

account of the Santa Fe Indian Market. Bernstein offers an incisive view on a 2009 dispute that emerged between the organisers of the highly profitable market and members of a particular Indian community who were reprimanded for using 'non-traditional' materials and techniques in their jewellery. Placing the dispute within the long history of South-west Indian art, Bernstein shows how Native artists effectively appropriate discourses of 'authenticity' to reinforce 'imaginary boundaries that create and maintain the specialized market that is Indian art' and, in turn, use that market as 'a vehicle of self-representation before an external public' (pp. 169–70, 172). In these essays, Native identity and 'tradition' are approached as protean phenomena that Indians deploy in touristic markets in order to meet personal and collective ends. For Däwes, Bernstein and other contributors, tourism appears less as a corrosive vestige of colonial primitivism and more as a site of productive tensions, which Native peoples have long used to creatively refashion their identities in relation to sociopolitical exigencies.

Despite these valuable contributions, the volume suffers from a lack of framing and cohesion. The preface from the editors does little to place the chapters in relation to one another or under a clear theme or a set of questions (p. 7). While the editors note that the initial workshop operated under the theme of 'communication', one searches in vain for further elaboration. Without this sense of structure, the volume appears lopsided. For instance, a rather long genealogy of Dutch tourism and collecting in the US South-west by Hovens and reprinted selections from the 19th-century travel journals of a German married couple by van der Hooft, though informative (especially for those unfamiliar with Dutch and German historical connections to

the region), appear somewhat out of place when juxtaposed with more focused and question-driven chapters from Däwes and Bernstein. An introduction that more effectively placed the chapters in relation to each other as well as to the vast literature on tourism, collecting and Native North America would have been much appreciated.

Despite this shortcoming, *Indian detours* is a welcome addition to the study of Native American tourism as a site of social, economic and political dynamism. The inclusion of cases such as Markus Lindner's account of tourism developments on the Standing Rock Sioux Reservation and Susanna Berthier-Foglar's study of New Mexico Pueblo Indian casinos expands the scope of the work on Indian tourism by engaging underexplored areas of research. As a whole, the book will be particularly relevant to those working at the intersections of tourism studies, museum studies and Native American Studies with a willingness to conceptualise the relationship between identity and tourism as one of frictional, yet productive, encounters.

NICHOLAS BARRON

University of New Mexico (USA)

Jackson, Michael and Albert Piette (eds.) 2015. *What is existential anthropology?* New York: Berghahn Books. 248 pp. Hb.: US\$95.00. ISBN: 9781782386360.

The outcome of a collaboration by two leading existential anthropologists, Michael Jackson and Albert Piette, this edited volume brings together eight essays from different anthropological traditions to answer the question: *What is existential anthropology?* Although the contributors approach this question differently, certain elements are held in

agreement as central to the project of an existential anthropology: a focus on the everyday lived experience of individuals, and a sense that there is always more to a life than what any one theory can account for. It is this second point, which brings into question the role and uses of theory in anthropology by attending to what remains of any given life outside of theory, so to speak, which stands as one of the richest contributions of this volume. This remainder of life itself is variously referred to by Piette as ‘minor modes’, by Jackson as ‘an ethics of small things’ and by van de Port as ‘the-rest-of-what-is’. As Jackson and Piette put it in their introduction to this volume, ‘no matter how sophisticated our concepts become, they fail to do justice to what William James called the “plenum of existence” – the full range of human experience, intransitive and transitive, fixed and fluid, rational and emotional, coherent and wild, real and symbolic’ (p. 7). In this way, existential anthropology is interested in those ‘moments of being’, as Virginia Woolf called them, that escape categorisation. As Jackson puts it, the social has ‘an existential value that is there before any specific social, historical, or discursive formation is in place, and outstrips any intellectual understanding’ (p. 176).

A focus on the ‘moments of being’ that escape theorisation appears across all of the essays in this volume. For example, in his chapter ‘Both/and’, Michael Lambek rethinks his earlier work on spirit possession through the lens of existential anthropology. In a moment when North American anthropology has been focused largely on research aimed at uncovering sources of inequality and oppression, Lambek argues that such studies of subjection would benefit from an added existential sensibility that strives to better understand and describe ‘the worlds themselves in which people live’

(p. 72). Mattijs van de Port’s essay, ‘Reading Bruno Latour in Bahia’, is a meditation on permeable boundaries and the act of opening up towards the world, in the context of the Afro-Brazilian religion of Candomblé on the one hand, and the reading and writing of theory, on the other. While it might come as a surprise to conjure Latour in a volume on existential anthropology, van de Port suggests that both approaches require an openness to the world in order to try to get at ‘the-rest-of-what-is’, what William James called the ‘great, blooming, buzzing confusion’ of life itself. Similarly, in his essay on Ghanaian migration brokerage, Hans Lucht argues that at stake in existential anthropology is ‘how to at the same time “capture” the significant events in human life without snuffing out the pulse ... without sacrificing lived reality in the lifeless embrace with one’s logical concepts’ (p. 123). This effort at reining in theoretical concepts that may obscure the complexity of life as lived also comes to the fore in Sónia Silva’s essay in which she writes about the life of a forcibly displaced Angolan man without falling into reifying discourses on ‘mobilities’ or refugees, as well as in Devaka Premawardhana’s essay in which he addresses the shifting subjectivities of Mozambicans who frequently enter and exit Pentecostalism without pinning them to any one theoretical category.

This collection of essays is important for students of anthropology interested in person-centred ethnography, as well as for scholars who are dedicated to the project of redefining what it means to attend to the complexities of human experience. Jackson’s existential anthropology entails an ethnographic exploration of the human condition, the universal struggle to live in a world not of our choosing, and the unique ways people respond to this struggle, intersubjectively. Piette’s existential

anthropology involves observations of the singularity of individuals across various situations – ‘The ideal methodology – certainly impossible for many reasons – would be a continuous film of the entire life of every person on earth, with his or her own explanation of the captured sequences’ (p. 181). Both approaches push back at classical and contemporary social theories that make arguments through the use of individual lives, erasing their singularity along the way. The contribution of this volume, therefore, resides in reframing the problem of anthropological description and theorising by reintroducing the complex and shifting dimensions of life itself back into ethnography.

AIDAN SEALE-FELDMAN

*University of California,
Los Angeles (USA)*

Jaffe, Rivke and Anouk de Koning. 2016. *Introducing urban anthropology*. London, New York: Routledge. 185 pp. Pb.: €42. ISBN: 9781107694699.

Teaching a course on ‘Urban Anthropology’ brings up the pivotal question of what to include in the syllabus, so I was glad to have stumbled across this slim but excellent textbook. *Introducing urban anthropology* offers a broad range of concepts and perspectives on this growing field, particularly for undergraduate students. With its accessible style, it provides a meticulous overview of urban anthropological research traditions while offering a timely contribution to many contemporary approaches to the urban in general.

Rivke Jaffe and Anouk de Koning set out to define the field of urban anthropology as a discipline that engages explicitly with the question of how social

life is structured by and experienced within urban contexts. They follow a dialectical approach, asking how urban spaces shape power relations between groups and institutions and how, conversely, power relations impact urban spaces. Therefore, the agency of urban dwellers and their interaction with the built urban environment are neatly reflected here. Arguing that the renewed urban anthropology that has developed into the 21st century remains central to themes such as place-making and urban inequality, Jaffe and de Koning also broaden their scope to include new concerns that have emerged in recent years in relation to processes of migration, transnationalism and new communication technologies that shape the city and its residents, while always bearing the everyday in mind.

Introducing urban anthropology therefore serves as an excellent starting point for urban theory but also for anthropological research methodology, as the Introduction gives sufficient space to the dilemmas and considerations that one may encounter when entering the urban field. Furthermore, the book’s 11 chapters present a comprehensive entry point into the key trends and turns of urban research.

The book’s three main parts shed light on important domains of contemporary urban anthropological research and consist of three chapters each. Pertinent subthemes are illustrated through illuminating ethnographic case studies drawn from a diverse range of urban settings and are complemented with useful conceptual boxes and figures. Each chapter ends with a number of questions for further reflection and provides an interesting list of suggested reading and viewing.

The first part, ‘At home in the city?’, emphasises everyday experiences in and of the city and focuses on place-making and belonging. Comprising three