ed with the body, materially combined with body organs as a thought, an emotion, and memory. "Key aspects of relatedness, such as feelings of trust, or the knowledge that some person, entity or thing may be trusted, emerge from engagement with the phenomenal world, which is both material and immaterial" (194). Only close relatives are trustworthy. One has to remember that the Cashinahua believe in the concept of the "cumulative person," according to which one gains form and identity over time. Thus, trustworthiness develops along with maturation. An individual's growth, skills, and reproductive ability are strengthened by the integration of external forces originating from their ancestors.

In chap. 9, "Habitus of Trust" (213–234), Radhika Chopra shows how social, economic, and moral contexts build trust and intimate relations. By analyzing social relations of Colonial India, the author highlights the structure of servitude and the servant-master relation. In India, it was believed that the servant gives himself or herself and his or her wellbeing, physical safety, and identity to his or her master. However, trust was mutual: the master trusted the servant with the most important aspects of his or her life: children, home, and food. The author describes in detail the attitude of individual kinds of servants to their masters, points to intimacy and trust and discusses how life, beliefs, and rules of conduct in Colonial India looked like. She concludes that servants in today's India draw on the authentic Indian past; it is an "enchanted" sign of tradition in a modern household.

In chap. 10, "You Can Tell the Company We Done Quit" (235–257), Gloria Goodwin Raheja portrays the situation of miners and their families in the Appalachian Coal Basin on the turn of the 19th and 20th centuries. She primarily focuses on a difficult life situation of mining families: almost complete dependency on mine owners, unfair remuneration, and the forced way of living and isolation from the external environment. The expansion of coal mines brought a change in the attitude toward the legal system. Farmer-friendly courts, being under the pressure of coal companies, turned against those who defended their land against expropriation and devastation. Yet another interesting link between the cultural styles of miners was the blues, the music expressing the misery of workers and immortalizing crucial events of their lives.

The book under review proves that anthropology may greatly contribute to the studies of trust by showing diverse ways of understanding the very notion of trust and related practices. In addition, when it comes to trust, such terms as self, intimacy, sociality, kinship, and morality gain a new meaning. The book is a great contribution to the comparative studies of trust in various cultural contexts as well as to the ethnography of trusting with emphasis on moral aspects of such actions. It describes various situations in complex realms of life which affect trust. The approaches discussed give a new perspective on trust in the social and cultural contexts.

Jacek Jan Pawlik

Chrzan, Jane, and **John Brett** (eds.): Food Health. Nutrition, Technology, and Public Health. New York: Berghahn Books, 2017. 237 pp. ISBN 978-1-78533-291-3. (Research Methods for Anthropological Studies of Food and Nutrition, 3) Price: $ 130.00

Malnutrition is a longstanding public health concern that persists even though considerable progress has been made in addressing hunger and vitamin deficiency in many parts of the world over the past century. New forms of malnutrition have emerged as processed and ultra-processed foods have become increasingly dominant in global food systems, such that obesity and related non-communicable diseases are now also significant global health concerns. New approaches and technologies for understanding and addressing the drivers of malnutrition have been developed. At the same time, research has increasingly demonstrated the interdependence of good nutrition with other social, cultural, biological, and ecological outcomes. As a result, food-related health receives considerable and ongoing attention from a range of sectors, fields, and stakeholders.

Global attention on food-related health has been galvanised and focused through the Sustainable Development Goals (SDGs), which were endorsed by the United Nations General Assembly in September 2015. The SDGs are an agreed global agenda for improving human wellbeing, protecting the planet, and ensuring prosperity for all, and are a mechanism for aligning international efforts and financing. Each of the 17 SDGs has specific targets to be achieved by 2030. Within them, improved nutrition is a goal in its own right: SDG #2 aims to end hunger, address malnutrition, achieve food security and promote sustainable agriculture. Nutrition is also central to at least 12 other SDGs, as progress on nutrition is linked to progress in health, education, employment, empowerment of women, environmental sustainability, clean water, and the reduction of poverty and inequality.

In this context, the three-book series entitled "Research Methods for Anthropological Studies of Food and Nutrition" is timely. The crosscutting and persistent nature of food-related public health concerns, alongside food and eating being deeply social, experiential, and everyday, calls for new and crosscutting approaches to understanding and addressing the issues. Anthropology, with its human-centred research methods and theoretical approaches, has a lot to offer to food health practitioners in many fields and sectors. As the editors point out, many practitioners – from development consultants to clinicians – already apply anthropological methods in their work.

The book reviewed here, "Food Health. Nutrition, Technology, and Public Health," is the final book in the three-book series. The volume reviews some of the ways anthropological methods have been used in relation to food health so far, and highlights best practice for selected methods. Importantly, methods are insufficient without some theoretical grounding to guide research design and analysis. For example, social and ecobiosocial theory helps us to understand important interdependencies, while critical theory ensures that our own cultural assumptions about good food and good health do not undermine the

health of others or reify problematic power imbalances. While the volume focuses on methods, it does not ignore theory; rather, it weaves theory, where relevant, through the chapters in a way that is accessible and clear.

"Food Health. Nutrition, Technology, and Public Health" has three main sections. The introductory section contains a brief overview of the series and a single chapter on research ethics that is repeated across all three volumes in the series. The second and third sections each contain seven chapters. Each chapter summarises a different research method in the area of "Public Health and Nutrition" (the second section, labelled Section VII) and "Technology and Analysis" (the third section, labelled Section VIII). The table of contents is an asset in the way it clearly lays out the focus of each chapter.

That the editors have foregrounded a consistent and clear discussion of ethics is noteworthy and extremely important. Anthropology is often more critical and self-reflexive than other disciplines involved in food and nutrition research, and so has the potential to lead the way in thinking about the risks, harms, and (un)intended consequences associated with relying too heavily on our own food-related cultural values. A little disappointingly, the dedicated ethics chapter in this volume only scratches the surface; it does not address many of the ethical and safety issues that have previously arisen in food and nutrition research. Further, it does not encourage us to question cultural assumptions we often make when designing and carrying out food research – for example, that the scientific definition of "good food" is universal, that mothers are more important than fathers, or that everyone stands to benefit from improved nutrition – and the harms these assumptions could cause. There is a danger that readers may complete the chapter confident that there are no further ethical concerns to consider. To counter this, some other chapters do a great job of digging more deeply into the research ethics related to their specific method, which complements the introductory section well.

When it comes to its aims and target audience, this volume is a little contradictory. On the one hand, this volume is far from the in-depth analysis that the editors claim, and it may appear superficial to practitioners who know these methods well. On the other hand, it would be valuable as a reference manual and starting point for non-specialists who wish to apply some of these methods. Each chapter is prepared by an experienced senior practitioner; each gives an accessible overview of the method in question and examples of how the method has been used. Importantly, the authors also provide comprehensive reference lists and links to additional resources. In this way, it misses the mark it sets out for itself, but in doing so it hits others very well.

The aims of the broader series likewise seem a bit contradictory. The three volumes are intended to be read closely together and are structured as such; the volume reviewed here, for example, begins with Section VII and so the reader is immediately aware that material has come before. This idea of clustering a wide variety of methods together into one series makes a great deal of sense. Yet the reader is given little further information about what is contained in the other volumes. In this way, partitioning fields off into separate volumes seems to defeat the purpose of creating a resource where readers can compare, contrast, and source methods beyond a single narrow area or field. At the same time, there is no cross-referencing or linking of similar concepts between chapters within the volume, which gives the impression that even closely related methods cannot easily be integrated. As a result, the structure of the series seems somewhat at odds with the strong and important emphasis the editors place on collaboration, interconnection, and interdisciplinary practitioners.

In global efforts to address malnutrition, anthropological methods are being applied by a wide field of practitioners well beyond the academic sphere – some more successfully than others. By sharing best-practice like the material summarised in this volume, anthropologists can contribute to ensuring that the work carried out, and outcomes it achieves, is as high-quality as possible. For this reason the volume reviewed here, which brings together the inputs of many senior practitioners into a succinct and easy-to-read manual, may do its best work when shared well beyond the academic sphere.

Amy K. McLennan

Cochrane, Laura L.: Everyday Faith in Sufi Senegal. Abingdon: Routledge, 2017. 147 pp. ISBN 978-0-415-79039-0. (Routledge Studies in Anthropology, 40). Price: £ 105.00

The question of Senegalese exceptionalism, characterized by political and religious cooperation that achieves a certain balance of democracy and tolerance, is particularly relevant during times of global instability and religious conflicts. Addressed by scholars such as David Robinson, through his work on the "Paths of Accommodation," and Mamadou Diouf, with his more recent study of "Tolerance, Democracy, and Sufis in Senegal," this question focuses on the particularity of Sufi brotherhoods and their role in maintaining the delicate balance between state power and religious practice. Laura Cochrane's study on *Everyday Faith in Sufi Senegal* fits into this body of work, while it highlights the understudied impact of devotees on this delicate balance. In her study of Sufi adepts, Cochrane focuses on everyday practices and how these creative contributions to faith shape the identities and communities of disciples. While the author does not argue that this process is the source of Senegal's political stability, she points out that Senegal's stability and open religious dialogue make these faith practices, which often engender tolerance, visible. In other words, the author argues that the agency of individual believers, particularly through their creative expressions of Sufi faith rather than the blind worship of their religious leaders, collectively contributes to open religious dialogue that propagates tolerance. As such, this study brings forth the voices of disciples who are normally silenced or ignored by the authority-driven discourse on Sufism and often assumed as passive or complicit within their religious orders.

The first three chapters of Cochrane's work provide