

necessary, but paled in importance to the process of personally relating to the women on site.

Mabilia's journey of becoming acquainted with the location, structures and weather of the surroundings and the language and mindset of the people provides insight for application to fieldwork in general. She lived among the Gogo to elicit data that might mediate the gap between the indigenous perspectives of the factors affecting infant growth and the effectiveness of medical interventions to improve child nutritional status. Mabilia's own characteristics – profession, sex, age, marital status and parity – are described as influencing the way she was perceived, and so opening herself up to questions assisted in establishing a common objective of understanding.

The mother–baby dyad is the reference point for investigating breast-feeding, which averages between 24 to 30 months in duration per child. However, the physiological process is identified as interacting both with and within a complex system of cultural, social, economic and symbolic life. Central to an appreciation of infant care is the tension that often results from the ideals of 'correct' behaviour being at odds with other family responsibilities, work obligations and sexual identity. Breast-feeding is about much more than nutrition.

Child health and development are recognized in Cigongwe as dependent upon the quantity and quality of breast milk, which are reflected in 'proper' infant seeking behaviour, whiteness, consistency, sweetness and temperature. Changes in mothers' bodies are thought to result from illness, magic and a range of inappropriate behaviours or sexual activity, and are deemed to possibly lead to 'bad' breast milk that is unfit for infants.

Mabilia's work highlights the fact that provision of breast milk to infants intersects with universally confronted maternal issues of health, self-esteem and intergenerational expectations in a society that was found to be ever influenced by both tradition and change. Her research was conducted with respect, evident through the patient way she delicately ascertained information that the women considered sensitive. In addition to informal discussions and structured interview schedules, Mabilia describes how presence at chance events precipitated her ability to gain deeper levels of acceptance and understanding.

I recommend *Breastfeeding and Sexuality* for those interested in Tanzanian maternal–child health practices, cross-cultural studies, anthropological research methods, breast-feeding and women's experiences.

KRISTIN KLINGAMAN
Department of Anthropology,
Durham University

The World of the Anthropologist. By Marc Augé & Jean-Paul Colleyn. Pp. 144. (Berg, Oxford, 2006.) £9.99, ISBN 1-84520-448-4, paperback. doi:10.1017/S0021932007002714

This is a big little book that attempts to encapsulate social and cultural anthropology for the lay person. Its aims are practical, and its title ironic, parodying the genre of 'world of', as for example, the 'world of books', the 'world of nature', and the 'world

of knowledge'. This is a 'world of ideas', a miniature encyclopedic work, which with the conciseness it attempts to display, remains selective, largely featuring the authors' preferences. Despite the structural contradictions presented by this approach, the book is very informative and useful. In its 134 pages, it cannot consider everything. Rather, it suggests a number of intellectual tools for the understanding of human societies. Furthermore, the perspective is grounded in French anthropology, and not that of the United Kingdom or United States. The authors in discussing differences in approach across national variants of the discipline of anthropology, clearly identify core issues common to all social and cultural anthropologies.

The authors are distinguished scholars, and are easily able to meet the challenge of representing major themes in their discipline. These are largely represented in chapter two, which is approximately half of the entire book. In this chapter, the authors consider the objects of anthropology and the domains they inhabit. These are kinship, economy, environment, ecology, politics, religion and performance. Different approaches are also considered here, and they include visual anthropology, applied anthropology and the anthropology of science. Chapter one lays out problems in understanding the contemporary world, while chapters three, four, five, and six consider the importance of fieldwork, the literary genre that is ethnography, the difficulties of writing anthropological and ethnographic text, and how to avoid blind alleys in anthropological discourse.

The authors state clearly that 'otherness' – the ability to stand outside of society or community and observe – is a key instrument of social and cultural anthropological work. They demonstrate selectively how this instrument is used in differing ways to further the understanding of society. The book is aimed at non-experts, is easily accessible and logically laid out. This is perhaps the only book I could recommend to almost anybody with an intelligent interest in human society. I read it on the plane from London to Tokyo with plenty of time to spare; if it were available at airport bookshops (it was not available at Heathrow) and people bought it on their travels, it could be a useful vehicle for increased understanding between peoples.

STANLEY J. ULJASZEK

*University of Oxford and St Cross College,
Oxford*