

at how the spirits who bring healing songs to Temiar shamans in Malaysian logging camps link individual healing to social critique in a group traumatized by the effects of deforestation, loss of land, and Islamic evangelization. In chapter 7, Amanda Harris's study of the Iban in Sarawak, East Malaysia, bypasses the romantic, antimodern images of Iban shamans that have dominated the Western anthropological imagination and instead decenters the ritual specialist to focus on healing contexts as a crucial site for fluid forms of sociality through which nonspecialist participants negotiate economic and political alliances among themselves (p. 148). Cynthia Hunter (chapter 8) examines how Muslim villagers on the Indonesian island of Lombok use local discourses of healing and sorcery to subvert the government's development discourse of scientific rationality. In chapter 9, Sydney White's study of the Naxi minority in China's Yunnan Province shows the centrality of the therapeutic practices in changing discourses about cultural nationalism, progress, and backwardness articulated by the Naxi and by the Maoist and post-Mao Chinese socialist state.

Part 3 focuses on Tibetan societies in the People's Republic of China and on India. These chapters are particularly compelling in offering insights into local practices in a field that has been largely dominated by textual analyses rather than ethnographic observations. Craig Janes (chapter 10) notes that although China, more than any other country, has remained committed to sustaining a large indigenous component in its primary health care system, there have been serious internal conflicts among Mao's successors over health policy, with struggles between urban and rural sectors and between biomedicine and traditional medicine, and growing scarcity and inequity on the margins of the nation's rapidly growing economy. As one of those marginal regions, Tibet has seen the rise of traditional medicine as a politically "safe" setting for the expression of

Tibetan identity and rejection of China's development discourses—a dynamic that is in tension with the Beijing government's efforts to turn Tibetan medicine into a rationalized, materialist component of the primary health system. In chapter 11, Vincanne Adams contributes a different perspective, focusing on Tibetan medical theories about women's health and sexuality as a site where projects of modernity are launched and enacted through local reconfigurations and appropriations of science and biomedical techniques. In the final chapter, Geoffrey Samuel explores how the pragmatic working practices of Tibetan doctors in northern India diverge from formal textual traditions and Western stereotypes of Tibetan medical theory as a holistic approach grounded in deep spirituality.

This is an important book, valuable for its contributors' combined sensitivities to both global theories of modernity and the nuances of local ethnographies and histories. Now available only in hardcover, it deserves a paperback edition to make this material accessible to the broad audience of students and professionals interested in spiritual healing and the ways that local traditions and practitioners participate in the complex connectivity of 21st-century peoples and nations.

Manmade Breast Cancers. *Zillah Eisenstein.* Ithaca: Cornell University Press, 2001. 189 pp.

DAPHNA BIRENBAUM-CARMELI
Department of Nursing
The University of Haifa, Israel

This is such an interesting book. Beyond its appraisal of environmental factors in breast cancer, this book deserves to be singled out for the compelling reading it makes. Eisenstein passionately blends genres and perspectives to create a thought-provoking account in which the interweaving of the personal with the political does justice to

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