

temples. And while some have family members who practiced vernacular magic, they do not claim them as forebears practicing an ancient religion. Instead, most of their texts and practices are drawn from English-language books or the Internet, with no attempt to re-indigenize them. The author explains this as a product of a Maltese identity that links itself strictly to the arrival of St. Paul on the island 2000 years ago; most Maltese see no connection between themselves and the island's first inhabitants, who are believed to have been wiped out by successive waves of invaders. She theorizes that Malta's long history of colonization by outsiders has led to a tendency to undervalue the local and look outward for sources of cultural renewal.

Of course this religious biculturalism does not always go smoothly. Maltese culture is still suspicious of modern Paganism, often understanding it as diabolism; most Maltese Wiccans and Pagans are "in the broom closet" to all but their closest associates, many of whom are also Pagan. While they do occasionally assemble to conduct rituals on the site of ancient stone monuments, their rituals must remain low-key, while the Catholic prayer services held there are much showier and more public. Yet this book provides an important model of how new religious movements gain converts and make inroads into a society without necessarily taking an oppositional or confrontative stance, and how individuals negotiate multilayered religious identities. One wishes the author had engaged a bit more with anthropological literature on Mediterranean religiosity, particularly the coexistence of multiple religious traditions side by side, in order to insert this variant of modern Paganism within a broader regional cultural context.

This book also challenges current scholarly explanations of why people are drawn to the new Paganisms. If Maltese Pagans aren't attracted to Neo-Paganism for the same reasons that motivate their northern European, North American, and Australian counterparts, then perhaps the paradigm developed thus far by other scholars of the movement – linking the development of Paganism to a reclamation of folklore and localism – needs to be questioned. Some scholars have also theorized that certain modern Pagans who narrate themselves as heirs to an ancient Pagan tradition may have inherited magical practices such as folk magic and vernacular Catholicism from their families. This book challenges that hypothesis, making it a very exciting piece of work. It may be, for example, that at root, the appeal of Neo-Pagan religions has little to do with either seeking re-enchantment or creating usable pasts. Or perhaps on Malta, the need for connection is not with a local heritage and folk tradition, but with a global spiritual culture that draws on a Romantic literary and magical tradition. Either way, this book makes a significant contribution to the expanding literature on this group of new religious movements and their practitioners. It will be of interest to scholars of religion as well as Mediterraneanists, and is accessible enough to use as an undergraduate text.

Sabina Magliocco

Salazar, Noel B.: *Envisioning Eden. Mobilizing Imaginaries in Tourism and Beyond.* New York: Berghahn Books, 2010. 224 pp. ISBN 978-1-84545-760-0 (New Directions in Anthropology, 31) Price: £ 55.00

The book is praised on its back cover by tourism research experts like Nelson Graburn and Mike Robinson, and the foreword was written by Edward M. Bruner. Such acclaim raises high expectations which are mostly fulfilled, although it seems that the original subtitle of the doctoral thesis would have been a better choice: "A Global Ethnography of Tour Guiding." That's what it is.

Based on ethnographic fieldwork carried out over a period of 14 months in Yogyakarta/Indonesia in 2003 and 2006 and 11 months in Arusha/Tanzania in 2004 and 2007, the book concerns the interplay between globalized tourism landscapes and local service providers in two destinations, or, more broadly, examines the complex ways in which processes of globalization and localization interconnect and collide with one another. It is a study of tourism imaginaries and their circulation between tourists and service providers. The author demonstrates how global tourism spreads imaginaries about peoples and places, how tour guides use these images and ideas, and how they reproduce them in their guiding narratives and practices.

Salazar gathered data from multiple sources, his methods of fieldwork consisted primarily of different types of observation. As a participant, he joined tourists on twenty-eight tours in central Java, and twenty-four trips in northern Tanzania. His methods of observation included socializing with local tour guides, talking informally to them, taking field notes. He further conducted different types of interviews with guides, people involved in guide training, tour operators, tourism authorities, both in Indonesia and Tanzania.

Chap. 2 explores the world of tourism imaginaries and fantasies, and describes the tourism landscapes of the research destinations – namely, Yogyakarta and Arusha. Chap. 3 ("Seduction") addresses the question how guides familiarize themselves with imaginaries and discourses via both formal schooling and informal learning, and how they learn to translate fantasies into seductive tales.

In chap. 4 (Imaging and Imagining Other Worlds), the narrative strategies and performative techniques that local guides use are explored. It is shown how their practices are firmly steered by tourism imaginaries and discourses, and how they assure the (re)production of fantasies during their encounter with tourists. The realities of poverty and corruption are bracketed and substituted by imaginaries of the exotic paradise. Salazar explains how local guides ensure their clients experience exactly what they expect, receiving the images and fantasies that travel agencies or tour operators originally sold to them when they booked their trip.

Tour guides do not have any need to travel around the world to adopt cosmopolitan attitudes; the world comes to them. Successful local guides are prototypes of imaginative cosmopolitan mobility. They find creative ways to distance themselves from the locals encountered during a trip and align themselves on the side of the tourists. Guided tours are strategic encounters in which guides

convey images not only of their country but of themselves too. And the performative sphere, where tourists' and service providers' encounters take place, can be thought of as Homi Bhabha's famous Third Space.

Based on history (starting in ancient Greece and Rome) and the theory of tour guiding, chap. 5 (Guiding Roles and Rules) examines in what ways tour guiding is structured, analyzes the politics of guiding, describes how guides are locally, nationally, and globally controlled, as well as explains regulatory mechanisms and working conditions.

Chap. 6 (Fantasy Meets Reality) discusses the multiple flows in the transmission of imaginaries, the frictions between the agents involved. Delving into the power microdynamics of guided tours, relations between various players are analyzed – namely, tourists, guides, and residents and behind the scene, tour operators, accommodation providers, government agencies, interest groups. The examples discussed show that all players generally hold and wield some kind of power through the encounters with others. But the confrontation between guests, mediators, and hosts is not only between people but also between their ideas and sociocultural imaginaries. There might be some difference between the touristic imagery of residents and their self-imagery. Usually, the locals in developing countries have little influence on how their culture is interpreted for touristic consumption, and they do not always agree with the stereotypical ways in which mediators represent them. Salazar calls these processes “clash of imaginaries.”

Besides, there are some risks that tourism imaginaries could be demystified, although tourism marketers do their best to keep reality out of the touristic experience. Still there are threats that are hard or even impossible to control, from diarrhoea to traffic accidents, from criminal acts to natural disasters. Sometimes tourists become enmeshed in situations that definitely destroy all paradise fantasies.

It is a well written book, surprisingly easy to follow, it might attract readers from outside the tourism research community and possibly from outside academia. Using a lot of travel metaphors, playing with words according to the subject makes a linguistically attractive text. But perhaps social scientists would prefer subchapters and titles less poetic, and less “imaginary-centered,” but more informative.

Ingrid Thurner

Schnepel, Burkhard, Gunnar Brands und Hanne Schönig (Hrsg.): *Orient – Orientalistik – Orientalismus. Geschichte und Aktualität einer Debatte*. Bielefeld: transcript, 2011. 310 pp. ISBN 978-3-8376-1293-6. (Postcolonial Studies, 5) Preis: € 29.80

Mit seinem 1978 veröffentlichten und bald darauf zum Klassiker avancierten Hauptwerk “Orientalism” löste der palästinensisch-amerikanische Literaturwissenschaftler Edward Said eine lebhaftige Debatte über die hegemoniale Deutungs- und Definitionshoheit des Westens gegenüber dem als exotisch, fremd und/oder bedrohlich imaginierten “Orient” aus, die bis heute andauert und eine schier unüberschaubare Fülle von Texten hervorgebracht hat. Der von Burkhard Schnepel, Gunnar Brands und Hanne Schö-

ning im Jahr 2011 herausgegebene Sammelband “Orient – Orientalistik – Orientalismus” hebt sich aus dieser Masse insofern hervor, als er in einer Zusammenschau unterschiedlichster Wissenschaftsdisziplinen eine Brücke zwischen den Anfängen und den rezenten Entwicklungen der Orientalismus-Forschung schlägt und zugleich die enorme regionale als auch thematische Bandbreite des Diskurses anhand ausgewählter Beispiele exemplarisch aufzeigt.

Entlang der Schlüsselbegriffe Orient, Orientalistik und Orientalismus setzen sich die AutorInnen mit der Frage auseinander, in welcher Beziehung diese drei Felder zueinander stehen und welche Spannungsverhältnisse bzw. Problematiken sich durch deren Ineinandergreifen ergeben. Entgegen der künstlichen Dreiteilung im Titel, die eine gewisse Abgegrenztheit der drei Kategorien suggeriert, zeigt sich, dass diese “gleichermaßen unzertrennlich in einer Art ‘ménage à trois’ miteinander verbundenen Felder” als “Modalitäten einer einzigen Debatte” (8) verstanden werden, wie es in der Einleitung des Buches heißt. Welche unterschiedlichen Ausprägungen und Gestalten dieser orientalistische Diskurs in Vergangenheit und Gegenwart annehmen kann, zeigen die insgesamt dreizehn Beiträge des Sammelbandes. Neben ideengeschichtlichen Abhandlungen und historischen Studien finden sich darunter auch empirische Arbeiten, die sich mit gegenwärtigen Orientalismen oder bislang vernachlässigten “Nischen” der Orientalismus-Forschung auseinandersetzen. Thematisch gliedert sich das Buch – ohne dies im Inhaltsverzeichnis explizit anzugeben – in folgende drei Schwerpunktthemen: “Wissenschaft und Orientalismus”, “Raum und Orientalismus” sowie “Kunst und Orientalismus”. Zwei ideengeschichtliche Beiträge mit direkter Bezugnahme auf Edward Said bilden zu Beginn und am Ende des Buches sowohl die gedankliche als auch formale Klammer der interdisziplinären Bestandsaufnahme. Unter den AutorInnen des Sammelbandes, der aus einer internationalen Tagung zum Thema “Neu-Orient-ierungen. Geschichte, Pfadabhängigkeiten und Gegenwart orientalistischer Imaginationen aus interdisziplinärer Sicht” an der Martin-Luther-Universität Halle-Wittenberg 2009 hervorgegangen ist, finden sich neben VertreterInnen der Islamwissenschaft, Judaistik, Kulturgeografie, Archäologie, Kulturstudien sowie Bau- und Kunstgeschichte auch sechs Ethnologen bzw. (Sozial)Anthropologen. Die stilistische Aneinanderreihung der Begriffe “Orient – Orientalistik – Orientalismus” im Titel des Buchs, die die Orientalistik als einzige wissenschaftliche Disziplin explizit nennt, spiegelt damit nicht die eigentliche Bandbreite wider. Die Qualität der einzelnen Beiträge, die bis auf zwei Ausnahmen auf Deutsch verfasst sind, variiert, was die stilistische Form als auch die Klarheit der wissenschaftlichen Fragestellung betrifft. Während einige Artikel durchaus für interessierte Laien geeignet sind, setzen andere wiederum ein spezielles Fachwissen voraus, um dem Inhalt wirklich folgen zu können. Die Kernthesen der einzelnen AutorInnen sollen nun in Kürze vorgestellt werden.

Burkhard Schnepel zeigt in seinem Beitrag, der “verschlungene Wege” in den Orient und wieder zurück beschreitet, anhand von vier Beispielen (hier als “Wegmarken” bezeichnet), dass orientalistische Vorstellungen