

Beschrieben werden Aspekte des Alltags der afrobrasilianischen Bevölkerung, ihre Stellung und Auseinandersetzungen im nationalen Kontext, sowie der Einfluss auf das Konstrukt einer kulturellen Identität Brasiliens. Komplementär werden wissenschaftliche Diskurse zur afrobrasilianischen Kultur reflektiert und kontextualisiert.

Im Anhang stellt eine Zeittafel „Wichtige Ereignisse in der Geschichte der Afro-Brasilianer“ dar, von der „Wahrscheinlich erste[n] Einfuhr afrikanischer Sklaven nach Brasilien“ (S. 529) im Jahr 1538 bis zum Todesjahr (2011) des Politikers und Künstlers Abdias do Nascimento.

Beim *Kleinen Lexikon der Afrobrasilianistik* handelt es sich mit seinen 15 Abbildungen und Grafiken, wichtigen Eckdaten und interessanten Querverbindungen nicht nur um ein nützliches Nachschlagewerk für Experten afrobrasilianischer Kultur, sondern aufgrund des einfachen und gut lesbaren Stils auch um eine nachvollziehbare Einführung in (afro-)brasilianische Zusammenhänge für Studierende unterschiedlicher wissenschaftlicher Disziplinen und interessierte Laien.

HELMAR KURZ, Münster

JOHANNES REICHMAYR (Hg) 2016.

Ethnopschoanalyse revisited. Gegenübertragung in transkulturellen und postkolonialen Kontexten [Ethnopschoanalysis Revisited.

Countertransference in Transcultural and Postcolonial Contexts]. Gießen: Psychosozial Verlag, 623 p.

13 years after the first comprehensive summary of the history¹, theories and concepts of ethnopschoanalysis, JOHANNES REICHMAYR has published a new edition coinciding with the 100th anniversary of the birth of its founder, PAUL PARIN. The book contains texts from 29 authors on the following topics: ethnopschoanalysis and countertransference in fields of research and practice; a postcolonial and interdisciplinary look at psychoanalysis and ethnopschoanalysis; biography and archive.

Reichmayr provides a thorough introduction to the subject matter, indicates changes which have occurred since 2000 and points out the current great dynamic which is present in the German-speaking countries with regard to this subject. The differences between psychoanalytical ethnology and ethnopsy-

choanalysis are clarified at the beginning; however, they are not so clearly delimited in the individual chapters of the book.

This is followed by the first part of the book consisting of twelve chapters providing an insight into the development of ethnopschoanalysis and its various fields of research and practice. Readers find out about Himba women in Namibia (Wordell, Köhler-Weiss), about the development of psychoanalysis in China (Gerlach), and the topic of homosexuality among the Zapotek civilisation in Mexico. They can also read about research carried out with an “ultra” football fan in Germany (Bonz) and the work of Gerhard Kubik and Maurice Djenda † in the Central African Republic in the 1960s.

In the second part of the book there are eight essays on postcolonial and interdisciplinary perspectives of psychoanalysis and ethnopschoanalysis. It is difficult to do justice to the great diversity of the topics and the profundity of the texts here, but the premises of ethnopschoanalysis are certainly present and are discussed in the context of the specialist fields of cultural psychology, European ethnology and postcolonial studies.

In the third section of the book, seven authors write—in part very personally—about Parin’s biography and the archive, which was founded in Switzerland and moved to Vienna in 2009. Its treasures can be viewed there (registration in advance required) and are partly still in their original state, waiting for multilingual interested visitors, because many of the documents were written in various languages. In 2016, the 100th anniversary of Paul Parin’s birth was celebrated not only with a conference at Sigmund Freud Private University in Vienna, but also by the opening of his archives. Extracts of interviews with Paul Parin as well as his correspondence and the treasures which were found in his estate are also illuminated in the texts. Franz Josef Schober, however, goes even further back in time and deals with the early life of Paul Parin and his transformation from a Styrian boy into a citizen of the world. These chapters are partly written in a very personal style and provide insights into the lives of Paul Parin and his wife Elisabeth Charlotte “Goldy” Parin-Matthèy, also with regard to the authors’ relationship to them, and in some cases what their friendship with the Parins signified to them.

In the fourth and final part, covering the last 40 pages, there is a bibliography covering the period

2000–2015, which constitutes a continuation of Reichmayr's previous work of comprehensively recording the academic writings on the subject. There is also a list of institutions, research groups, journals and individuals who are actively involved in keeping ethnopsychanalysis alive, particularly in the German-speaking countries.

The book is a journey around the world with researchers who, in the very personal style of writing of ethnopsychanalysis, present and interpret their research material, and do so in a way which is always sprinkled with quotes from conversations or field notes and which enable the readers to feel close to the authors and the subject matter. The "greats" from the recent decades in this subject are present as well as young academics who use this approach to obtain a deeper understanding of their research partners. Developments such as the introduction of numerous interpretation workshops for the discussion of research materials in the German-speaking countries are presented alongside specific projects and explanations of theoretical discourses of this approach. The contributions also provide information about the concrete methodological approach used and about the planning of ethno-psychoanalytical research in little-known areas, and thus offer an insight into how researchers work. For "outsiders" this is an opportunity to immerse themselves in a form of research work with people which decidedly addresses the feelings and the behaviour of the researcher towards the person being researched, and uses this as a way of generating understanding.

The author of this review has selected some contributions as examples which appear to be particularly exciting and innovative.

In her text, *Elisabeth Mauerhofer* (pp. 181–199) describes what happens in an interpretation workshop, the like of which are held regularly at the Institute for Ethnology and Cultural Anthropology in Graz (Austria), and the experiences she made there. This is a closed group which remains together for a year and enables researchers to work on their field work material in a group and in this way also to assimilate the research process. The author presents extracts from interviews from her study on conflict between a mining company and a village in Romania, and shows what the group members associate with the experiences they have written down. This gives a first impression of what an interpretation workshop can do, where its borders lie, and how

students can be introduced to the ethno-psychoanalytical form of academic work.

In her text, *Ruth Kronsteiner* (pp. 260–283) presents the results of commissioned research which deals with the experiences of persons who apply in Austria for international protection from torture and violence, and which is intended to show how they themselves experience the procedure and process involved in applying for asylum. This revealed a tendency towards retraumatisation caused by the asylum procedure, and thus an increased need for psychosocial care from the health care system.

Given that Parin and Morgenthaler carried out research in Africa in times of historical upheaval, and that they were in part well ahead of their time in terms of their criticism of society and the conditions prevailing then, it is not surprising that there are several texts in the book which deal with postcolonial perspectives of people, and also with the work of founding fathers and mothers (Gesine Krüger, David Becker, Kathrin Hörter and Magatte Ndiaye). In this context it is worth mentioning that later on it was Maya Nadig who drew attention to gender issues, and who did intensive work on the lives women lead, and thus gave them a voice for the first time.

The impression which remains after reading this book full of sophisticated reflections, insights into the past and present of ethnopsychanalysis, is one of an environment (at least in the German-speaking countries) which is very dynamic—both in terms of theory and methodology—in which ethnopsychanalysis is employed in order to be able to better understand oneself and others. The question remains as to whether and how this special form of research can be further developed, also outside the German-speaking area, and in this way make a contribution towards increasing recognition of the benefit of using the subjectivity of the researcher and their relationships in the field as a source of insight.

MARGRET JÄGER, Wien/Linz

Note

1. REICHMAYR, JOHANNES; WAGNER, URSULA; QUEDERROU, CAROLINE & PLETZER, BINJA (Hg) 2003. *Psychoanalyse und Ethnologie. Bibliographisches Lexikon der psychoanalytischen Ethnologie, Ethnopsychanalyse und interkulturellen psychoanalytischen Therapie*. Gießen: Psychosozial, 597 S.