

playful reality. It is especially true at times when the normal reality undergoes some crisis or tensions that are not served by the common practices. According to Droogers the study of the ludic aspect of ritual can help to understand the way by which ritual acts in its own right. In "Bringing the Soul Back to the Self. Soul Retrieval in Neo-Shamanism" G. Lindquist studies healing rituals affirming that somatization of transformations in consciousness is an integral part of these rituals. To understand the neo-shamanistic practice she has recourse to the theory of soul loss and soul retrieval. During the ritual, the shaman searches for the lost part, trying to persuade it to rejoin the self of the patient. The force of the shaman's conscious intentionality is directed to this part of the patient's self that remains passive in order to bring it the strength to act. In "Treating the Sick with a Morality Play. The Kardecist-Spiritist Disobsession in Brazil" S. M. Greenfield analyzes a healing ritual from a Spiritist tradition. During the course of the ritual, the participants enter a hypnotic state, internalize beliefs about the powers of spirits, and undergo changes on a somatic level which contribute to their cure. The author uses universal properties of human biology and physiology to argue that suggestion and light trance states may activate bodily systems at the cellular level making Kardecist ritual effective. The last essay "The Tacit Logic of Ritual Embodiments. Rappaport and Polanyi between Thick and Thin" by R. E. Innis represents a philosophical contribution of the volume. The author presents the major work of Roy Rappaport "Ritual and Religion in the Making of Humanity" through a perspective derived from Michael Polanyi's theory of tacit knowing. He argues that the "primary purpose of the ritual is to generate in the participant primarily perceptual and affective wholes by eliciting the integration of sets of subsidiarily attended from words, gestures, actions, images, and spaces or places into a focus that is the existential meaning of the religious experience" (206).

The multiplicity of case studies not only represents a variety of ritual forms, but also testifies for their complexity. Diverse approaches are applied to interpret rituals. Most of the attempts to treat the ritual in its own right converge on a transcendental reality, virtual or linked to otherness. In this way the discussion joins the fundamental questions of religion. But in their analysis the authors neither attach explicitly the ritual to the religious system nor stress excessively its social environment. This deliberated procedure renders the book original and inspiring. No doubt, it constitutes an important contribution to the study of ritual.

Jacek Jan Pawlik

**Hannerz, Ulf:** *Soulside. Inquiries into Ghetto Culture and Community.* Chicago: The University of Chicago Press, 2004. 246 pp. ISBN 0-226-31576-2. Price: \$ 16.00

"Soulside," originally published in 1969, provides "one anthropologist's view" of what the author called "Winston Street" in Washington, D.C. The street no

longer exists as it was; people continued to move in and out of the neighborhood altering networks and recurrent personal encounters. But the problems Hannerz described still exist in ghetto areas in the United States: female household dominance; uneducated children having children; a ghetto-related male role that includes expression of toughness, sexual activity, and alcoholism (now other drugs are present); low educational achievement; conflict-ridden relationships between the sexes; social life beyond the domestic group; fluid household composition; fear of trouble; suspiciousness toward other persons' motives; interest in religion, specific foods, and music; and a hostile view of much of white America. The term "soul" refers to black people's essence as shaped by their experience and expressed in their everyday life. "Ghetto" encompasses slum and a "community" of ghetto dwellers.

In chapter 1, Hannerz provides the general context and characteristics of the residents on Winston Street, especially how they see themselves. Chapter 2 describes the life style types that Hannerz calls mainstreamers, swingers (not couples switching sex partners as the term is used today), street families, and street corner men. "Walking My Walk and Talking My Talk" (chapter 3) delineates how life styles influence each other besides influences that can lead an individual to assume a particular life style. Chapter 4 explores ghetto sex roles. In Chapter 5, Hannerz discusses the ways in which street corner men create a definition of manliness. Chapter 6 examines male sex role socialization in matrifocal families. "Things in Common" (chapter 7) such as institutions, bootlegging, the numbers game, black religion, the soul concept, and ghetto radio stations point to factors that contribute to community integration. Chapter 8, "Waiting for the Burning to Begin," offers insight into how ghetto dwellers consider their discontent with their relations to the outside world, react to the prospects of turmoil, and view the insurrection when it finally comes. Chapter 9 is a theoretical discussion of the controversy over the concept of a "culture of poverty" and other explanations for ghetto life. An appendix describes how Hannerz conducted his fieldwork.

What is the cause of the ghetto syndrome? The controversial aspect of the culture of poverty concept is the emphasis on culture as modes of behavior learned within the community. The implication is that the poor have only themselves to blame for their condition, which in turn has implications for social policy. Hannerz also talks about the notion of cultural deprivation and structural constraints, namely, opportunities taken for granted by the majority that have been blocked to the poor, and therefore their behavior is often a realistic adaptation.

Hannerz suggests that a reason for lack of response to opportunities is that when people deviate from the culture they share with their group, they lose the group support. People may have to choose between the peer group and greater opportunities. This reason turns out to be a critical factor for young people as early as elementary school (see Hanna, *Disruptive School*

Behavior. Class Race and Culture. New York 1988). Oddly, Hannerz did not discuss formal schooling for the youngsters on Winston Street.

A key impediment to social mobility is black students' fear of "acting white" as described by Signithia Fordham and John Ogbu, "Black Students' School Success: Coping with the Burden of 'Acting White'" (*The Urban Review* 1986). Among African Americans the high school dropout rate is now somewhere between 50 and 60 percent. Roland G. Fryer, in "'Acting White': The Social Price Paid by the Best and Brightest Minority Students" (*Education Next* Winter 2006), reported his research on a set of social interactions in which minority adolescents who get good grades in school enjoy less social popularity than white students who do well academically. Some black adolescents ridicule their minority peers for engaging in behaviors perceived to be characteristic of Whites, such as speaking standard English, getting good grades, enrolling in an Advanced Placement or honors class, and wearing clothes from specific stores. Fryer found that the ways schools are structured affect the incidence of the harm of "acting white." It is most prevalent in racially integrated public schools and less so in the private sector and in predominantly black public schools. Fryer refers to the phenomenon that Hannerz had noted on Winston Street more than three decades ago: social groups seek to preserve their identity in situations that threaten it. If the group risks losing its most successful members to outsiders, then the group will seek to prevent the outflow.

In a 2004 address before Jesse Jackson's 33rd Annual Rainbow/PUSH Coalition conference, Bob Cosby, prominent black comedian and actor, created a hullabaloo in the black community when he blamed Blacks for their own problems given the opportunities that have opened to them – schools and businesses promoting cultural diversity and set asides for minorities. He pleaded with Blacks to stop blaming the "White man" for their problems and harshly criticized the current state of African-American culture. He said, "What are they [Whites] doing or trying to do to us that their grandfathers didn't try to do to us? But what is different is what we are doing to ourselves."

Cosby ridiculed the poor grammar of some blacks: "'Why you ain't,' 'Where you is' ... and I blamed the kid until I heard the mother talk." Cosby hinted that social welfare programs may be having unintended consequences for African-Americans. To black people who say Cosby is exposing the "dirty laundry" of the black community, he said, "Your dirty laundry gets out of school at 2:30 every day. It's cursing and calling each other 'nigger' as they're walking up and down the street. They think they hip – can't read, can't write – 50 percent of them." Cosby stressed the importance of education and proper parenting. "Eight-year-old, nine-year-old boys have no business teaming up to rape a nine-year or ten-year-old girl." And he said if such behavior is in the media, parents should keep it out of the home. "Before you get to the point where you say,

'I can't do nothing with them,' I am just saying, 'Do something with them' ... your children have to know where you came from ... about those people hanging [during the civil rights struggles] and how when they did hang them on a Sunday, the theme song was 'Amazing Grace.'" He condemned "the analgesic of cursing and profanity and standing around and just letting the day go by." He berated men for beating up their women because they didn't get an education and find a job.

Cosby's diagnostic comments dovetail with those of Hannerz. Both commentators see lost opportunities, but although Cosby points to black parent and community responsibility, neither commentator offers a practical intervention for positive change. For that, we must look elsewhere.

Judith Lynne Hanna

**Hayden, Brian:** *Shamans, Sorcerers, and Saints. A Prehistory of Religion.* Washington: Smithsonian Books, 2003. 468 pp. ISBN 1-58834-168-2. Price: \$60.00

Brian Hayden, professor of archaeology at Simon Fraser University, has chosen an ambitious subtitle for his recent book. One might think it a grand boast to attempt a prehistory of religion on a global scale from the Palaeolithic to the present, but on closer inspection the volume emerges as something attended by still greater risk. As finally revealed in the author's words from his closing chapter, "one of the main goals of this book is to help readers understand what religion is and how to use it for their own personal benefit and growth" (410). The resulting juxtaposition of academic enquiry and spiritual journey makes for an uneasy ride, bringing us an idiosyncratic work that is quite excellent in parts, frustrating in others, often rather brave and at times merely peculiar.

The architecture of the book is impressive in its scope. Over the course of more than 400 pages and 13 chapters of extremely dense text (my guess is 8-point type), Hayden takes us from the origins of our species to the twenty-first century. The book moves through the familiarly enigmatic material from the Lower Palaeolithic to the painted caves of Europe, developing a feel for the spiritual expression of hunter-gatherers on the way. The transformations of the Neolithic are dealt with in some depth, and then the author travels swiftly past the Celtic and Germanic cultures to the early empires of the West, before arriving at our own time via a detour through the Judeo-Christian complex.

This work tries to occupy a big room. With such a vast coverage there are inevitable problems of source critique and general rather than specialist knowledge. By the same token a volume of this kind is hard to summarise, so we will be forced here to look at the larger picture and then to delve into selected portions of the discussion.

Hayden's central thesis is that the spiritual experiences of the world can be divided into "book" religions and "traditional" religions, equating respectively to state-based control systems and frequently ecstatic interpersonal networks of indigenous knowledge (though