

responded to it (p. 14). The book explains the author's effort to understand what she calls the "double-edged morale" of international development organizations, whose goal, since the 1980s, seems to have been the creation of a new, post-Cold War political model, promoted in part through the distribution of humanitarian aid. The five chapter headings—"The Anthropologist's Toolkit," "First Steps," "The Legacy," "Negotiating Assistance," and "White, Red, and Gray"—reflect the author's vision of the work of an anthropologist who is bound to combine "ethical and personal with analytical and theoretical points of view" to represent the diverse experiences that make up the development encounter without succumbing to the "temptations of voyeurism, and to the obscenity of violence and corruption that would only lead to reinforcing both anti-Soviet and antidevelopment stereotypes" (p. 17).

Some of the most interesting findings on this attempt to export "democracy" through assistance to local NGOs in the regions of Central Asia and the Caucasus are presented in the chapter "Negotiating Assistance." This includes a poignant analysis of the "conditionality of assistance" provided to local NGOs: Transcriptions of the negotiations between local actors and IDO representatives illuminate the many cross-cultural misunderstandings that inhere to the IDO's institutional ideology that sought to control the meanings, tasks, and duties of the organizations it decides to sponsor. The IDO effort to control is then juxtaposed with a window into local resistance efforts.

In the chapter "White, Red, and Gray," the author argues that IDO's vision is based on assumptions shaped by Cold War beliefs that the Soviet Union meant to destroy independent political associational spaces. Viewed from the perspective of the IDO, local resistance efforts are relegated in the development discourse as remnants of the "red" (Soviet) heritage and serve to legitimize the need for humanitarian aid. Yet Atlani-Duault holds that one needs to move beyond the white (Western) and red dichotomy to understand the "gray" (mixed) of the microstrategies of resistance. While the latter may contest some of the inadequacies of international development programs, the emergence of the multicolored revolutions (orange and blue), the author concludes that the IDO attempts to motivate local NGOs to alter those state governments in the nascent states that seem to still cultivate a certain nostalgia for the political legacy of the Soviet Union. The international development agencies do so in the hope to consolidate an earlier political and economic victory of the West over the rest.

Taken together, the work presented here provides a comprehensive overview of the types of questions that underlie humanitarian aid projects in postsocialist countries to disentangle a web of interactions—medical, historical, cultural, economic, political—that contribute to the construction of development discourses and practices. The context-specific analysis, combined with a critical anthropological perspective, takes us beyond antidevelopment or anti-Soviet stereotypes. It will be useful to

researchers and development practitioners who work in this region. Atlani-Duault's contextual approach shows the value of multifaceted (local, national, global) analysis of humanitarian aid and has provided a significant contribution to our understanding of the complex realities related to international and local NGOs in contemporary postsocialist countries and beyond.

Toward an Integrative Medicine: Merging Alternative Therapies with Biomedicine. Hans Baer. Lanham, MD: AltaMira Press, 2005. 203 pp.

MARY M. CAMERON

Florida Atlantic University

Hans Baer provides a concise summary and synthesis of studies from medical anthropology, history, medical sociology, political science, and popular culture that address the evolution of complementary and alternative medicine in the United States. Baer, an original codeveloper of critical medical anthropology theory, brings to his reading of the past and future of integrative medicine a keen insight into not only the hegemony of biomedicine but also the holistic health movement's own lack of attention to political-economic and social parameters of illness and health. Baer does this not by delineating such parameters per se (directing the reader instead to the theoretical and conceptual model of critical medical anthropology found in prior publications), but by showing how the range of medical options available to U.S. citizens has been limited by the power of biomedicine to impact professionalization and legitimation, and how practitioners of alternative systems fought back to gain legitimacy. Evidence for this struggle is provided by the description of professionalization for a select four therapies (chiropractic medicine, homeopathy, naturopathy, and acupuncture) and a description of the semilegitimate status of several other therapies. Interesting case studies of two popular contemporary holistic health gurus, Deepak Chopra and Andrew Weil, further show the uneasy relationship between biomedicine and alternative medicine. His final chapter identifies—primarily through the work of others—ways to overcome the impediments to a truly integrative medical system, which for Baer is one that recognizes the role of biology, political economy, social conditions, and the environment in health and wellness.

Compressing such a range of material into a short volume potentially has its perils, such that some readers may desire greater depth of analysis on certain topics (like the debate over evidence-based science and its limitations for medical systems with non-Western epistemologies) or more detailed cultural descriptions (I found that his definition of Ayurvedic medicine relies more on U.S. than South Asian sources; the same might be said about Asian sources for acupuncture and oriental medicine). These are relatively minor problems, though, and one comes away from this balanced book informed about a trend in U.S.

health culture that is becoming increasingly more relevant and significant. There is a great deal of useful information in this moderately short book, making it a good choice for use in undergraduate medical anthropology courses, as well as a very good background book for graduate-level courses on biomedicine and alternative medicine in the United States.

Religion and Healing in America. Linda L. Barnes and Susan S. Sered, eds. New York: Oxford University Press, 2005. 535 pp.

ERICA PRUSSING

University of Iowa

In their introduction to this wide-ranging collection, editors Susan Sered and Linda Barnes call for renewed attention to religious healing in the United States, noting how the consolidation of medicoscientific authority in the 20th-century United States produced a rigid distinction between biomedicine and religion that has recently—and productively—begun to dissipate. Both anthropologists, Sered and Barnes have aimed to produce a “thoroughly multidisciplinary and multicultural” (p. 4) overview of religious healing. The resulting collection includes over 40 contributing authors from a range of disciplines within the social sciences and humanities, plus several biomedical and religious practitioners. Its wealth of descriptive examples span the major ethnic and immigrant groups within the contemporary United States, most major world religious systems, and recent cultural trends such as New Age religious activities and rising interest in complementary–alternative medicine. Yet the broad scope and descriptive emphasis of this collection also limits its relevance for anthropologists. In the following overview, I selectively highlight chapters that offer exceptional ethnographic portraits or that consider issues of broad interest in contemporary anthropology, such as the dynamics of structural violence, the interplay of discourse-centered and phenomenological analyses, definitions of place, and the nature of suffering and healing.

Following the introduction, the text is organized into five major sections. “Sites of Healing” explores the range of places and spaces involved in religious healing. Here Pamela Klassen considers the home birth movement among upper-middle-class, Anglo-American women, whose narratives diverge from both institutionalized religion and biomedicine. Patrick Polk and colleagues explore the transformative histories of saints imported from Europe to Latin America to current shrines in Los Angeles. The sections “Healing from Structural Violence” and “Gendering of Suffering and Healing” then examine how race–ethnicity, class, and gender variably impact religious healing. Julianne Cordero considers the recent crafting and journey of a seafaring canoe as a Chumash community’s resistance to oppressive neocolonial notions of cultural authenticity. Karen Brown considers parallels between vodu representational practices and

discourse analysis in her examination of both media and community responses to recent instances of brutal police violence against Caribbean and West African immigrants in New York City. Ronald Nakasone describes how empowered participation by Japanese elders improved an interfaith training course about spirituality and aging for health professionals in the Bay Area. Contributions by John M. Janzen and colleagues (about refugees from war-torn African communities) and by Lara Medina (about Chicano residents of East Los Angeles) further examine how religious healing can foster social integration and community empowerment. Susan Sered analyzes the creation of a Jewish healing movement as a reaction against technocratic and consumerist trends in the United States, and as a complex exercise in selective syncretism by its predominantly female constituents. Tanya Erzen documents how evangelical Christian “ex-gay” ministries draw concepts and practices from the addiction and recovery self-help movement in their attempts to alter gay male sexuality. Thomas Csordas highlights the varied social significance of gender for female healers within several religious modalities on the Navajo Reservation, all of which emphasize male practitioners.

The final sections, “Synergy, Syncretism and Appropriation” and “Intersections with Medical and Psychotherapeutic Discourses,” explore the politics of how religious imagery and healing practices traverse times, places, and peoples. Linda Barnes considers how scientific authority and New Age logics converge to authorize appropriation of acupuncture by Anglo-American practitioners, marginalizing Chinese clinicians in the United States. Charles Numrich explores the interplay of ethnic or cultural Buddhists and converts to Buddhism, suggesting that the greater political power of the latter may ultimately promote meditation over temple-based healing practices in the United States. Marcia Hermansen considers how changing historical contexts of Muslim immigration have affected Islamic healing practices in the United States, and the cultural politics of popular U.S. interest in Sufi psychologies. Kaja Finkler engages theoretical tools from science studies to analyze the process and consequences of the Human Genome Project’s explicit and evocative use of Judeo-Christian concepts and terminology.

The book concludes with a reprinted work by religious studies scholar Marty Martin that aims to provide biomedical audiences with a framework for understanding religious healing, and a contribution by physician Harold Koenig, a key voice in biomedical research about the healing power of prayer. These selections suggest the salience of biomedical audiences for the collection as a whole. Indeed, this collection may be most useful to anthropologists who seek to improve biomedical understanding of religious healing in the United States. Yet, as described above, numerous chapters also hold broader interest for research and teaching in the anthropology of religion, and in medical and psychological anthropology, in and of the United States.