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Bucková, M. and Pirický, G. (eds.) Podoby globalizácie v Oriente [Forms of Globalisation in the Orient]. Bratislava: SAV 2015, 302 pp.

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characterising the overall conditions and the country's political system, he briefly depicts the political development of Cameroon. The main attention is focused on the Cameroon election process, i.e., on individual elections since 1960 and on participants and the results thereof. The same stress is laid on the development of the political partisanship since 1948. Finally, Petr Skalník provides an overview of Cameroon political parties divided into the out of function, non-active and active ones. Cameroon as an African country with an extremely complex ethnic composition also would deserve an inquiry concerning the ethnic representation in politics or an overall analysis of the relations between ethnic groups and politics practiced on different levels.

A comparison of the three cases would have been useful, but it is missing. For further reading the rich list of sources on pages 206–214 is of importance.

This is a pioneering monograph that reveals interesting patterns of African political partisanship based on the theory of African political parties. Besides, it is valuable not only for political scientists and Africanists. The three case studies make it possible to get acquainted with the modern history, important problems and influential personalities of the countries in question. As the African problems are of concern to Europe nowadays, this work dedicated to the deeper knowledge of the African political situation is filling up a blank which used to exist in Czech academic production.

Jan Klíma

Bucková, M. and Pirický, G. (eds.) *Podoby globalizácie v Oriente* [Forms of Globalisation in the Orient]. Bratislava: SAV 2015, 302 pp.

The edited volume under review presents the outcome of an international workshop held by the Slovak Academy of Sciences in late 2015, which focused on the various forms and effects of globalisation in the areas covered by the discipline of Oriental studies. In the words of the editors of the volume, the goal of the publication is to concentrate on socio-cultural globalisation in Asia, Africa and Oceania,

both in the contemporary era and in various periods of the past. The contributions to the volume are numerous and can be lumped together per their geographical focus. Two chapters focus on China, four on India, another four on the Middle East, three on Africa; Oceania and Russia are each represented by one article. The essays cover a wide range of topics in which globalisation trends are analysed, primarily discussing religious traditions, national identities, language, politics, and art (or combinations of the above) in the countries and geographic regions selected.

The first part of the book presents two studies that deal with the transnational impact of China's Great Leap Forward on Czechoslovakia (M. Slobodník) and the contemporary state of abstract art in China (D. Zhang Cziráková). The first of these essays is more about Chinese ideological influence within the Eastern bloc prior to the Sino-Soviet split than about globalisation issues, however, the second article not only tracks the growing importance of abstract painting among Chinese artists, but also illuminates the impact of market reforms on the Chinese cultural market.

Another set of studies is devoted to issues of globalisation in contemporary India, be it ways how Indian's identity is changing in a globalised world (R. Gáfrík), the globalisation of Indian *ayurveda* based medicine (I. Souček), the transformation of the ethnic identity of the Bhilai people (D. Uhliarová) or changes in the globalising Hare Krishna movement (M. Karásek). The Indian section of the book seems to be the most compact part of the book, in which all articles tackle issues where globalisation explicitly brings change and transformation to indigenous political, social and economic traditions. One of the most important issues discussed is the influence of the West on Indian culture and how Indian society is coping with such challenges. Articles focusing on India also clearly manifest how globalisation works both ways: it transforms indigenous traditions, but at the same time they are also being globalised to have an increased presence in various world regions.

The Middle-Eastern region is the subject matter of a third set of studies, which are more focused on politics and international relations than the rest of the book. In my opinion, the essays by T. Michaľák (*First Palestinian Intifada*) and A. Szomolaiová (*The Islamic State and its*

Expansionist Policy), although illuminating, do not fall within the scope of the book as they are too much focused on the Middle East and the globalisation component in their research is mostly missing. This is not the case with the rest of the studies focusing on Middle Eastern countries, which tackle the issues of globalisation and international politics in the region (K. R. Sorby), analyse Western influence on the visual representation strategies of Islamist movements (A. Kovács) or deal with the history of contacts between the state of Yemen and the West (K. Šomodiová).

The African section of the book comprises three studies. S. Trnovec writes about the history of French “civilising mission” in former African colonies as one of the potential modes of globalisation in the past, whereas V. Pawliková-Vilhanová’s curious article about the competition between the usage of indigenous and former colonial states’ languages in Africa warns against the dangers of lacking language autonomy in many African countries, which hinders their overall development. The only Polish author contributing to the book (M. Kurcz) deals with the interesting topic of the impact of the culture of consumerism in Africa, particularly in the society of South Sudan.

Two articles in the book under review stand alone in terms of their subject matter. B. Špetnyj analyses the case of the prohibition of the Quran in Krasnodar through the lenses of Russian media discourse. Even though this case is intriguing, it is only loosely connected to the overall theme of the book. On the other hand, M. Bucková’s essay on syncretic movements in Oceania and their resistance to colonialism is among the best contributions in the volume under review. The reason is that it presents a quite unknown topic, which, however, touches on the most important themes related to globalisation, namely, the transnational transmission of values and the challenge this poses to indigenous cultural and political patterns.

Overall, *Forms of Globalization in the Orient* presents a quite strong collection of original research, which deals with important issues related to the impact of globalisation on countries and regions of Africa, Asia, and Oceania. Even though a bit unbalanced in depth across the variety of topics covered by the studies included, edited volumes like this one contribute to a further deepening of knowledge about the current state of the abovementioned societies. It is therefore

a pity that the book is not translated into English. There is a need for academic publications even in the smaller European languages, but books of this sort could with some editorial changes be presented to a much wider array of people, both from academia and other sections of society.

Stanislav Myšička

Mildnerová, Kateřina. 2015. *From Where Does the Bad Wind Blow? Spiritual Healing and Witchcraft in Lusaka, Zambia*. Wien: LIT Verlag, 336 pp.

A current surge in research of traditional therapy in sub-Saharan Africa has revived awareness for the cross-cultural similarities of religious concepts and traditional therapy as well as for their persistency. Kateřina Mildnerová's PhD thesis contains a collection of body-mind-concepts in Lusaka, which is rich in detail and rewarding to the reader interested in medical anthropology. Her theoretical conclusions, however, are often implausible and seem to ignore violent witch-hunts which raged in Zambia in 1997.¹ Mildnerová's methodological strategy is time-tested: she has visited traditional healers and churches in Lusaka in 2008 and 2009 and draws from repeated interviews with 45 persons. She also observed and investigated eight accusations of witchcraft in her social environment. Apart from some correct generalisations, her focus on the local community does not allow for a systematic comparison within the ethnographic diversity of Zambia or other African societies.

She outlines the socio-economic setting: the crisis of Zambia's economy from the 1980s on and the subsequent impact of the HIV-crisis. Concurrently, Zambia experienced several waves of charismatic churches, which blend traditional concepts and demonologies with modernist ideals like individualism, success, universalism and internationalism while rejecting hedonism. Mildnerová establishes a clear correlation of education with distrust towards traditional healers, while the educated urban middle-class favours popular

1 Hinfelaar, Hugo F. 2007. "Witch Hunting in Zambia and International Illegal Trade." In: Gerrie ter Haar (ed.) *Imagining Evil: Witchcraft Beliefs and Accusations in Contemporary Africa*. Trenton, N.J.: Africa World Press, pp. 233.