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## Review of Books

(by Ivan Lobo and Othmar Gächter)

**Kivisto, Peter:** Religion and Immigration. Migrant Faiths in North America and Western Europe. Cambridge: Polity Press, 2014. 211 pp. ISBN 978-0-7456-4170-6. (pbk)

This concise book provides readers with a comprehensive overview and critical assessment of the key issues and varied strands of research relating to immigration and religion that have been produced during the past two decades. Religion, once a neglected topic in migration studies, is today seen as a crucially important aspect of the immigrant experience. For some – particularly those focusing on religion in North America – religion has been portrayed as a vital resource for many immigrants engaged in the essential identity work required in adjusting to the receiving society. For others – particularly those who have focused on Muslim immigrants in Western Europe – religion tends to be depicted as a source of conflict rather than one of comfort and consolation.

R. Stephen Warner: Grounded in the author's mastery of the history and sociology of immigration, "Religion and Immigration" is an up-to-date, jargon-free and level-headed overview of key changes in today's society.

**Venhorst, Claudia:** Muslims Ritualising Death in the Netherlands. Death Rites in a Small Town Context. Berlin: Lit Verlag, 2013. 161 pp. ISBN 978-3-643-90351-8. (pbk)

This study on the common practice of Islamic death rites in the Netherlands affords valuable insights in the lived religion of Muslims. Particularly in a small town context, marked by migration and diversity, Muslims are challenged to re-imagine and reinvent their ritual repertoires. This results in dynamic ritual practices that are the product of vibrant negotiation processes, in which rites interact with ritual actors and their (changing) contexts. These emerging ritual repertoires and their dynamics are widely overlooked in the study of an institutionalized, traditional religion like Islam.

*Sarah Iles Johnston:* "Comparing Religions" is a masterly example of how a book intended for the classroom can be an invigorating stimulus toward new ways of thinking about a phenomenon that pervades every aspect of our world."

**Kripal, Jeffrey J.:** Comparing Religions. Coming to Terms. Chichester: Wiley Blackwell, 2014. 424 pp. ISBN 978-1-4051-8458-8. (pbk)

"Comparing Religions" is a next-generation textbook which expertly guides, inspires, and challenges those who wish to think seriously about religious pluralism in the modern world. Using a three-part structure, Jeffrey Kripal leads readers through:

- an historical outline of comparative practices, both in world history and in the modern West, demonstrating that comparative forms of understanding religion are ancient and global;
- six chapters focusing on classic comparativist themes, exploring and modeling the nature of responsible comparativist practice;
- the exploration of a number of key strategies through which to understand, analyze, and re-read religion with a sense of accomplishment and closure.

The wide-ranging book contains numerous learning features, including chapter outlines, summaries, toolkits, discussion questions, a glossary, and many images.

**Neubert, Dieter, and Christine Scherer (eds.):** Agency and Changing World Views in Africa. Berlin: Lit Verlag, 2014. 167 pp. ISBN 978-3-643-90236 (pbk)

Current debates on the transnational impact of world views (interpretive frameworks) often refer to the concepts of "globalization" or "travelling models" with an emphasis on

domination or on a process of translation. This volume highlights situations where different world views are confronted with each other and the question how the actors mediate between the two.

The conceptual chapters foster a critical view on the normative implications of agency itself as well as they reflect on the claim of interpretive hegemony of human rights, concepts of law, democracy, or neoliberalism. In addition, there are contributions that examine the confrontation of world views in particular cases. They are discussed on distinct empirical grounds such as law, e.g. Islamic law, children's rights, law and development, political ideology and analyze the role of transcendental powers.

**Crane, Johanna Tayloe:** *Scrambling for Africa. AIDS, Expertise, and the Rise of American Global Health Science.* Ithaca: Cornell University Press, 2013. 208 pp. ISBN 978-0-8014-7917-5. (pbk)

In "Scrambling for Africa", Johanna Tayloe Crane reveals how, in the space of merely a decade, Africa went from being a continent largely excluded from advancements in HIV medicine to an area of central concern and knowledge production within the increasingly popular field of global health science.

Drawing on research conducted in the U.S. and Uganda during the mid-2000s, Crane provides a fascinating ethnographic account of the transnational flow of knowledge, politics, and research money – as well as blood samples, viruses, and drugs. She takes readers to underfunded Ugandan HIV clinics as well as to laboratories and conference rooms in wealthy American cities like San Francisco and Seattle where American and Ugandan experts struggle to forge shared knowledge about the AIDS epidemic. The resulting uncomfortable mix of preventable suffering, humanitarian sentiment, and scientific ambition shows how global health research partnerships may paradoxically benefit from the very inequalities they aspire to redress.

**Guichard, Martine, Tilo Grätz, and Youssouf Diallo** (eds.): *Friendship, Descent and Alliance in Africa. Anthropological Perspectives.* New York: Berghahn Books, 2014. 211 pp. ISBN 978-1-78238-286-7. (hbk)

Friendship, descent and alliance are basic forms of relatedness that have received unequal attention in social anthropology. Offering new insights into the ways in which friendship is conceptualized and realized in various sub-Saharan African settings, the contributions to this volume depart from the recent tendency to study friendship in isolation from kinship. In drawing attention to the complexity of the interactions between these two kinds of social relationships, the book suggests that analyses of friendship in Western societies would also benefit from research that explores more systematically friendship in conjunction with kinship.

**Goubèmon, Serge, et Jean-François Petit** (éds.): *Vers une démocratie interculturelle en Afrique?* Lyon: Chronique sociale, 2014: 252 pp. ISBN 978-2-36717-090-9. (pbk)

L'Afrique est confrontée aux questions fondamentales de la réconciliation, de la justice et de la paix. Certains pays comme l'Afrique du Sud en ont une expérience ancienne, qui aura servi de « matrice » à bien d'autres tentatives de mise en place de formes de justice transitionnelle, que nous avons approchées, chemin faisant: commission « vérité et réconciliation » au Togo, tribunaux Gacaca au Rwanda, etc. Comment fabriquer un monde nouveau dans des pays en crise, désireux ou ayant à effectuer une transition démocratique ?

Cet ouvrage apporte trois éclairages: 1) justice et transition démocratique, 2) justice, cultures et universalité, 3) justice et charité: l'apport du christianisme et des autres religions. Il souhaite, par ses réflexions, apporter des repères pour penser le monde autrement et agir au quotidien avec plus de pertinence. Le recueil comporte de nombreuses contributions de spécialistes internationaux, de questions interculturelles notamment en lien avec les notions de justice et de charité.

**Prabhu, Anjali:** *Contemporary Cinema of Africa and the Diaspora.* Chichester: Wiley Blackwell, 2014. 261 pp. ISBN 978-1-4051-9303-0. (pbk)

The unique analysis of art house alongside discussion of commercial films from the African continent and the African diaspora presented here offer a fresh perspective on viewers' experiences that highlights aesthetic and political issues. Using a wealth of examples from across the continent and beyond, filmed in a variety of languages, the author shows how "African" movies are perceived as such not simply through their content, their locations, or the nationality of their auteurs, but through the very processes by which they affect and engage their viewers.

**Rhani, Zakaria:** *Le pouvoir de guérir. Mythe, mystique et politique au Maroc.* Leiden: Brill, 2014. 182 pp. (ISBN 978-90-04-25792-4. (hbk)

Au Maroc, les mythes fondateurs des cultes et rituels de guérison illustrent de manière probante les processus d'élaboration des significations et des dynamiques du pouvoir dans le passé proche et leurs articulations actuelles. Des dynamiques qui se déploient en termes généalogiques, initiatiques et en des capacités socialement reconnues de susciter une communication avec le monde surnaturel. L'analyse centrée sur la confrontation entre saints et rois permet, par ailleurs, d'élargir à la dimension nationale, et au-delà, le rapport, hiérarchique, de conflit et d'articulation entre charisme personnel et charisme sharifien. Le mythe et ses expressions rituelles ouvrent, ainsi, les possibilités du renouvellement sociopolitique par les marges, voire même, dans l'actualité, sous couleur d'une révolution à l'horizon d'un millénarisme du califat.

**Kidula, Jean Ngoya:** *Music in Kenyan Christianity. Logooli Religious Song.* Bloomington: Indiana University Press, 2013. 290 pp. ISBN 978-0-253-00668-4. (pbk)

This sensitive study is a historical, cultural, and musical exploration of Christian religious music among the Logooli

of Western Kenya. It describes how new musical styles developed through contact with popular radio and other media from abroad and became markers of the Logooli identity and culture. Jean Ngoya Kidula narrates this history of a community through music and religious expression in local, national, and global settings. The book is generously enhanced by audiovisual material on the Ethnomusicology Multimedia website <www.ethnomultimedia.org>.

**Krings Matthias, and Uta Reuster-Jahn** (eds.): *Bongo Media Worlds. Producing and Consuming Popular Culture in Dar es Salaam*. Köln: Rüdiger Köppe Verlag, 2014. ISBN 978-3-89645-834-6. (pbk)

The term *bongo*, an augmentative form of the Swahili noun *ubongo* meaning brain, has come to encapsulate the notion of creativity and the readiness for improvisation born out of circumstance and necessity. It mirrors a positive self-image of Dar es Salaam's inhabitants and the citizens of urban Tanzania at large. The spirit of *bongo* is also manifest in Dar es Salaam's vibrant media landscape and its inhabitants – the producers and consumers of the various forms of popular media culture.

This collection of essays presents ethnographic case studies on some of the media worlds that have developed in Dar es Salaam during the last two decades under conditions set by economic liberalisation, political democratisation, technological innovation (in particular digitalisation), and globalisation with all their manifold implications. Eleven lively essays cover media and genres ranging from *bongo* flava music and video clips to *bongo* movies, televangelism, televised political satire, comics, live interpretation of foreign films, living rooms, and beauty pageants.

**Ndaluka, Thomas, and Frans Wijzen** (eds.): *Religion and State in Tanzania Revisited. Reflections from 50 Years of Independence*. Berlin: Lit Verlag, 2014. 209 pp. ISBN 978-3-643-90546-8. (pbk)

This book looks at the relationship between religion and state in Tanzania as a feature of the Tanzanian social scene from pre-colonial and colonial to post-colonial times. The authors examine the changes in the character of religion and state relations, especially after independence, and the way these changes are experienced in different communities (particularly by African traditionalists, Muslims and Christians). The book studies the nature of the relationship between religion and state, the way it is conceptualized and experienced, and the implications for the democratic aspirations of pluralist Tanzania.

**Skojortnes, Marianne**: *Restoring Dignity in Rural and Urban Madagascar. On how Religion Creates New Life-Stories*. New York: Peter Lang, 2014. 183 pp. ISBN 978-1-4331-2400-6. (hbk)

Christian Churches across the world such as the Lutheran Church in Madagascar have long been engaged in what we

would today term “development”. The Church has been deeply involved in humanitarian assistance and development work, especially in the areas of education and health. Marianne Skjortnes analyzes this phenomenon and presents stories of human dignity in the lives of the people in this society, a society that survives in a context of vulnerability, both social and economic. The stories show how everyday life is lived despite unfulfilled needs and when decent living conditions are but a dream.

The book is primarily concerned with a commitment to Christianity in a changing society and focuses on church members' experiences of the development work of the Lutheran Church in their everyday lives. Christian faith and Christian values such as human dignity, ethics, and belonging represent added values to these people and express value systems that are tied to ethical reflection and moral action. For those who choose to participate in the Church's development work and spiritual activity, therefore, new ethical standards and norms are created. This approach challenges the traditional emphasis on cultural continuity thinking to explain the sudden change in values that people say that they have experienced.

**Hankela, Elina**: *Ubuntu, Migration and Ministry. Being Human in a Johannesburg Church*. Leiden: Brill 2014. 421 pp. ISBN 978-90-04-27186-9. (pbk)

Elina Hankela invites the reader to rethink *ubuntu* (Nguni: humanness/humanity) as a moral notion in the context of local communities. The socio-moral patterns that emerge at the crossroads between ethnography and social ethics offer a fresh perspective to what it means to be human in contemporary Johannesburg. The Central Methodist Mission is known for sheltering thousands of migrants and homeless people in the inner city. Based on ethnographic fieldwork, primarily conducted in 2009, Hankela unpacks the church leader's liberationist vision of humanity and analyzes the tension between the congregation and the migrants, linked to the refugee ministry. While relational virtues mark the community's moral code, various regulating rules and structures shape the actual relationships at the church. Here *ubuntu* challenges and is challenged.

**Hensel, Silke, und Barbara Potthast** (Hrsg.): *Das Lateinamerika-Lexikon*. Wuppertal: Peter Hammer Verlag, 2013. 368 pp. ISBN 978-3-7795-0474-0. (pbk)

Das jahrhundertlange Geben-, Neben- und Miteinander der Kulturen hat Lateinamerika sein besonderes Gepräge gegeben, so dass auf dem Kontinent jeweils eine ständige Bewegung historisch, politisch, ideengeschichtlich und kulturell festzustellen ist. Das Lateinamerika-Lexikon gibt einen Überblick über diese kulturellen, politischen, sozialen und wirtschaftlichen Entwicklungen. In 170 Beiträgen und 20 Länderartikeln behandeln die Autor/-innen, jeweils Fachleute in ihrem Gebiet, die relevanten Grundbegriffe und Themen aus Gesellschaft, Politik, Wirtschaft und Kultur Lateinamerikas. Durch Einbezug der historischen Dimension beseitigen sie dabei einige Missverständnisse über die Entwicklung seit der Kolonialzeit. Karten und Grafiken zu den Artikeln runden das interdisziplinär ausgerichtete Nachschlagewerk ab.

**Brosseder, Claudia:** *The Power of Huacas. Change and Resistance in the Andean World of Colonial Peru.* Austin: University of Texas Press, 2014. 456 pp. ISBN 978-0-292-75694-6. (hpk)

The role of the religious specialist in Andean cultures of the 16th, 17th, and 18th centuries was a complicated one, balanced between local traditions and the culture of the Spanish. Claudia Brosseder reconstructs the dynamic interaction between religious specialists and the colonial world that unfolded around them, considering how the discourse about religion shifted on both sides of the Spanish and Andean relationship in complex and unexpected ways.

Brosseder examines evidence of transcultural exchange through religious history, anthropology, and cultural studies. Taking Andean religious specialists – or *hechizeros* (sorcerers) in colonial Spanish terminology – as a starting point, she considers the different ways in which Andeans and Spaniards thought about key cultural and religious concepts. Unlike previous studies, this book fully outlines both sides of the colonial relationship. Brosseder uses extensive archival research as well as careful analysis of archaeological and art historical objects, to present the Andean religious worldview of the period on equal footing with that of the Spanish. Throughout the colonial period, she argues, Andean religious specialists retained their own unique logic, which encompassed specific ideas about holiness, nature, sickness, and social harmony. “The Power of *Huacas*” deepens our understanding of the complexities of assimilation, showing that, within the maelstrom of transcultural exchange in the Spanish Americas, European paradigms ultimately changed more than Andean ones.

*Tamar Herzog:* Brosseder combines insights from history, anthropology, and art history (how depictions of saints, of confession, of hell, changed over time) to create a compelling narrative that is as powerful as it is surprising.

**Harrison, Regina:** *Sin and Confession in Colonial Peru. Spanish-Quechua Penitential Texts, 1560–1650.* Austin: University of Texas Press, 2014. 310 pp. ISBN 978-0-292-72848-6. (hbk)

A central tenet of Catholic religious practice, confession relies upon the use of language between the penitent and his or her confessor. In the 16th and 17th centuries, as Spain colonized the Quechua-speaking Andean world, the communication of religious beliefs and practices – especially the practice of confession – to the native population became a primary concern, and as a result, expansive bodies of Spanish ecclesiastic literature were translated into Quechua. In this fascinating linguistic study of the semantic changes evident in translations of Catholic catechisms, sermons, and manuals, Regina Harrison demonstrates how the translated texts often retained traces of ancient Andean modes of thought, despite the didactic lessons they contained.

In “Sin and Confession in Colonial Peru”, Harrison draws directly from confession manuals to demonstrate how sin was newly defined in Quechua lexemes, how the role of women was circumscribed to fit Old World patterns, and how new monetized perspectives on labour and trade were taught to the subjugated indigenous peoples of the

Andes by means of the Ten Commandments. Although outwardly confession appears to be an instrument of oppression, the reformer Bartolomé de Las Casas influenced priests working in the Andes; through their agency, confessional practice ultimately became a political weapon to compel Spanish restitution of Incan lands and wealth.

Bringing together an unprecedented study (and translation) of Quechua religious texts with an expansive history of Andean and Spanish transculturation, Harrison uses the lens of confession to understand the vast and telling ways in which language changed at the intersection of culture and religion.

**Beushausen, W., A. Brüske, A.-S. Commichau, P. Helber, and S. Kloß** (eds.): *Caribbean Food Cultures. Culinary Practices and Consumption in the Caribbean and Its Diasporas.* Bielefeld: Transcript Verlag, 2014. 303 pp. ISBN 978-3-8376-2692-6. (pbk)

“Caribbean Food Cultures” approaches the matter of food from the perspectives of anthropology, sociology, cultural and literary studies. Its strong interdisciplinary focus provides new insights into symbolic and material food practices beyond eating, drinking, cooking, or etiquette. The contributors discuss culinary aesthetics and neo/colonial gazes on the Caribbean in literary documents, audiovisual media, and popular images. They investigate the negotiation of communities and identities through the preparation, consumption, and commodification of “authentic” food. Furthermore, the authors emphasize the influence of underlying socioeconomic power relations for the reinvention of Caribbean and Western identities in the wake of migration and transnationalism.

**Olson, Elizabeth Anne:** *Indigenous Knowledge and Development. Livelihoods, Health Experiences, and Medicinal Plant Knowledge in a Mexican Biosphere Reserve.* Lanham: Lexington Books, 2014. 181 pp. ISBN 978-0-7391-7663-4. (hbk)

“Indigenous Knowledge and Development” provides an ethnographic account of a group of indigenous people living in a natural resource protected area in west central Mexico. The political, economic, and social history of these indigenous Nahua people is related to their cultural knowledge.

This anthropological study, based on structured and in-depth interviews during 2007 and 2008 and household censuses, explores the relationships between livelihood activities, individual health experiences, and cultural knowledge. The indigenous people in the Reserve subsist through low-intensity agriculture, animal husbandry, and paid labor. Political histories of Mexico and the Reserve, specifically, continually shape subsistence strategies and the agrarian communities. Medical pluralism and the health profile in Mexico influence the local-level health status and access to health care services in the Reserve, demonstrated by the persistence of medicinal plant knowledge. Significantly, there is neither a direct nor linear relationship between the loss of cultural knowledge and increasing modernity.

**Robeck, Cecil M. Jr., and Amos Yong** (eds.): *The Cambridge Companion to Pentecostalism*. Cambridge: University Press, 2014. 340 pp. ISBN 978-0-521-18838-8. (pbk)

Pentecostalism is one of the fastest-growing religious movements in the world. Groups in the United States dominated early Pentecostal histories, but recent global manifestations have expanded and complicated the definition of Pentecostalism.

This volume provides a nuanced overview of Pentecostalism's various manifestations and explores what it means to be Pentecostal from the perspectives of both insiders and outsiders. Leading scholars in the field use a multidisciplinary approach to analyze the historical, economic, political, anthropological, sociological, and theological aspects of the movement. They address controversies, such as the Oneness-Trinity controversy, introduce new theories, and chart trajectories for future research.

The Cambridge Companion to Pentecostalism will enable beginners to familiarize themselves with the important issues and debates surrounding the global movement, while also offering experienced scholars a valuable handbook for reference.

**Grimes, Ronald L.:** *The Craft of Ritual Studies*. Oxford: Oxford University Press, 2014. 414 pp. ISBN 978-0-19-530143-4. (pbk)

"The Craft of Ritual Studies" melds together a systematic theory and method capable of underwriting the cross-cultural, interdisciplinary study of ritual. Grimes exposes the limitations that disable many theories of ritual – for example, defining ritual as essentially religious, assuming that ritual's only function is to generate group solidarity, or treating ritual as a mirror of the status quo. He provides a guide for fieldwork on complex ritual events, particularly those characterized by social conflict or cultural creativity.

The volume includes a case study, focusing on a single complex event: the Santa Fe Fiesta, a New Mexico celebration marked by protracted ethnic conflict and ongoing dramatic creativity. Grimes develops such themes as the relation of ritual to media, theater, and film, the dynamics of ritual creativity, the negotiation of ritual criticism, and the impact of ritual on cultural and physical environments. This capstone work of Grimes's three decades of leadership in the field of ritual studies, is accompanied by a set of online videos, as well as appendices illustrating key aspects of ritual studies.

**Green, Jennifer:** *Drawn from the Ground. Sound, Sign and Inscription in Central Australian Sand Stories*. Cambridge: Cambridge University Press, 2014. 270 pp. ISBN 978-1-107-02892-0. (hbk)

Sand stories from Central Australia are a traditional form of Aboriginal women's verbal art that incorporates speech, song, sign, gesture and drawing. Small leaves and other objects may be used to represent story characters. This detailed study of Arandic sand stories takes a multimodal approach to the analysis of the stories and shows how the expressive elements used in the stories are orchestrated together.

This richly illustrated volume is for anyone interested in language and communication. It adds to the growing recognition that language encompasses much more than speech alone, and shows how important it is to consider the different semiotic resources a culture brings to its communicative tasks as an integrated whole rather than in isolation.

**Poser, Alexis Themo von:** *The Accounts of Jong. A Discussion of Time, Space, and Person in Kayan, Papua New Guinea*. Heidelberg: Universitätsverlag Winter, 2014. 292 pp. ISBN 978-3-8253-6290-4. (pbk)

The author of this book investigates a system of indigenous thought that pervades the life in Kayan, a village at the North-Coast of Papua New Guinea in a multitude of ways. The material is framed from the perspective of the former village elder Blasius Jong. With its roots in pre-missionary time, this system links different spheres of life and constitutes the basis for the organization of religious as well as of daily activities.

Emanating from myths and a traditional calendar, the conceptions of person, time and space are discussed and the impact on social structure and religious life is highlighted. Together with historical and astronomical material, the author combines elements of the Anthropology of Person, of the Anthropology of Time, and of the Anthropology of Space in novel ways, to reconstruct a fascinating system of thought that still has many consequences for today's life in Kayan.

**Steffen, Paul B.:** *Centres of Formation and Evangelizing Ministry. Pastoral Institutes in Oceania and Africa*. Siegburg: Franz Schmitt Verlag, 2014. 245 pp. ISBN 978-3-87710-541-2. (pbk)

Paul Steffen investigates the origin, further development and contributions of three pastoral and cultural institutes in Oceania, East and West Africa since the beginning of the Second Vatican Council.

The book consists of five parts. Part I gives an overview of the reasons that led to launch new cultural and pastoral institutes with a missionary perspective based on cultural and anthropological insights. Part II informs about the Melanesian Institute (MI) in Goroka, Papua New Guinea, especially about its pastoral and socio-cultural service for the Churches and society in Melanesia. This institute has developed a special identity as "an ecumenical research, teaching and publishing institute. It is designed to help Churches, government and other organizations speak more clearly to the needs of the people in Melanesia ... MI's research focuses on topics of pastoral and social concern to people in Melanesia" (92). Part III deals with the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). This pastoral institute in Eldoret, Kenya, focuses on an African contextual theology of ministry and is at the service of eight African countries, namely Eritrea, Ethiopia, Kenya, Malawi, Sudan, Tanzania, Uganda and Zambia; Djibouti and Somalia are affiliate members. Part IV focuses on the development of the Lumko Institute in Delmenville near Johannesburg and its very

impressive contributions to building up a participatory Church in South Africa, especially through community building and formation of lay ministers always focusing on the concrete cultural and political context. Part V illustrates the spread and impact of the Lumko approach in Asia and Europe.

*William R. Burrows*: The story of the institutes whose history and ethos Father Steffen retrieves and analyzes is first and foremost the story of an extraordinary group of individuals who have navigated the tension between tradition and innovation over the two generations since Vatican Council II.

**Hauser-Schäublin, Brigitta, and David D. Harnisch** (eds.): *Between Harmony and Discrimination. Negotiating Religious Identities within Majority-Minority Relationships in Bali and Lombok*. Leiden: Brill, 2014. 385 pp. ISBN 978-90-04-27125-8. (hbk)

“Between Harmony and Discrimination” explores the varying expressions of religious practices and the intertwined, shifting interreligious relationships of the peoples of Bali (Hindu) and Lombok (Islamic). As religion has become a progressively more important identity marker in the 21st century, the shared histories and practices of peoples of both similar and differing faiths are renegotiated, reconfirmed or reconfigured. This renegotiation, inspired by Hindu or Islamic reform movements that encourage greater global identifications, has created situations that are perceived locally to oscillate between harmony and discrimination depending on the relationships and the contexts in which they are acting. Religious belonging is increasingly important among the Hindus and Muslims of Bali and Lombok. Other minorities on these islands – for example Christians and Chinese – have also sought global partners in response to historic interethnic understandings coming under scrutiny.

**Burhanudin, Jajat, and Kees van Dijk** (eds.): *Islam in Indonesia. Contrasting Images and Interpretations*. Amsterdam: Amsterdam University Press, 2013. 279 pp. ISBN 978-90-8964-423-7. (pbk)

While Muslims in Indonesia have begun to turn towards a strict adherence to Islam, the reality of the socio-religious environment is much more complicated than a simple shift towards fundamentalism. In this volume, contributors explore the multifaceted role of Islam in Indonesia from a variety of different perspectives, drawing on carefully compiled case studies. Topics covered include religious education, the increasing number of Muslim feminists in Indonesia, Muslim transvestites, the role of Indonesia in the greater Muslim world, social activism and the middle class, the debate about rules of inheritance and divorce, and the interaction between Muslim radio and religious identity.

**Simon, Gregory M.**: *Caged in on the Outside. Moral Subjectivity, Selfhood, and Islam in Minangkabau, Indonesia*. Honolulu: University of Hawai‘i Press, 2014. 255 pp. ISBN 978-0-8248-3830-0. (hbk)

“Caged in on the Outside” is an ethnographic exploration of the ways in which Minangkabau people understand human value. Minangkabau, an Islamic society in Indonesia that is also the largest matrilineal society in the world, has long fascinated anthropologists. Gregory Simon’s book, based on extended ethnographic research in the small city of Bukittinggi, shines new light on Minangkabau social life by delving into people’s interior lives, calling into question many assumptions about Southeast Asian values and the nature of Islamic practice. It offers a deeply human portrait that will engage readers interested in Indonesia, Islam, and psychological anthropology and those concerned with how human beings fashion and reflect on the moral meanings of their lives.

Simon focuses on the tension between the values of social integration and individual autonomy – both of which are celebrated in this Islamic trading society. The book explores a series of ethnographic themes, each one illustrating a facet of this tension and its management in contemporary Minangkabau society: the moral structure of the city and its economic life, the nature of Minangkabau ethnic identity, the etiquette of everyday interactions, conceptions of self and its boundaries, hidden spaces of personal identity, and engagements with Islamic traditions. Simon draws on interviews with Minangkabau men and women, demonstrating how individuals engage with cultural forms and refashion them in the process.

Applying the lessons of the Minangkabau case more broadly to debates on moral life and subjectivity, Simon makes the case that a deep understanding of moral conceptions and practices, including those of Islam, can never be reached simply by delineating their abstract logics or the public messages they send.

**Müller, Dominik M.**: *Islam, Politics and Youth in Malaysia. The Pop-Islamist Reinvention of PAS*. Abingdon: Routledge, 2014. 195 pp. ISBN 978-0-415-84475-8. (hbk)

Providing an ethnographic account of the Islamic Party of Malaysia (PAS) and its Youth Wing (Dewan Pemuda PAS), this book analyzes the genesis and role of Islamic movements in terms of their engagement in mainstream politics. It explores the party’s changing approach towards popular culture and critically investigates whether the narrative of a post-Islamist turn can be applied to the PAS Youth.

After the introduction the author outlines the conceptual framework: Islamism, Post-Islamism or Pop-Islamism? The following chapters deal with the politics of Islam in Malaysia; the Islamic Party of Malaysia (PAS) and its youth wing; the Pop-Islamist reinvention of PAS: Anthropological observations.

The book shows that in contrast to the assumption that Islamic marketization and post-Islamism are reinforcing each other, the PAS Youth has strategically appropriated and integrated Islamic consumerism to pursue a decidedly Islamist – or “pop-Islamist” – political agenda. The media-savvy PAS Youth elites, which are at the forefront of implementing new outreach strategies for the party, categorically oppose tendencies of political moderation among the senior party. Instead, they are most passionately calling for the establishment of a Syariah-based Islamic order for state



and society, although these renewed calls are increasingly expressed through modern channels such as Facebook, YouTube, rock music, celebrity advertising, branded commodities and other market-driven forms of social movement mobilization.

**Fleming, Kenneth:** *Buddhist-Christian Encounter in Contemporary Thailand*. Frankfurt am Main: Peter Lang, 2014. 228 pp. ISBN 978-3-631-65410-1. (pbk)

This book is a study of contemporary Buddhist-Christian encounter in Thailand. Case studies, which include a Buddhist nationalist group, a charismatic church movement, and a village community, describe the variety and nature of Buddhist-Christian relations. Arising issues – nationalism, identity, notions of the religious other – are discussed with regard to Thai history and modern society.

Kenneth Fleming also highlights cultural notions of avoidance and the Buddhist concept of friendship as Thai offerings to the field of interreligious dialogue. The study is based on qualitative research and draws on different academic disciplines, including religious studies, theology, and political studies. It makes a distinctive contribution to the fields of Thai Studies and global Buddhist-Christian Studies.

**Horlyck, Charlotte, and Michael J. Pettid (eds.):** *Death, Mourning, and the Afterlife in Korea. From Ancient to Contemporary Times*. Honolulu: University of Hawai'i Press, 2014. 265 pp. (hbk)

Death and the activities and beliefs surrounding it can teach us much about the ideals and cultures of the living. While biologically death is an end to physical life, this break is not quite so apparent in its mental and spiritual aspects. Indeed, the influence of the dead over the living is sometimes much greater than before death. This volume takes a multidisciplinary approach in an effort to provide a fuller understanding of both historic and contemporary practices linked with death in Korea.

Contributors from Korea and the West incorporate the approaches of archaeology, history, literature, religion, and anthropology in addressing a number of topics organized around issues of the body, disposal of remains, ancestor worship and rites, and the afterlife. The first two chapters explore the ways in which bodies of the dying and the dead were dealt with from the Greater Silla Kingdom (668–935) to the mid-twentieth century. Grave construction and goods, cemeteries, and memorial monuments in the Koryŏ (918–1392) and the twentieth century are then discussed, followed by a consideration of ancestral rites and worship, which have formed an inseparable part of Korean mortuary customs since premodern times. Chapters address the need to appease the dead both in shamanic and Confucians contexts. The final section of the book examines the treatment of the dead and how the state of death has been perceived. Ghost stories provide important insight into how death was interpreted by common people in the Koryŏ and Chosŏn (1392–1910) while nonconformist narratives of death such as the seventeenth-century romantic novel *Kuunmong* point to a clear conflict between Buddhist thought and

practice and official Neo-Confucian doctrine. Keeping with unendorsed views on death, the final chapter explores how death and the afterlife were understood by early Korean Catholics of the eighteenth and nineteenth centuries.

**Chawla, Devika:** *Home, Uprooted. Oral Histories of India's Partition*. New York: Fordham University Press, 2014. 273 pp. ISBN 978-0-8232-5644-0. (pbk)

The Indian Independence Act of 1947 granted India freedom from British rule. This freedom, though, came at a price: partition, the division of the country into India and Pakistan, and the communal riots that followed. These riots resulted in the deaths of an estimated 1 million Hindus and Muslims and the displacement of about 20 million persons on both sides of the border. Presenting a perspective of the middle-class refugees who were forced from their homes, jobs, and lives with the withdrawal of British rule in India, "Home, Uprooted" delves into the lives of forty-five Partition refugees and their descendants to show how this epochal event continues to shape their lives.

Exploring the oral histories of three generations of refugees from India's Partition – ten Hindu and Sikh families in Delhi, "Home, Uprooted" melds oral histories with a fresh perspective on current literature to unravel the emergent conceptual nexus of home, travel, and identity in the stories of the participants. Devika Chawla argues that the ways in which her participants imagine, recollect, memorialize, or "abandon" home in their everyday narratives give us unique insights into how refugee identities are constituted. These stories reveal how migrations are enacted and what home – in its sense, absence, and presence – can mean for displaced populations.

**Mühlfried, Florian:** *Being a State and States of Being in Highland Georgia*. New York: Berghahn Books, 2014. 248 pp. ISBN 978-1-78238-296-6. (hbk)

The highland region of the republic of Georgia, one of the former Soviet Socialist Republics, has long been legendary for its beauty. It is often assumed that the state has only made partial inroads into this region, and is mostly perceived as alien. Taking a fresh look at the Georgian highlands allows the author to consider perennial questions of citizenship, belonging, and mobility in a context that has otherwise been known only for its folkloric dimensions. Scrutinizing forms of identification with the state at its margins, as well as local encounters with the erratic Soviet and post-Soviet state, the author argues that citizenship is both a sought-after means of entitlement and a way of guarding against the state. This book not only challenges theories in the study of citizenship but also the axioms of integration in Western social sciences in general.

*Chris Hann:* ... the work brings a fresh voice to discussions in political anthropology about the nature of the state and how it can be "tempered" (effectively domesticated).

**Schäuble, Michaela:** *Narrating Victimhood. Gender, Religion and the Making of Place in Post-War Croatia*. New York: Berghahn Books, 2014. 374 pp. ISBN 978-1-78238-260-7. (hbk)

Mythologies and narratives of victimization pervade contemporary Croatia, set against the backdrop of militarized notions of masculinity and the political mobilization of religion and nationhood. Based on extensive ethnographic fieldwork in rural Dalmatia in the Croatian-Bosnian border region, this book provides a unique account of the politics of ambiguous Europeaness from the perspective of those living at Europe's margins. Examining phenomena such as Marian apparitions, a historic knights tournament, the symbolic re-signification of a massacre site, and the desolate social situation of Croatian war veterans, "Narrating Victimhood" traces the complex mechanisms of political radicalization in a post-war scenario. This book provides a new perspective for understanding the ongoing processes of transformation in Southeastern Europe and the Balkans.

**Schlehe, Judith, and Evamaria Sandkühler** (eds.): *Religion, Tradition and the Popular. Transcultural Views from Asia and Europe.* Bielefeld: Transcript Verlag, 2014. 285 pp. ISBN 978-3-8376-2613-1. (pbk)

A rapid development of religious popular cultures and lifestyles can be observed across the globe. The first part of this book presents exemplary historical and conceptual approaches of popular religions. The second part provides four case studies of popular and popularized religions in contemporary Asia and the third part addresses various case studies located in Europe. Together these contributions illustrate in meaningful and profound ways the multidimensional processes through which religion, the politics of tradition, and popular culture are intimately intertwined.

The unique case studies from Asia and Europe illustrate new religious practices, forms of articulation and mass medializations, all of which render religious traditions significant for contemporary issues and concerns. The authors examine experiences of spirituality in combination with commercialization and expressive performative practices as well as everyday politics of identity. Based on innovative theoretical reflections, the essays take into consideration what the transcultural negotiation of religion, tradition and the popular signifies in different places and social contexts.

**Naraindas, Harish, Johannes Quack, and William S. Sax** (eds.): *Asymmetrical Conversations. Contestations,*

*Circumventions, and the Blurring of Therapeutic Boundaries.* New York: Berghahn Books, 269 pp. ISBN 978-1-78238-308-6. (hbk)

Ideas about health are reinforced by institutions and their corresponding practices, such as donning a patient's gown in a hospital or prostrating before a healing shrine. Even though we are socialized into regarding such ideologies as "natural" and unproblematic, we sometimes seek to bypass, circumvent, or even transcend the dominant ideologies of our cultures as they are manifested in the institutions of health care.

The contributors to this volume describe such contestations and circumventions of health ideologies – and the blurring of therapeutic boundaries – on the basis of case studies from India, the South Asian Diaspora, and Europe, focusing on relations between body, mind, and spirit in a variety of situations. The result is not always the "live and let live" medical pluralism that is described in the literature.

*Caroline Osella: ... useful for teaching at undergrad and postgrad level in anthropology, medical anthropology, religious studies, and South Asian studies.*

**Strecker Ivo, and Markus Verne** (eds.): *Astonishment and Evocation. The Spell of Culture in Art and Anthropology.* New York: Berghahn Books, 2013. 201 pp. ISBN 978-0-85745-935-0. (hbk)

All societies are shaped by arts, media, and other persuasive practices that can awe, captivate, enchant or otherwise seem to cast a spell on the audience. Likewise, scholarship itself often is driven by a sense of wonder and a willingness to be open to what lies beyond the obvious. This book broadens and deepens this perspective. Inspired by Stephen Tyler's view of ethnography as an art of evocation, international scholars from the fields of aesthetics, anthropology, and rhetoric explore the spellbinding power of elusive meanings as people experience them in daily life and while gazing at works of art, watching films or studying other cultures.

The book is divided into three parts covering the evocative power of visual art, the immersion in ritual and performance, and the reading, writing, and interpretation of texts.

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## Review of Articles

(by Joachim G. Piepke, Dariusz Piwowarczyk, and Vinsensius Adi Gunawan)

**Oesterdiekhoff, Georg W.:** The Nature of “Pre-modern” Mind. Tylor, Frazer, Lévy-Bruhl, Evans-Pritchard, Piaget, and Beyond. *Anthropos* 110.2015/1: 15–25.

The dispute about the characteristics of thinking and worldview of pre-modern populations has by no means ended. However, the great debates about this subject took place in previous generations, especially between 1880 and 1980. Ethnology and psychology had been the social sciences that produced the most sophisticated contributions to the subject. Next to ethnological approaches, psychometric intelligence research and Piagetian cross-cultural psychology made a major contribution. By the first decade of the twentieth century, the British Anthropology of Edward Tylor and James Frazer had a considerable impact on the debate.

Then, the books of Lucien Lévy-Bruhl more dominated the field between 1910 and 1970, especially between 1910 and 1940. Ideas that emphasize the “universality of psyche, reason, intelligence, and rationality” have always existed in the social sciences but they conquered ethnology in particular after about 1980. The ideology of “cultural relativism” has also existed for generations but prevailed as a second interpretation likewise after 1980.

Lévy-Bruhl unfolds his meta-theory in a critical refutation of the assumptions of the “British school.” He maintains that Tylor (1832–1917) and Frazer (1854–1941) had assumed the universality of mind and reason across times and cultures. He presupposes that they had contended a change of worldviews only but that they posited the same structure of mind through time. According to Tylor the “primitive” worldview originates in the experiences of dreams which ancient man takes as real occurrences. The ancient persons or primitive men see especially the dead in the dreams, what cause him to believe that every person and every object has a double existence, a soul. These immaterial souls are the motors of all beings and phenomena, movements and regularities. The animistic worldview stems from this belief in the existence of souls.

Lévy-Bruhl rightly determines that this explanatory model is neither wholly convincing nor sufficient. Furthermore, its central premise, that the ancient mind might be based on the same logic and mechanisms as the modern mind, is misguided. Lévy-Bruhl intended to replace Tylor’s theory by his own. He was moderately successful in this. Tylor’s approach was widely held to be refuted on the basis of this argument.

Lévy-Bruhl contests the assumption that humans across societies share the same mind; he denies the theory of the universality of reason and mind completely. He argues that different forms of mind, reason, mentality, and worldview stem from different forms of societies. When different peoples, living in different societies, have different structures of mind, these mental differences result from divergent social structures. He clearly excludes psychology as a possible explanatory model for the different forms of thinking, because he wrongly suggests that psychology always deals with individuals. According to Lévy-

Bruhl, the minds and mentalities of individuals, beyond the levels of instincts, are solely made and procured by society. If whole peoples differ in their minds, then, according to Lévy-Bruhl’s argumentation, psychology cannot deliver the explanation for these differences.

Referring to pre-modern peoples, Lévy-Bruhl distinguished between an appropriate and intelligent adoption of reality, on the one hand, and mystical interpretations, which appear in spheres above the level of practical usages in everyday activities, on the other. Pre-modern peoples know how to use or to make boats, weapons, houses etc., but they largely conceive birth and death, sickness and sanity, rainfall and sunshine, etc. as mystical phenomena. At the outset Lévy-Bruhl was concerned to show that in spite of the fact that we have a great deal in common with primitives, and can communicate and trade with them, their mentality is nonetheless basically different from our own.

Lévy-Bruhl believes that pre-modern peoples tend to regard objects and phenomena of all sorts as equipped with mystical forces. Rivers, mountains, forests, stars, etc. contain mystical and magical powers that people have to address and to consider. These things can magically influence or cause incidences. A mountain or a rock can cause sickness, death, happiness, or whatever. Conversely, peoples have to apply magical procedures when they want to hunt animals or catch fish. Every sickness, death, accident, drought, rainfall, epidemic, war, good harvest, or the like, is seen as being caused by mystical forces. They are the real, the primary causes, whereas the empirical causes, the secondary causes, are only the shell or the form of appearance of the mystical beings. Witches, sorcerers, ghosts, objects, animals, or gods create all objects and occurrences. They are the primary causes of the things that happen in the world.

Evans-Pritchard raises one central point against Lévy-Bruhl’s theory. It may overestimate the role of mystical thought in pre-modern societies, as many other critics also had emphasized. Any comparison between the related descriptions of Evans-Pritchard and Lévy-Bruhl shows that they mainly described the same phenomena, used the same theoretical tools, and came to the same conclusions. All of Evans-Pritchard’s main findings had been already included in Lévy-Bruhl’s previous writings. Moreover, the concepts and theoretical tools Evans-Pritchard used stem from Lévy-Bruhl, even the distinction between primary and secondary causes.

The whole argumentation and all the data collected hint at the necessity of assuming that pre-modern and modern peoples exist at different psychological stages, which account for the different mental phenomena. The very notion that the differences encompass not only ideas but also the basic functions of reason, as also Lévy-Bruhl determines, necessitates this conclusion. And the differences between the psychological structures stem from the divergent socialization techniques of societies. Ancient Chinese society differs from the social structures of African tribal societies. Yet both peoples share common traits such as an-

cestor worship, belief in magic and ghosts, mystical participations, etc. Thus, the common mental traits do not originate in social structures but in common psychological structures. Only modern societies occupy socialization techniques, which enable peoples to surmount these forms of mystical and magical mentality. In fact, the developmental approach seems to be the solution to the problem of finding an appropriate meta-theory.

Jean Piaget, in particular, regarded Lévy-Bruhl as a developmental psychologist. Piaget (1896–1980) referred to him over fifty years as someone who had shown that the same phenomena that are found among children also characterize pre-modern peoples. He came to realize how very different childish thinking is from that of normal European adults. At the same time, he was evidently struck by the apparent similarity between children's responses to his questions and the beliefs and ideas of primitives as reported by Lévy-Bruhl. Piaget never discussed the problems of Lévy-Bruhl's meta-theory because he focused on his material descriptions, which reveal features that largely match those of children. This is by no means surprising, because Lévy-Bruhl's meta-theory is limited, both in quantity and quality, and because the material descriptions represent the essence of his approach. Furthermore, no expert in child psychology would see any necessity to evidence the developmental foundations of Lévy-Bruhl's work; for every expert in child psychology immediately knows that Lévy-Bruhl's descriptions completely fit notions about the mentality and psychology of children. If one compares children's representations with the quantity of collective representations in lower societies, one cannot help but be struck by their resemblance. Is there really such a difference between the child who controls the motion of the sun or the moon by running through a field, and the Son of Heaven who controls the motion of the stars while making the rounds of his kingdom?

The ethnologist Christopher R. Hallpike was the first to launch Piagetian psychology into ethnological theory on a broader basis. He showed that pre-modern humans share with children the same cognitive stages (the qualitative development) but not experience and knowledge (quantitative development). Nearly all founders of developmental psychology, such as Preyer, Sully, Hall, Baldwin, Stern, Werner, Wallon, Claparède, Janet, Piaget, Zeining, and others worked out the similarities between pre-modern humans and children. Representatives of the classical sociology, such as Comte and Elias also emphasized these correspondences. These ideas had a strong influence from the era of Enlightenment up to about 1975. More than anything else, the leading ideologies of our time, cultural relativism and universality of rationality, largely express political ambitions. It is necessary to resume the previous discussions and to recover the great achievements of former times, because empirical psychology, basing on developmental and intelligence approaches, continues to enhance and to support the old theories rather than the current ones.

**Abdou, Mohamed:** La symbolique des rites funéraires dans une société ouest-africaine. *Anthropos* 110.2015/1: 73–86.

Dans son analyse du rituel des funérailles chez les Moundang du Tchad, Adler (1994) a pu montrer qu'une des phases du rituel consiste à installer et à consacrer l'héritier du défunt, lequel va désormais occuper la position sociale de la personne à laquelle il succède, et hériter par la même occasion de la plénitude de son statut. Suivant cette approche, Adler ouvre sans nul doute une nouvelle piste dans le développement des travaux portant sur les rites funéraires en Afrique. Dans cette perspective, les rites funéraires sont désormais envisagés, non plus seulement en termes de relations entre les vivants et les morts, mais aussi, en termes de succession et de transmission des pouvoirs entre le défunt et un héritier présomptif ou réservataire. Mais si l'approche d'Adler constitue une véritable avancée du point de vue anthropologique, il apparaît toutefois qu'elle reste encore limitée et largement tributaire du mode classique de succession du pouvoir traditionnel, donc de la dévolution du pouvoir temporel dans une société traditionnelle, qui se borne à la simple transmission du pouvoir politique.

La présente étude s'inscrit dans une perspective voisine de celle envisagée par Adler, mais elle se propose d'aller un peu au-delà des modes de succession du pouvoir politique traditionnel. L'étude concerne les adeptes d'un culte de possession appelé *kaawo*, pratiqué par les Baatomù du Nord-Bénin. Elle porte sur un processus rituel visant au transfert des pouvoirs magiques et spirituels incarnés par les génies (*bunù*), suite à la mort d'un dignitaire du culte. Les rituels montrent que la symbolique des rites funéraires décrits, dépasse le simple cadre de la relation aux morts et aux ancêtres, pour nous introduire dans une succession complexe faite de paroles codifiées, d'objets rituels, de gestes et d'éléments du règne végétal et animal.

L'étude tente de montrer, à travers une série de rituels spécifiques, comment dans la société baatonù on parvient à transférer les génies d'un défunt à son successeur. L'essentiel des rites porte plus précisément sur le comportement et le traitement de la dépouille mortelle, sur l'identification des génies possesseurs du défunt, sur ses pouvoirs magiques, sur le mode d'intervention des génies, sur les techniques nécessaires à leur transfert d'un porteur à un autre, sur les officiants et leurs principaux rôles dans le processus rituel et dans la société, sur les différentes relations qui se nouent entre les hommes, les génies et les adeptes du culte et sur l'identification et l'utilisation des plantes entrant dans les techniques d'induction des facultés de voyance et de divination chez l'héritier lors de l'initiation. L'étude montre de façon plus générale, la complexité d'une succession magique, qui implique des paroles, des codes, des objets rituels et un parcours initiatique qui amène l'héritier ou l'héritière, à acquérir des dons spéciaux pour entrer dans l'univers extra-sensoriel et de la divination. Désormais élevé au rang de dignitaire, l'héritier pourra exercer la plénitude de son nouveau pouvoir et consolider son rôle de "chef" de culte, ainsi que son assise sociale, dans la communauté, parmi les autres dignitaires du culte.

**Weitzer, Ronald:** The Puzzling Neglect of Hispanic Americans in Research on Police-Citizen Relations. *Ethnic and Racial Studies* 37. 2014/11: 1995–2013.

Most studies of police-minority relations in the United States focus on blacks, usually in comparison with whites. This pattern is particularly puzzling in light of the growing population of Hispanic Americans throughout the US, now outnumbering blacks and consisting of the majority in some major cities. Aside from the need for more empirical research on the policing of Hispanics per se, comparing Hispanics' relations with the police to other racial and ethnic groups offers some important insights into both the dimensions that are shared across groups and those that are distinctive to Hispanics. In this article, Weitzer critically evaluates the small body of empirical research literature on this topic – highlighting both deficiencies in this literature as well as suggestive findings – and concludes by identifying a set of issues that should be addressed in future studies. The available evidence largely supports a racial hierarchy perspective with regard to the policing of different racial and ethnic groups in the US.

Weitzer argues specifically that relations between the police and minority groups in the USA have long been troubled, but the vast majority of studies neglect Hispanic or Latino Americans. Since the publication of the groundbreaking 1969 book *Minorities and the Police* by David Bayley and Harold Mendelsohn (which analyzed police relations with Hispanics, blacks and whites in Denver, Colorado), most research on race, ethnicity and policing in America has been largely confined to whites and blacks. This is especially problematic in light of the growing Hispanic population, now 17 per cent of the US population and projected to increase steadily in the future. Moreover, several cities now have sizeable or majority-Hispanic populations and some have majority-Hispanic police departments as well, raising the question of whether ethnic composition at the local level makes a difference in police-citizen relations. To address this problem, Weitzer examines findings from the thin existing literature and highlights important issues that have yet to be explored and the ways in which future research may advance understanding of Hispanic Americans' relations with the police in the US. The available evidence largely supports a racial-hierarchy paradigm with regard to the policing of different racial and ethnic groups in the US.

Surveys show that Hispanics in the US are less satisfied with the police than are whites. The Hispanic-African American pattern is less clear, however. Although it is often assumed that both blacks and Hispanics have lower opinions of the police than whites due to their shared minority-group status, this picture seems monolithic. Some studies find no significant difference between the two groups, but most find that Hispanics are more satisfied with police than blacks, sometimes substantially so. The evidence *overall*, however, points to a white/Hispanic/black “racial hierarchy” rather than a more cohesive black/Hispanic “minority-group orientation.” The racial-hierarchy pattern in group relations with the police can be explained by differences in the historical and contemporary stratification and experiences of each group separately and in relation to other racial groups. Specifically, there exists a relational dimension to the racial hierarchy model, consistent with Herbert Blumer's (1958) “group position” model: just as African Americans have a longer, fractious history with the police than is true for Hispanic Americans,

they also have a profound sense of their collective group position vis-a-vis Hispanics and whites – namely, a position of greater and more extensive subordination relative to other groups.

**Bohman, Andrea, and Mikael Hjerm:** How the Religious Context Affects the Relationship between Religiosity and Attitudes towards Immigration. *Ethnic and Racial Studies* 37.2013/6: 937–957.

The article approaches two methodological shortcomings in previous research on religiosity and prejudice: (1) the lack of cross-country comparative studies; and (2) a failure to consider any moderating effects of religious contexts. The authors examine whether the relationship between religiosity and anti-immigration attitudes varies depending on religious contexts in Europe, and they found two things. First, strongly religious people are on average less likely to oppose immigration than non-religious people. Second, different religious contexts moderate the religiosity-attitude relationship in that religious people in Protestant countries and in countries with a low proportion of majority adherents are more tolerant than religious people in Catholic countries and in religiously homogenous countries. State policies also matter in that religious people are more negative where the government favors the majority religion.

A starting point for this study was that, where there are religious differences between natives and immigrants, the latter are perceived as potential threats to values and beliefs that are central to the native population. Drawing on group threat theory, this situation of intergroup competition generates negative attitudes towards newcomers in society to varying degrees depending on personal vulnerability and contextual circumstances.

The findings from this study lend support to the theoretical expectations by showing that religious contexts influence religious people's attitudes towards immigration. The importance of the religious context may be understood with reference to the role of religion in establishing social cohesion and defining the national in-group. The greater the importance attached to religion as a part of these processes, the more exclusive the social cohesion. The analysis reveals that the average moderating effect of individual religiosity is less pronounced in religiously homogenous contexts, as well as when government favors the majority religion.

As it is reasonable to assume that religion is more important to social cohesion where there is a common commitment to one religion, this may be an expression of religious people's greater concern for its protection and preservation. In short, being more included makes the religious more likely to exclude. A strong position for the majority religion, in terms of a large share of adherents, seems to accentuate the importance of religion in identifying threats rather than diminish it. However, the more the government interferes with and regulates the practice of different beliefs, the less reluctant are religious individuals in regard to immigration. This finding is somewhat surprising although one possible explanation could be that increased regulation reduces the visibility of other religious

groups, which in turn makes them less threatening in the eyes of majority religion adherents.

Besides the strength of the religious context, the type of religion also matters. In Protestant countries, religious people have even lower levels of anti-immigration attitudes than their non-religious compatriots. Since religion in these contexts is more of a personal matter, the in-group identification recognized to increase anti-immigration attitudes is less of an issue. In Catholic countries, religion is more central to social cohesion, which inhibits the conciliatory dimensions. The moderating effect of individual religiosity is therefore less pronounced in Catholic countries. In sum, the authors demonstrated that the religious context is important in relation to individual religiosity in predicting anti-immigration attitudes, as the religious context has a different impact on religious people compared to non-religious people.

**Athayde, Simone, and Marianne Schmink:** “Adaptive Resistance.” *Conservation and Development in the Brazilian Amazon: Contradictions of Political Organization and Empowerment in the Kaiabi Diaspora. Ethnohistory* 61. 2014/3: 549–574.

Indigenous peoples have been active players in the process of securing land rights and conserving about 21 percent of the Brazilian Amazon. The expansion of indigenous control over Amazonian territories, following the re-democratization of the Brazilian state in the 1980s and culminating with the 1988 constitution, was accompanied by processes of resistance and adaptation of indigenous peoples to domination, leading to the emergence of their political associations and empowerment over the past decades, including alliances and coordination of efforts between diverse indigenous groups.

In this article, the authors examine advances and contradictions in the process of “adaptive resistance” by Amazonian indigenous peoples in terms of their seeking alliances and funding from outside allies, adapting institutions and social organization, and reconstructing self-representations for securing and managing their territories.

The Kaiabi are a Tupi-Guarani people who used to occupy several tributaries of the Tapajós River in the northwestern region of Mato Grosso State. Between 1950 and 1970, the majority of the group was transferred to the Xingu Park region by the Brazilian government, following official plans for colonization of their ancestral area by colonists coming from the south of the country. Two smaller groups resisted the move and remained in the ancestral area in the Rio dos Peixes and Teles Pires regions. Today, there are three Kaiabi groups living in three indigenous lands in the Amazon, namely the Xingu group, the Rio dos Peixes group and the Teles Pires group, linked by kinship and by struggles for land and for political empowerment. In the Kaiabi case, specifically in the Xingu, political leaders have been successful in the articulation of their agenda in consonance with the nature conservation objectives of their donors, partners, or funding agencies. Still, Kaiabi history is permeated by paradoxes of becoming something defined by outside others while simultaneously keeping ancestral forms of social and political

organization, in a continuous interplay between memory, adaptation, and innovation.

Drawing on their long-term research among the Kaiabi, Athayde and Schmink compare the process of formation of indigenous leaders and indigenous political organizations among the three Kaiabi groups, following the relocation of the majority of Kaiabi to Xingu Park starting in the 1960s. New models of leadership emerging from interaction with other indigenous groups – including the history of the creation of Xingu Park in Brazil and the access to resources brought by the alliance between indigenous peoples and environmentalism – were important factors enabling political empowerment among the displaced Xingu Kaiabi in contrast with the other two groups. The authors discuss contradictions of political empowerment and strengthening of indigenous organizations in the Amazon, which frequently leads to trade-offs and to the risk of dependence on outside funds and agents. Multicultural organization and alliances provide important platforms to the adaptive resistance and empowerment of diverse Amazonian indigenous peoples.

The authors conclude that in spite of the differences and context-specific processes, there are some commonalities in the mechanisms and strategies developed by indigenous peoples to simultaneously adapt, reenact, and resist the process of blending of indigenous and Western social-political organizational structures and institutions through time.

**Sowa, Frank:** *Indigenous Peoples and the Institutionalization of the Convention on Biological Diversity in Greenland. Arctic Anthropology* 50.2013/1: 72–88.

According to the neo-institutional theory of the world polity, peripheral societies switch to the complete institutional apparatus of modern social organization. The system of the United Nations leads to the expansion of “global models,” for instance global models of how to perceive nature and indigeneity. As rational actors, peripheral societies follow global models, which appear as given “scripts,” to gain recognition. As a local peripheral society, Greenland develops in a manner influenced by global formal structures. Hence, the impact of the Convention on Biological Diversity (CBD) has been immense.

The Greenlandic Inuit are one of the indigenous peoples recognized by UN conventions 107 and 169. In contrast to other indigenous communities in the world, Greenlanders make up the majority of Greenland’s population. The typical institutions of a global environmental regime have been also established in Greenland. The administrative structures are patterned after the world polity model. For instance, the department or the Ministry of Environment and Nature was founded January 1, 1997. The Greenlandic case is of particular importance since the population of this emerging Nordic nation is at the same time recognized as an indigenous people, to which the global model of indigeneity also applies.

The Convention on Biological Diversity of 1992 has been one of the major steps towards establishing a global environmental regime. Scientific research and expertise devising and implementing appropriate measures to ensure

the survival of ecosystems and natural habitats. Furthermore, the sustainable utilization of biological diversity is to be guaranteed for present and future generations. Moreover, the CBD emphasizes the knowledge and the skills of indigenous peoples because species-rich regions of the world are also anthropogenic landscapes that are inhabited and cultivated by local and indigenous communities. Thus, Article 8 of the CBD requires nations to “respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant to the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge...” In this way, the CBD constructs indigenous peoples as the “other” compared to Euroamerican industrial national states. This construction follows the dominant narrative based on the Western projection of a homogenous civilization process that evolves from the traditional to the modern, denying equitable and alternative developments. The notion of a universal model where all societies proceed along a trajectory from “pre-modern” or “traditional” to “modern” societies has been criticized because of the role of colonialism in their formation.

From the 1990s until today, anthropologists have often made the connection between cultural and biological diversity. Following this line of reasoning, indigenous communities or nonindustrial peoples – which are not assimilated to national mainstream society – have developed “traditions” or customs leading to a sustainable use of biological resources and environmental responsibility. In this context, “traditional knowledge” and “traditional ecological knowledge,” respectively, are advanced as key concepts. By this means indigenous peoples also gained a prominent role in ecological discourse. Political and scientific articulations construct indigenous peoples as the “other” who can make contribution to solving ecological problems and from whom people of the industrialized world can learn.

**Cullen Dunn, Elizabeth, and Michael S. Bobick:** *The Empire Strikes Back: War without War and Occupation without Occupation in the Russian Sphere of Influence.* *American Ethnologist* 41. 2014/3: 405–413.

The spectacular and violent protests in Kiev’s “Euromaidan” in 2013 and 2014 brought attention to long brewing disputes about Europe’s eastern boundary. While burning tires cloaked the atmosphere in oily smoke, snipers took aim at protesters demonstrating in favor of Ukraine’s trade agreement with – and eventual accession to – the European Union. No sooner had the Euromaidan protesters won and Ukraine’s pro-Russian president been ousted, than Ukraine was invaded by Russia. Under the pretext of protecting Russian speaking Ukrainian citizens on the Crimean peninsula, the Russian military invaded the breakaway province of Crimea, seized Ukrainian infrastructure and military bases, and sponsored a referendum in which Crimeans voted to join the Russian Federation. But the Russian Federation’s invasion of Crimea is far more than a small regional conflict: It opens the question of where Europe ends and where a resurgent Russian empire will stake out its own

sphere of influence. Like nothing since the end of the Yugoslav Wars of the 1990s, Crimea has brought issues of war, occupation, and separatism back to the forefront of European politics.

The Ukrainian Euromaidan protests stemmed from the European Union’s ambiguous “Eastern Partnership” policy, which encompassed Ukraine, Georgia, Moldova, Belarus, Armenia, and Azerbaijan, six post-Soviet states that border the Russian Federation and contain ethnically Russian or Russian-speaking populations. In 2008, Georgia, Moldova, and Ukraine were all making moves toward joining the European Union. But, fatigued by its rapid eastern expansion in 2004 and wary of antagonizing Russia, the European Union refused to offer them a Membership Action Plan, which would have given them an on-ramp to joining. Instead, the Eastern Partnership countries were only offered Association Agreements, which established visa-free travel and tariff-free imports but did not create definitive steps toward membership.

Putin’s interventions on behalf of “compatriots” – individuals who often are Russian citizens, speak Russian, and consider themselves to be culturally Russian yet who live within the boundaries of other states – have become a hallmark of this tenure. In his 2005 Address to the Federal Assembly he called on Russians to recall “Russia’s most recent history”: “Above all, we should acknowledge that the collapse of the Soviet Union was a major geopolitical disaster of the century. As for the Russian Nation, it became a genuine drama. Tens of millions of our co-citizens and compatriots found themselves outside Russian territory. Moreover, the epidemic of disintegration infected Russia itself.”

Like the Balinese “theater state” described by Clifford Geertz (1981), Putin’s regime is focused on the provision of dramatic spectacle. Unlike Geertz’s *Negara*, though, the expansive Putinist state does not provide theater and ritual *in lieu* of warfare: here, theater is warfare, and warfare is theater. Putin’s Russia enact invasion, violence, and the functions of statehood through small-scale gesture rather than through full-blown military action or governance. This is a form of synecdoche, where a war inside a breakaway province stands for a potential war inside the *de jure* state and where the occupation of the separatist region creates the constant threat that the country as a whole will be occupied. This war without war and occupation without occupation is nearly as effective, more flexible, and decidedly cheaper than a real occupation.

So what does this strategy mean for Crimea, Ukraine proper, and the other states now threatened by expanding Russian imperialism? Russian intervention in its “near abroad” has significantly changed the terms of nation-states on the Russian periphery, as it forces them to reevaluate not only their treatment of Russian compatriots but also their actions as independent nation-states. What Crimea has made explicit is that Russia, like the United States, has once again recaptured the superpower status that allows it to use international law as a means of securing strategic needs. Just as the United States supported Kosovo’s independence and argued that it constituted a special case that should not become a precedent in international law, Russia too intervenes under dubious circumstances. This disingenuous intervention is a success only if

international organizations and their monitors are kept at bay: Only in the absence of any reliable external observation can jingoism be packaged as humanitarian intervention, occupation as national self-determination, and war as peacekeeping.

**Lim Keh Nie, Connie, and Anna Durin:** A Paradigm Shift: Lun Bawang Musical Styles. A Case Study in Lawas District, Limbang Division, Malaysia. *The Sarawak Museum Journal* 92. 2013: 41–48.

Lun Bawang is an ethnic group of Sarawak (Malaysia) which numbers about 42,000 members. Most of them live in Lawas District in Borneo. Lun Bawang means “people of the land” or “people of this place.” They are believed to be the earliest occupants of the island Borneo (Runciman, 1960) or the first to settle in the interior of highlands (Harrison, 1959a). Their early history is obscure, but it is believed that their migration to Sarawak began as early as the 17th century (Harrison, 1959b).

The Lun Bawang music is an art that is sung and created among people in the village. Music may accompany every human activity as an integral part of culture and also as entertainment. The epic song is known as *buek*, that means a long stylized mythology that is sung in archaic words. As a vocal music the songs of this type *buek* were sub-divided by Liem Keh Nie and Durin during their field trip into several subtypes grouped under different categories. They are epic songs, call and response, songs and stories.

The coming of Christianity since 1928 has caused a great evolution in perception, attitude, identity and every cultural aspects of today’s Lun Bawang. Christianity has opened a wide and free space for the Lun Bawang to run the economic and social activities or even cultural daily live as well. In the context of music, for example, the traditional folk song *busak-pakui*, a traditional mass dance, with the one behind placing one’s hands on the shoulder of the one in front, is now danced to the beat of Christian music, as a celebration dance unto the Lord. The local people began also writing new compositions in western styles. The adoption and adaptation of western church hymns which have been translated and sung in Lun Bawang language brought cultural transmission and diffusion. Music is therefore possible to transcend the limits of time and space. Today these people are picking up in the music industry and are participating actively in the spread of world music and in the incorporation of both western and traditional music. However, the popular music industry in the Lun Bawang is still small.

Today, music by the Christians in Sarawak, for example the form of singing hymns, becomes widely a means of spiritual communication with the Lord. Music is also a form of promoting messages of environment campaigns. Robust song in unison or sometimes in parts with the accompaniment of piano or a guitar uses diatonic scales in major and minor scales. The authors mark also one type of music, the Bamboo Band, as not a purely ethnic music of the Lun Bawang, but a contemporary folk music, due to the style of melodies played generally by the band.

Due to the influence of western music, today the music of Lun Bawang is either fading away or had becoming a dying art, especially among the young generation. Modern music is finding its way into the local society at the expense of the traditional music. The musical life is not much different from the urban cities as mass media is the main medium of music activities. The villagers are now the audience to “consume” music through the mass media rather than practicing and performing music of their own.

**Prior, John Mansford:** A Vision of Faith for Asia. *New Evangelization in a Muslim Context. Verbum SVD* 55. 2014/2–3: 205–218.

The term “new evangelization” was first used by the Latin American bishops (CELAM) assembly at Medellin in 1968 after the Vatican II Council. After fifteen years, John Paul II had popularized it during a speech to the CELAM members in Haiti. He underlined the description of “new evangelization” as a “new in ardor, new in methods and new in expression.” Benedict XVI had also established a new curial department to promote new evangelization (2010) and called a synod of bishops to deliberate the topic (7–28 October 2012). The Asian bishops during the synod called for a humble, listening church. In the context of Asia, where the church is a minority and the social standard changes rapidly, the church herself is demanded to be constant in need of renewal and to promote an ever renewed evangelization. The Asian Churches were invited by the FABC Office of Evangelization to reflect, whether our ardor is diminished, our methods are no longer appropriate, and our faith expressions no longer ring true. This article tries to ask this question in the Indonesian multi-religious and multi-cultural circumstance.

New ardor. There are two cultural trends that are mutating the traditionally tolerant religious culture of the Indonesian people: consumerist global capitalism and resurgence of political Islam. In such global culture, God becomes unnecessary, the agnostical practices rises unsurprisingly, so that religion is relegated to group identity and cultural expression. In this situation the Church need to be a witness to joyful simplicity, the “evangelical poverty.” In the context of the resurgence of political Islam, that leads to the ever wider establishment of Shari’ah and to more and more intolerance attacks on worship buildings and Christians. Religion becomes a matter of ritual, devotion, and individual preoccupation or, at most, family concern. From them we can learn to “re-engage” with society, to work and struggle with them for a faith-based, justly compassionate society. We need to return to *Nostra Aetate* to see more what is in common and not what we have in conflict. We need a mutual respect and a formal acceptance of others. Inter-faiths networks need to work assiduously towards a deeper mutual understanding and acknowledgement (mutual conversion).

New in methods. It’s becoming harder to identify leaders who stand for the common good, the whole pluralistic society and the health of the wounded earth, because of the fragmentation of local communities (cultures and peoples) and the ever greater concentration of power in the

global forces of capitalism that leads to demagoguery and extremism. In this context we need to return to the Vatican Council's way of doing things: the conciliar, synodal, participatory method. Three terms can shape the methods of evangelization: dialog, participation and responsibility. The Church should be a communion of communities, shared and servant leader into the freedom, a wounded healer (first discover the place of bondage in own heart to be able to heal the world), and in sharing insights on the Word of God, could bring the whole creation into her evangelizing, for her proclamation is holistic. Small communities among the uprooted in Indonesian cities, when inspired by dialogic, participatory and co-responsible leadership, constitute warm, welcoming communities that encourage and strengthen.

New in expression. In a Muslim society and a pluralistic and secular State, we need a common language in which we can work towards ever increasing common values. In Indonesia itself human dignity, rights, and duties become also the main term of many influential Islamic associations. Muslims and Christians could make a mutual effort towards social justice, equality, and harmony among Indonesia's multicultural and multi-religious communities. The language of our expression should be, like Jesus', free from the encapsulating dogma, rigid orthodoxy, and fear of change dominant among the Judean temple authorities. Our faith-relationship with the Christ should be expressed in the language and culture of the people. In this context, our unambiguous Gospel values must be the priority, as our Christian identity.

**Zocca, Francis:** Proclamation of Christ in the Context of Traditional Melanesian Cultures. *Catalyst* 43.2013/2: 154–159.

The author, a SVD Catholic missionary, presents his most important theological assumption in the context of the proclamation of Christ among cultures based on so called "theory or model of fulfillment." This theory talks about the role of Christianity, that brings to completion what God has already sown in peoples' cultures and religions while at the same time purifying them from sinful elements. This approach has its fundament on that of Jesus, who came to earth, born to specific people at a specific time and in a specific place. He didn't want to "abolish the Law and Prophets but to complete them" (Mt 5:17). So did also the Apostles, as they went towards the people of other cultures. Christian missionaries continued to build on the beliefs and customs of people they intended to evangelize. Proclamation of the Gospel concerns how their own Christianity is influenced by their own culture as well as what is essential in the Gospel message. The author emphasizes also, that the recipients of evangelization are not only the unbaptized but also the baptized whose knowledge of Christ is inadequate or even false, as in Melanesia nowadays. Proclamation of the Gospel, so the author, is done not only by word, but also by deed and example.

In the first table we can see the major characteristics of traditional Melanesian religions and the modern western Christianity, as one to be opposed to the other as follows: integrated – dualistic worldview, pre-scientific – scientific

attitudes, clannish – universalistic dimension, communitarian – individualistic, holistic – compartmental, immanent – transcendent, veneration of spirits – limited veneration, magical – trusting in prayers, pragmatic – non pragmatic, ritualistic – non ritualistic, based on reciprocity – on grace, indigenous – Western-Christian moral code, emotional – self-restraint, esoteric – transparent, oral tradition – written (bible, holy books) and millenarian – non millenarian.

The first efforts of Christian evangelization in the 17th and 18th century by the Spanish and Portuguese religious boat personnel produced no fruit in Melanesia. Until the end of 18th and the 19th centuries Indonesian Papua (1855), Fiji (1830), New Caledonia and Vanuatu (1840), the Salomon Islands (1845) and Eastern New Guinea (1871) are already being evangelized by the missionaries from Protestant Churches (Methodist, Congregationalist, Presbyterian, Lutheran, Calvinist, Anglican and Adventist). Catholic missionaries arrived in Oceania almost at the same time or later: in New Caledonia (1843), Fiji (1844), the Salomon Islands (1845), Eastern New Guinea (1847), Vanuatu (1848) and in Western New Guinea (1912). The evangelization of Melanesia was accompanied by a lot of difficulties: tribal wars, hostility of the local people, epidemics and then First and Second World War. But after 1960s the Churches became autonomous. The second table of the article shows how Christianity has been a dominant religion in Melanesia (88,1% – data from 2003).

Based on the "theory of fulfillment," Zocca suggests in conclusion the way of attempt at an ideal proclamation of the Gospel in Melanesia. The first step in the proclamation of Christ should be the "completion" attempt of the beliefs and practices already present in the traditional cultures and religions, such as monotheism and creationism, belief in good and bad spirits or the existence of souls after death, myths, rituals, veneration of ancestors, taboo and more. All these elements can be adapted to Christianity, to be purified and be the integral part of the local Christians. There are also other cultural phenomenon, that should be changed, as polygamy, blaming of sorcerers and witches, payback mentality, tribal fights, and more other bad habits. The phase of initial proclamation of Gospel in Melanesia is over, so almost all the indigenous people there call themselves Christians. But it is not over, so the author, because many Melanesians have not yet internalized and made their own all the important values proclaimed by Christ. Besides, there new customs which are opposed to the Christianity, such as corruption, abuse of alcohol and drugs, prostitution, gambling, pornography and crimes. These people are still in need of conversion, prompted by an ever deeper understanding and acceptance of the Gospel of Christ.

**Offutt, Stephen:** Multiple Modernities: The Role of World Religions in an Emerging Paradigm. *Journal of Contemporary Religion* 29.2014/3: 393–409.

Two trends are making the multiple modernities thesis a viable theoretical framework for the sociology of religion. Firstly, the sub-discipline has exhausted the secularization debate, which has been its principal discourse for several decades. The search is now on for new paradigms to frame



the discussion within this sub-discipline. Secondly, problems with the modernization theory have become increasingly obvious. Theoretical insufficiencies and failures of policy based on its assumptions have forced scholars to reconsider their earlier findings. Secularization and modernization were once thought to be the roadmap to the future. The rapidly evolving empirical realities of the contemporary world, however, are showing a landscape for which new maps must be drawn. The multiple modernities thesis considers how religion helps to constitute modern societies, how it interacts with modernity, and how modernity adjusts as it interacts with different cultures and religions.

The term “modern” denotes a highly complex set of processes and efforts to define it run in many different directions. Modern societies are societies in which humans believe they can change their own circumstances. During the emergence of modern societies, a critical transitional juncture occurs when societies stop taking for granted the legitimacy of longstanding authority structures and assign greater importance and freedom to the individual. The ascendance of the individual allows for the rupture of traditional beliefs and social orders. Rather than being confined to a specific role in a local community, individuals can assume a wider variety of roles and participate in translocal communities. Modern societies also carry traits such as rationality, the use of technology, and reliance on mass communications and transportation systems. Yet the ideal of freedom has nonetheless been the dominant human value and the defining point of reference for the modern period.

Defining modernity and the source of its multiplicities in this way, the multiple modernities thesis includes societies in its definition of modern that have not traditionally been so categorized. Non-Western nation states, such as Japan, Turkey, and Iran are newly included. Even societies long considered militantly anti-modern may now be considered expressions of modernity.

An important corrective which the multiple modernities thesis offers to earlier theory is to give more attention to religion in the modern world. Religion constitutes a substantial part of the differences that exist between modern societies and it is often held responsible for rifts that such differences create. The different world religions that dominate “Christian Europe” and “Muslim Turkey”, for example, create significant obstacles to Turkey’s inclusion in the European Union. Variations within the same religion can also be problematic, creating diplomatic tensions, such as Islam in Turkey versus Islam in Iran, as well as roadblocks to regional political and economic integration, such as Christianity as it is manifested in Eastern versus Western Europe.

Pentecostalism, for instance, is one of the fastest growing world religions, with as many as half billion adherents. There is always diversity in such a massive move-

ment and Pentecostalism is no exception. It has a bewildering array of prophets, denominations, apostolic movements, and the like, but ultimately it can be divided into two main categories. The first exists among usually the poorest and most isolated groups in the Global South. Jean Comaroff calls one such group part of “a second global culture; a culture, lying in the shadow of the first, whose distinct but similar symbolic orders are the imaginative constructions of the resistant periphery of the world system.” In the African context, these groups often integrate ancestor worship and blood sacrifices into the Pentecostal experience. The second main Pentecostal category is more globally connected and more likely to use mass media and communication and to be more mobile. This evangelical Pentecostalism usually rejects practices such as ancestor worship and blood sacrifices.

Two primary sociological mechanisms are at work in these faith communities. The first is the intersection of social networks and symbols that is driving toward heterogeneity. Social networks and symbols in all communities are mutually responsible for binding communities together. Symbols, for their part, have long been known to play a role in community cohesiveness. Symbols allow social relations to be forged, by enabling actors to know the desired place of things and people and how they relate to each other. Social relations or social networks, in turn, provide the space in which ideas, rituals, authorities, and practices can be generated and dispersed.

The second primary sociological mechanism at work in these communities is the isomorphic pressure being exerted on formal Pentecostalism organizations. Isomorphic pressure acts on many other sectors of these modernizing countries. The world polity perspective explains these dynamics at state and transnational level, showing that the competitive state system has extended the reach of states and other national or transnational entities. It also shows that actors, interests, and behavior are strongly influenced by structural isomorphism, which in these contexts operates in “top-down” rather than “bottom-up” processes. Like the state system, Pentecostalism has extended the reach of formal organizations. It has provided institutions necessary for civil society in remote areas that would not otherwise be populated by formal organizations.

Religion is a source of variation between modernities, even as it helps to create homogeneity across cultures. Pentecostalism is part of modern or modernizing societies and is a source of difference and similarity between them. Differences emerge because of the interaction that occurs between symbols and social networks; similarities are the result of isomorphic pressures that shape religious communities and institutions. Such forces are clearly at work in other sectors of society; understanding their interaction with religious communities might shed light on their impact on economic, political, and other social spheres.

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