal to art historians, historians of colonial Latin America, and scholars interested in how indigenous communities took the initiative, through a mythic and prophetic discourse, to negotiate and claim their own place within New Spain.*

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

Bahramitash, Roksana and Esfahani, Hadi Salehi (eds.) 2011. *Veiled Employment: Islamism and the Political Economy of Women's Employment in Iran*. Syracuse: Syracuse University Press.

The popularity of neoliberal economic policies is based, in part, on the argument that the liberalization of markets promotes growth and increases employment opportunities for women. Although the latest research bears this out, it also presents a grim portrait of the state of women's employment. Approximately seventy percent of those living on less than a dollar a day are women or girls. In Veiled Employment, the editors seek to examine these stark disparities, focusing on the evolving role of women's employment in Iran. Based on empirical field research in Iran, the contributors' essays document the accelerating trend in the size and diversity of women's employment since the 1990s and explore the impact of various governmental policies on women. The volume analyzes such issues as the effect of global trade on female employment, women's contribution to the informal work sector, and Iranian female migrant workers in the United States. Rejecting the commonly held view that centers on Islam as the primary cause of women's status in the Muslim world, the authors emphasize the role of the national and international political economies. Drawing on postcolonial feminist theory, these scholars reveal the ways in which women in Iran have resisted and challenged Islamism, revealing them as agents of social transformation rather than as victims of religious fundamentalism.

<http://syracuseuniversitypress.syr.edu/spring-2011/veiled-employment.html>

Dahlgren, Susanne 2010. *Contesting Realities: The Public Sphere and Morality in Southern Yemen*. Syracuse: Syracuse University Press.

Aden, the former capital of the only Marxist republic in the Arab world, has come back to the headlines as the scene of a popular uprising against the tribal-military rule of present-day Yemen. Tracing the social and political history of Aden since the late colonial era, Dahlgren explores the evolving ways in which the society has been established in a tension between contesting normative orders. She offers a complex picture of Adeni society in which norms for morality and propriety vary according to the context of the social space. Documenting a nuanced social flexibility, Dahlgren stresses individual agency and power to maneuver within a traditional patriarchal Muslim community. As a resident of Aden for more than three years spanning the late years of Marxist South Yemen, Dahlgren presents the reader with an intimate portrait of Yemeni men and women in the home, in the factory, in the office, and in the street, demonstrating that Islamic societies must be understood through a multiplicity of social spheres and morality orders. Within each space, she examines the range of legal, political, religious, and social regulations that frame gender relations and social dynamics. Highlighting the diversity of women's and men's positions as a continuum rather than as distinct areas, Dahlgren presents a vivid picture of this dynamic society, providing an in-depth background to today's political upheavals in Yemen.

<http://www.syracuseuniversitypress.syr.edu/fall-2010/contesting-realities.html>

Djait, Hichem (trans. Janet Fouli) 2010. *Islamic Culture in Crisis: A Reflection on Civilizations in History*, Piscataway: Transaction Publishers.

Islamic Culture in Crisis examines efforts by intellectuals and leaders in the Islamic world to adapt to what Hichem Djait calls the "incredible novelty of modernity" that has come to Europe during the past 150 years. The chapters in the work are grouped into three sections, and were written by the author over a twenty-year period. Djait describes the different meanings of modernity, the crisis of Islamic culture in its

encounter with modernity, similarities and differences between Arabs and Muslims and other cultures, the politics of the Arabs, and the force of democracy in the Islamic world. In the sphere of politics, the Arabs have been excluded from history for a very long time. Instead, Turks, Mongols, Berbers, Persians, and Caucasians have led the destinies of the Islamic world, a domain that had become politically fragmented. But history has overlooked the concrete developments of that time, although they were full of consequences for the lives of the people. Paradoxically, what remains are the spiritual, trans-historic elements: religion, culture, and science. Contrasting the achievements of other civilizations, both past and present, Djait demonstrates eloquently that Arabs and Muslims will not be able to connect with the modern world unless they are able to be inspired by a supreme ambition to further the causes of high culture—in knowledge, science, art, literature, and other spheres.

<http://www.transactionpub.com/title/Islamic-Culture%20in%20Crisis-978-1-4128-1140-8.html>

Halme-Tuomisaari, Miia 2010. *Human Rights in Action: Learning Expert Knowledge*. Leiden: Brill Academic Publishers.

Since World War II, human rights have engaged people around the world like perhaps no other discourse. In Finland their embrace represents a shift from ideological homogeneity to pluralism and openness. Human rights education is understood to hold a key role in empowering individuals to become free and equal members of their societies. Yet little empirical scholarship exists evaluating how this goal is met in reality. By combining anthropological approaches with critical legal theory, this study explores the conceptions of knowledge, expertise and learning embedded in the educational activities of a particular network of Scandinavian and Nordic human rights experts. It explores how the ideals of emancipation and equality of the abstract discourse are realized in action.

<http://www.brill.nl/default.aspx?partid=210&pid=41446>

Hatavara, Mari, Lehtimäki, Markku and Pekka Tammi (ed.) 2010. *Luonnolliset ja luonnottomat kertomukset: Jälkiklassisen narratologian suuntia*. Helsinki: Gaudeamus.

Miksi kerromme toisillemme tarinoita? Entä miksi ja miten tarinoita tutkitaan? Kertomusten tarkastelu on laventunut kirjallisuudentutkimuksesta kattamaan sangen epäkirjallisiltakin vaikuttavia ilmiöitä. Kirjallisuuden lisäksi kertomuksina tutkitaan muun muassa elokuvaa, kuvataiteita ja muuta visuaalista kulttuuria, ja kertomusnäkökulman avulla on lähestytty erilaisia tosielämän kertomuksia, journalismia tai tapaamme ymmärtää maailmaa ja elämää itseään. Se on vaikuttanut myös historia- ja yhteiskuntatieteissä, mediatutkimuksessa, psykologiassa ja jopa lääketieteessä. Luonnolliset ja luonnottomat kertomukset esittelee uusinta kertomuksen tutkimusta ja selvittää sen merkitystä tieteidenvälisellä tutkimuskentällä. Samalla nousee esiin kirjallisten kertomusten oma erikoislaatu ja kysymys fiktion luonnottomuudesta todelliseen elämään verrattuna. Teos soveltuu oppikirjaksi etenkin kirjallisuudenopetuksessa ja toimii metodisena oppaana monilla tekstintutkimuksen aloilla.

<http://www.gaudeamus.fi/ajankohtaista/hatavara-luonnolliset-ja-luonnottomat-kertomukse/#more-3478>

Kaartinen, Timo 2010. *Songs of Travel, Stories of Place: Poetics of Absence in an Eastern Indonesian Society*. Academia Scientiarum Fennica. Helsinki.

This book explores the narratives of people who trace their origin to Banda, the famous Nutmeg Islands of Eastern Indonesia. They were displaced from their ancient homeland by the Dutch colonization of Banda in 1621 and carry on their language and traditions in the village described in this study. The Bandanese continue travelling to distant places in pursuit of recognition by their ancestral allies. They bring their past into life through rituals and verbal arts which commemorate absent travelers and anticipate their return. This book argues that ethno-history can be a source of exemplary acts which inform collective responses to new circumstances. The folk poetry of the Bandanese places real, historical events in several chronotopic frameworks in which they are relived as memory and given a total meaning as history.

<http://www.acadsci.fi/julkaisuluettelot/ffc.htm>

Kouadio, Kobenan N'guettia Martin 2011. *Poétique de l'imaginaire et construction du sens: Schèmes, images, syntaxes et signifiante*. Chambéry: Éditions de l'université de Savoie.

La réflexion contenue dans cet ouvrage repose sur la poétique de l'Imaginaire de Jean Burgos. Dans Pour une poétique de l'Imaginaire, le poéticien français situe sa théorie dans le prolongement et le dépassement des Structures anthropologiques de l'imaginaire de Gilbert Durand. Cependant, l'application que Burgos en fait est circonscrite autour d'œuvres d'auteurs français : René Char, Guillaume Apollinaire, Saint-Pol Roux, Paul Eluard et Saint-John Perse. Ces auteurs appartiennent à une civilisation presque exclusive de l'écriture, hormis Saint-John Perse, davantage marqué par l'oralité. En raison des caractéristiques très orales de certaines œuvres francophones, il nous a semblé opportun d'appliquer cette théorie de Burgos à quatre poèmes dont trois francophones et un franco-créole. Il s'agit d'« Au sommaire d'une passion » extrait d'Épitomé (Tchicaya U Tam'Si), de « Récit de voyage » in Déjà vu (Noël X Ebony), de Césarienne (Bernard Zadi Zaourou) et d'Éloges (Saint-John Perse). La proximité formelle et générique de cette dernière œuvre avec les textes africains francophones choisis est très explicite. Sur ces bases, le but d'un tel choix est d'appliquer la théorie de Burgos à un corpus jusque-là inexploré afin d'établir s'il existe ou non un Imaginaire de l'oralité.

<http://www.lcdpu.fr/livre/?GCOI=27000100183990>

Pardo, Italo and Prato, Giuliana B. (eds.) 2010. *Citizenship and the Legitimacy of Governance: Anthropology in the Mediterranean Region*. Aldershot: Ashgate.

Against the background of unease at the increasingly loose and conflictual relationship between citizenship and governance, this book brings together rich, ethnographic studies from EU member states and post-Communist and Middle-Eastern countries in the Mediterranean Region to illustrate the crisis of legitimacy inherent in the weakening link between political responsibility and trust in the exercise of power. With close attention to the impact of the ambiguities and distortions of governance at the local level and their broader implications at the international level, where a state's legitimacy depends on its democratic credentials, Citizenship and the Legitimacy of Governance initiates a comparative discussion of the relationship between established moralities, politics, law and civil society in a highly diversified region with a strong history of cultural exchange. Demonstrating that a comparative anthropological analysis has much to offer to our understanding, this volume reveals that the city is a crucial arena for the renegotiation of citizenship, democracy and belonging.

http://www.ashgate.com/default.aspx?page=637&calcTitle=1&pageSubject=3211&title_id=8371&edition_id=11368

Scheffer, Thomas and Niewöhner, Jörg (eds.) 2010. *Thick Comparison: Reviving the Ethnographic Aspiration*. Leiden: Brill Academic Publishers.

We have come a long way from Evans-Pritchard's famous dictum that "there is only one method in social anthropology, the comparative method - and that is impossible." Yet a good 40 years later, qualitative social inquiry still has an uneasy relationship with comparison. This volume sets out "thick comparison" as a means to revive "comparing" as a productive process in ethnographic work: a process that helps to revitalise the articulation work inherent in analytical ethnographies; to vary observer perspectives and point towards "blind spots;" to name and create "new things" and modes of empirical work and to give way to intensified dialogues between data analysis and theorizing.

<http://www.brill.nl/default.aspx?partid=210&pid=33996>

Stavans, Ian and Jaksić, Iván 2011. *What is la hispanidad? A conversation*. Austin: University of Texas Press.

Natives of the Iberian Peninsula and the twenty countries of Latin America, as well as their kinsfolk who've immigrated to the United States and around the world, share a common quality or identity characterized as la hispanidad. Or do they? In this lively, provocative book, two distinguished intellectuals, a cultural critic and a historian, engage in a series of probing conversations in which they try to discern the nature of la hispanidad and debate whether any such shared identity binds the world's nearly half billion people who are "Hispanic." Their conversations range from La Reconquista and Spanish monarchs Ferdinand and Isabella, who united the Spanish nation while expelling its remaining Moors and Jews, to the fervor for el fútbol (soccer) that has swept much of Latin America today. Along the way, they discuss a series of intriguing topics, including the complicated relationship between Latin America and the United States, Spanish language and the uses of Spanglish, complexities of race and ethnicity, nineteenth-century struggles for nationhood and twentieth-century identity politics, and popular culture from literary novels to telenovelas. Woven throughout are the authors' own enlightening experiences of crossing borders and cultures in Mexico and Chile and the United States. Sure to provoke animated conversations among its readers, What is la hispanidad? makes a convincing case that "our hispanidad is rooted in a changing tradition, flexible enough to persist beyond boundaries and circumstances. Let us not fix it with a definition, but allow it instead to travel, always."

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

Terrier, Jean (forthcoming in 2011). *Visions of the Social. Society as a Political Project in France, 1750-1950*. Leiden: Brill Academic Publishers.

An essentially contested notion, society is viewed by some as the most important level of human reality, while others deny its existence outright. Taking the example of France between the Enlightenment and the First World War, this book recounts the debates among thinkers and scholars on the nature of the social. By way of an original analysis of the work of many key figures in the history of French thought, the author convincingly demonstrates the strength of the connection between social theories and political projects. He pays a particular attention to conceptual and terminological

developments, thereby shedding a new light on the history of some core concepts of the human sciences, such as 'society', 'culture', and 'civilisation'.

<http://www.brill.nl/default.aspx?partid=210&pid=34843>

Wegner, Eva 2011. *Islamist Opposition in Authoritarian Regimes: The Party of Justice and Development in Morocco*. Syracuse: Syracuse University Press.

What electoral mobilization choices do Islamist opposition parties make? How do they relate to authoritarian incumbents? Which key factors influence the choices these parties make? Islamist Opposition in Authoritarian Regimes explores the answers to these questions by studying the path of the Islamist Party of Justice and Development (PJD) in Morocco from 1992 to 2007. Wegner traces the party's choices through an analysis of organizational, ideological, and institutional constraints. Adopting a simple but novel perspective, Wegner distinguishes Islamist parties from other opposition parties because of their connection to a powerful social movement. The author shows how the PJD initially made major progress in electoral politics by building up a strong party organization, sustaining full support of the Islamist movement, and positioning itself as the only credible opposition party. Ultimately, the failure of the PJD to win elections was due to political concessions it made to secure its legality combined with a distancing from the Islamist movement. Based on extensive field research in Morocco in 2003 and 2007 and drawing upon personal interviews with members, candidates, and leaders of the PJD, Islamist Opposition in Authoritarian Regimes presents a meticulous and enlightening case study. Wegner enriches our understanding of electoral authoritarianism in Morocco and throughout the Arab- Islamic world.

<http://syracuseuniversitypress.syr.edu/spring-2011/islamist-opposition.html>