

For example, Reid cites a publication by Marc Epprecht from 2004, but not his more recent and relevant publication of 2008.

These issues, however, are minor and do not diminish the quality of individual articles and the volume as a whole. Nevertheless, the publication has two major shortcomings: (1) While some of the contributions have the potential to influence and shape HIV/AIDS intervention programs, most authors did not attempt to provide explicit suggestions for policy makers and funders based on the findings of their studies. The articles of (a) Colson; (b) Geissler and Prince; (c) Mogensen; (d) Offe; (e) Whyte, Whyte, and Kyaddondo; and (f) Wolf seem particularly relevant and I hope that the authors collaborate with others involved in HIV/AIDS programs applying their findings to design, improve, and evaluate interventions. (2) Some articles give the impression that the authors are not quite firm with the medical literature on the epidemic. One example is Ashforth's statement, who argues that despite receiving ART, AIDS patients are only expected to live an additional four years (43). This is a problematic statement. Overall, even the "weakest" first-line treatment should add more than four years to the lives of individuals on ART. It is true that mortality among individuals on ART is high during the first three months of treatment, possibly related to starting treatment late with its severe immune suppression. Yet, overall, ART tends to be more successful than Ashforth seems to imply. In contrast, Colson seems to be more familiar with the medical literature and correctly refers to an emerging medical crisis, namely that those on ART are beginning to develop resistance. The standard first-line drug regimen, a low-cost stavudine-based ART regimen, includes more side effects and has also high incidents of nonresponsive clients despite satisfactory adherence. Colson's valuable observation, corroborated by medical facts, is an important topic for future anthropological research.

Despite these shortcomings, the volume as a whole is a thought-inspiring collection of articles describing and analyzing how individuals and groups explain, interpret, and respond to HIV and AIDS in sub-Saharan Africa. Some of the articles are of outstanding quality and will motivate anthropologists to design additional anthropological studies, which will help to better understand the local realities of HIV/AIDS, their impact on individuals and groups, and how to alleviate the immense suffering caused by the epidemic.

Alexander Rödlach

Donnan, Hastings, and Fiona Magowan: *The Anthropology of Sex*. Oxford: Berg, 2010. 216 pp. ISBN 978-1-84520-113-5. Price: £ 17.09

As Carol Vance noted in 1991, anthropology is in a process of rediscovering sexuality as one of the central topics of the discipline. Some of this new attention to one of the most central aspects of human life derives from political, social, and health related urgencies of modern times: the struggle against the global HIV and AIDS pandemic, the role of sexuality and gender among dis-

enfranchised people in changing political economies of the Global South, and the heated debates in the Western world around sex work, migration, and human trafficking. This attention has yet to translate into new theoretical developments in anthropology on the issue of sex and sexuality, but perhaps the hesitancy of many scholars is tied to this very politicization of sexuality and sex research.

The new book by Hastings Donnan and Fiona Magowan adds significantly to the growing literature on the ways in which anthropology can approach sexuality while at times it adopts popular discourses and genres which dissolve the distinction between scholarly and political or moral debates that dominate the European public sphere in which the authors work and live.

First and foremost the book is very well written and makes use of a vivid and illustrative language that captivates the reader and seduces her or him to turn page after page. Chapter titles like "Forbidden Frontiers" and "Dancing Desires" and section titles like "Sex and the Church: No 'Monk'ey Business" points to the efforts of the authors to write a book which is readable and enjoyable, even if it sometimes becomes a little to lurid as in the section entitled "Borderless Brothels" which discusses women's sale of sexual favours around US-Mexican borders.

The book is replete with greatly illustrative examples of many aspects of human sexuality today, like processes of attraction and seduction, the making of sexual looks, erotic bodies, transgender sex, nudity and "hot" topics like "fat fantasies" and "sexual surgery." As such the book stands out as one of the few works of the kind which deal with the materiality of sex and the erotic body, and makes the apt ethnographic argument that in order to understand the complexity of the sensual and sexual body across cultures we need to abandon an essentially Western view of what constitutes the erotic body and what justifies its modifications. Besides citing most classic anthropological works on this broad topic, from Bronislaw Malinowski and Margaret Mead to Mary Douglas, Kenneth Reed, Pat Caplan, and Sherry Ortner, the book also draws on a vast literature emerging from recent anthropological debates as well as from other disciplines like psychology, sociology, history, women's studies, sexology, and religious studies. It seems to have been one of the very premises of this book to introduce a cultural and social approach to sexuality in a cross-disciplinary fashion. Given the manifold ways in which sexuality can be discussed and addressed this book presents a daring attempt. As such the book is much more than an anthropology of sex, it is an anthropological approach to the great variety of research and public debates on human sexuality today.

Initial chapters on important new issues like erotic economies and the cultural variation of complex intersections between sex, money, power, kinship, tourism, and migration are not only intriguing and interesting, sometimes investing new concepts, Donnan and Magowan also take the discipline beyond the highly polarized debates around issues like prostitution, pornography, and human trafficking. Yet, towards the end of the book it seems to gradually change style and genre as it begins to deal di-

rectly with these contested issues (164–174). After a fairly analytical section entitled “A Political Economy of Sex,” and a descriptive section on current positions in moral and political debates on sex entitled “Global ‘Sex Wars’” the authors decide to present us a section called “Trafficking Gets the Red Light” in which the hitherto quite balanced and analytical character of the book is skewed towards remarkably one-sided accounts. While other anthropologists, significant works of whom are omitted (e.g., C. S. Vance, *Anthropology Rediscovered Sexuality. A Theoretical Comment. Social Science & Medicine* 33.1991: 875–884; P. Whelehan, *An Anthropological Perspective on Prostitution*. New York 2001; M. Fordham, *The Materiality of Everyday Sex. Thinking Beyond Prostitution. African Studies* 61.2001: 99–120; D. Kulick, *Four Hundred Swedish Perverts. GLQ* 11.2005: 205–235), have remained critical towards moral panic in research and the reproduction of “dramatic narratives” on prostitution, the authors cite without hesitation an official Irish study claiming that “a very high percentage” of women in prostitution experience violence, threats, and rape (and even gang rape). As the authors probably know, statistics on these issues are highly contested and melodramatic narratives about human trafficking are frequently used by consultants, activists and members of the so-called “rescue industry” (L. Agustin, *Sex at the Margins. Migration, Labour Markets, and the Rescue Industry*. London 2007; M. C. Desyllas, *A Critique of the Global Trafficking Discourse and US Policy. Sociology and Social Welfare* 57/4.2007: 57–77; J. Doezema, *Sex Slaves and Discourse Masters. The Construction of Trafficking*. London 2010) for political and economic purposes. The emphasis on negative aspects of sexual practice such as trafficking, sexual violence, rape, and torture over positive aspects like pleasure, bodily unions, and sexual health, and the opposition to transgression and excess becomes problematic because the authors at the same time omit voices from the opposite end of the sexo-political landscape, like sex workers or sadomasochist activists. While the sex worker discourse is mentioned little serious attention is paid to the global sex worker movement and its struggle for rights, protection and recognition of sex as labour. This struggle which has been documented by anthropologists has altered discussions of these “hot” topics not only in Western countries but even more so in the Global South. In, e.g., Brazil, India, Thailand, and many African countries sex laws are being liberalized and sex workers are increasingly recognized in public spaces and policies on everything from sex education to human trafficking.

Similarly, it would have strengthened the publication’s state of the art had the authors discussed the recent theoretical substitution of moral concepts like “prostitution” for social exchange focussed concepts like “transactional sex,” “sexual capital,” and “sexual economies.” There is a growing anthropological literature on “transactional sex,” “female erotic power,” and postcolonial views on sexuality in Africa (e.g., J. Cole, *Fresh Contact in Tamatave, Madagascar. Sex, Money, and Intergenerational Transformation. American Ethnologist* 31.2004: 573–588; M. Hunter, *The Materiality of Everyday Sex.*

Thinking Beyond Prostitution. African Studies 61.2007: 99–120; S. Arnfred, *Sex, Food and Female Power. Sexualities* 10.2007: 141–158) and elsewhere that the authors might have included and discussed in order to avoid the risk of a European or Western bias. Nevertheless, the book offers a convincing tour de force through sexual topics of current public concern and academic interest around the world and it deserves to be read broadly by scholars and students of anthropology and neighbouring disciplines.

Christian Groes-Green

Feyerabend, Joachim: *Pazifik. Ozean der Zukunft*. Hamburg: Koehlers Verlagsgesellschaft, 2010. 207 pp. ISBN 978-3-7822-1017-1. Preis: € 19,90.

Das vorliegende Buch hat den optimistischen Untertitel “Ozean der Zukunft”. Das macht neugierig! Insbesondere in Zeiten, in denen man vom globalen Klimawandel und vom prognostizierten Untergehen der meisten der niederen Atoll-Inseln des Pazifiks spricht, oder sogenannte “failing states”, oder gar “failed states” anhand von Beispielen wie Papua Neuguinea, Solomon Islands oder Vanuatu illustriert werden, da weckt ein Buch, welches offensichtlich eine positive Grundstimmung zu verbreiten sucht, besondere Aufmerksamkeit. Und tatsächlich ist es das deklarierte Ziel dieses aufwendig gestalteten Bandes, “die Schönheit und Vielfältigkeit des Pazifischen Ozeans” (Umschlagtext) einzufangen. Gleichwohl sollen auch aktuelle und zukünftige Probleme eingefangen und kritisch aktuelle Gegebenheiten beleuchtet werden, um für die Zukunft zu sensibilisieren, wie es im Klappentext vermerkt wird. Das ist viel auf einmal und man schlägt das Buch erwartungsvoll auf. Das durchgehend auf Hochglanzpapier gedruckte Hardcover-Buch liegt gut in der Hand, das Layout ist sehr ansprechend und es kann dem Koehler Verlag, der für seine aufwendig gestalteten Bücher bekannt ist, zu einem sehr schön gestalteten Werk gratuliert werden. Zwei mehrseitige durchgehend farbig gestaltete Bildteile lockern den Text auf und verleiten zum Träumen. Gängige Südseeklischees werden in und mit den Bildern transportiert, anschauliche Karten erleichtern eine Annäherung an die Region, die im Textteil auch Teile des sogenannten Pacific Rim, also der Randzonen, z. B. China, umfasst, im Bildteil aber ausschließlich auf die “Südsee-Inseln” Ozeaniens sowie Indonesien, Philippinen und die Antarktis verweist. Bereits hier wird eine gewisse Uneinheitlichkeit sichtbar, die den ganzen Band durchzieht. Was ist unter “Pazifik” zu verstehen? Der Autor Joachim Feyerabend legt das nicht genau fest. Er greift alles auf, was ihm passend erscheint, um sein vielschichtiges Bild der Großregion zu vermitteln. Wie sich diese aber definiert, bis wohin sich diese erstreckt, was inkludiert wird und was ausgeschlossen werden muss, wird dabei nirgends klar. Diese Willkürlichkeit in der Auswahl zieht sich durch das ganze Buch.

Der Autor, das wird schnell klar, ist kein Schriftsteller und kein Wissenschaftler. Das ist kein Vorwurf, denn das muss man nicht zwingend sein, um ein Buch über eine Region zu verfassen. In lockerem Plauderton, wie wenn er am Tresen einer Seefahrerkneipe Schnurren zum