

Sacco, of Sacco and Vanzetti fame). The Naumkeag Steam Cotton Company followed a similar pattern decades later, with a major strike in 1933, somewhat successful under Communist Party leadership, and a movement to the South in the 1950's. Textron's drive for cheap immigrant labour and favourable conditions for capital movement is described, with its movement to Puerto Rico and elsewhere in the Americas and Asia, in which, it is argued, the U.S. military and other governmental agencies has played a major role. The final U.S. chapter describes the desire to attract low cost immigrant labour, most recently Latinos, as domestic workers were moving to better-paying jobs in other industries, leading to what is described as a "labor shortage".

The examination of Colombian industry uses a similarly based argument and very detailed research. The products discussed are bananas and coal. In the former, the politics of paramilitaries and attempts at union formation led to a considerable amount of homicide and related forms of violence. One chapter deals with the role of U.S. multinationals, military, and labour unions in aiding employers in Colombia at the expense of labour. It is argued that in recent decades the policies of the AFL-CIO have been aimed more at aiding U.S. corporations than benefiting Colombian workers.

Chomsky's arguments are strongly made, but the case study selection leaves out parts of the story, such as how the wages, working conditions and safety regulations all improved. And while she argues that current globalisation "has meant increasing inequality and an increasing ability of the powerful to profit from the inequality", the author's main hope is that an appropriate labour movement could challenge and offset these costs of inappropriate globalisation (304).

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Jacob K. Olupona and Terry Rey, eds., *Òrìsà Devotion as World Religion: The Globalization of Yorùbá Religious Culture*. Madison, WI: University of Wisconsin Press, 2008. xii + 592 pp. ISBN: 978-0-299-22460-8 (hbk.); 978-0-299-22464-6 (pbk.). \$85.00 (hbk.); \$34.95 (pbk.).

Despite the individual efforts of scholars such as James L. Matory to study Yorùbá religions from a transnational perspective, few books have examined how globalisation is reshaping Yorùbá religion in Africa, the Americas, or even some European countries. The book *Òrìsà Devotion as World Religion: The Globalization of Yorùbá Religious Culture* arises out of the conference "From Local to Global: Rethinking Yorùbá Religion for the Next Millennium", held in December 1999 at Florida International University, Miami. The different studies presented in this book develop the idea that *òrìsà* devotion associated with Yorùbá religious culture from West Africa is no longer related only to Yorùbá population. Trans-Atlantic slave trade, migrations, and reciprocal exchanges that followed in the twentieth century, along with the more recent development of communications and new technologies (cable television, Internet), have spread *òrìsà* devotion, transforming it into a world religion.

Among the book's contributors we find important scholars in the field from Nigeria, United States, United Kingdom, Brazil, and France. Following the purpose of the book, the different chapters cover various geographical, such as the United States, Cuba, Haiti, Brazil, and Nigeria. The book is divided into two parts and comprises twenty-seven chapters. The first part, "Yorùbá Religions Culture in Africa", includes ten chapters. Wole Soyinka's chapter, "The Tolerant Gods", develops the present importance of Yorùbá spirituality in the promotion of peace, tolerance and unity of humankind. Rowland Abiodun scrutinises Ifá ritual in the second chapter, by explaining how arts are a crucial means of preserving cultural and aesthetic values, as well as "recording history, and providing an indispensable body of information for healing physical and human problems" (51). Abiodun discusses some objects of Ifá sculptural repertoire, such as *ikin*, *opón-Ifá*, *ìròké*, *agere-Ifá*, as well as beads. In the chapter, "In What Tongue?" Olásopé O. Oyèláràn argues that language is a crucial

Flávio de Pessoa Barros, and “Yorùbá Sacred Songs in the New World”, by José Jorge de Carvalho, focus on the Yorùbá musical tradition in Brazil. In the twentieth second chapter, Reginaldo Prandi examines the funeral rites known as *axexê*, as well as the recent growth of *òrisà* religion in the Brazilian cities of São Paulo and Rio de Janeiro. In the two following chapters, George Edward Brandon and Joseph M. Murphy examine the impact of the Internet and digital technologies on the expansion and the transmission of Yorùbá religion. Finally, in the chapter “Gender, Politics, and Hybridism in the Transnationalization of Yorùbá”, Rita Laura Segato discusses three different academic conceptions of gender in Yorùbá religion: her own interpretation and those of James L. Matory (1994) and Oyèronké Oyewumi (1997). The debates on the conceptions of gender developed in these last two books are also discussed in the chapter, “Is There Gender in Yorùbá Culture?” by James L. Matory. In the last chapter, John Pemberton III develops his personal remarks about the papers presented in the conference.

In the chapters examining the Americas, the reader would like to know more about the recent developments on the debate regarding the hegemonic position of Yorùbá culture in the Americas, especially in Brazil and Cuba. The majority of the authors did not critically discuss their own position concerning the endorsement of Yorùbá religious culture. One exception is, Olásopé Oyèláràn, who clearly states that the role of scholars is to promote it. Olufemi Taiwo, while criticising the use of the term “African Traditional Religion” suggests that African religion itself is *òrisà*, even if this term cannot be applied to some parts of Africa. In spite of these minor criticisms, the book’s strength is that it covers various regions and different aspects of the history and present transformations of Yorùbá culture in a globalised world. Even if the qualities of the different contributions are unbalanced, *Òrisà Devotion as World Religion* is an undeniable contribution to all Yorùbá religious cultures around the world.

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AFRICA

David Graeber, *Lost People: Magic and the Legacy of Slavery in Madagascar*. Bloomington: Indiana University Press, 2007. xiii + 469 pp. ISBN: 978-0-253-21915-2 (pbk). \$25.95.

In his introductory section titled “Why You Might Want to Read This Book”, David Graeber begins with a well-known quote from Karl Marx: “Men make their history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly found, given, and transmitted from the past. The tradition of all the dead generations weighs like a nightmare on the brains of the living” (30).

This book is about the relationship between politics and history and about what it means to act politically and in accordance with social history. Graeber emphasises individual actions and sets his ethnography in the ancient village of Betafo, Madagascar, located not far from the nation’s capital, Antananarivo. This village has long had a reputation for sorcery and envy. The divisions between former slave masters and former slaves have shifted as the descendants of former slaves have become powerful landholders in the 1990s, while the *andriana* find themselves increasingly impoverished. Graeber sets out to explain the divisions and power relations in Betafo in 1990 by writing an ethnography that treats what he calls “ordinary people” as actively shaping their world (31). This world is shaped by magic, by what is unseen and cannot be known. It is also shaped by the legacy of slavery in Madagascar.

One of the legacies of nineteenth-century slavery in Madagascar was the social and economic division existing between the ancestors of former slave owners and former slaves. These fault lines were definitively ruptured in 1987 when the dust from the tombs of two major ancestors were mixed together, resulting in a catastrophe that ruined the rice fields of