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Book Reviews

Gary D. Bouma and Rod Ling, *The Research Process* (5th edn). Oxford University Press, Melbourne, 2004, pp. 264, ISBN 0195517466

This book is a good general introduction to the logic of survey research in the social sciences. However, the title is somewhat deceptive, as the main focus of the book is quantitative research with one chapter providing a very brief introduction to qualitative research. The book is divided into three main sections: research design, data collection, and analysis and interpretation. The first section has excellent introductory chapters that describe how to define a problem, specify a hypothesis, and select variables that can validly be used to research a problem. This first section also contains a chapter on research design, covering case studies, longitudinal studies, comparison studies, and experiments, and a chapter on sampling. Students and more experienced researchers will find this a useful and clear introductory guide to the logic of quantitative methodology.

The second section contains three substantive chapters. The chapter on ethics is well presented and raises a number of key issues, the chapter on 'summarising and presenting data', is actually about summarising and presenting quantitative data, and has introductions covering the use of categories, graphs, and means. The third section of the book includes chapters on 'drawing conclusions' and 'reporting your research', both focusing on hypothesis testing and the presentation of statistics.

I found the solitary chapter on qualitative data analysis frustrating. Clearly an introductory book on 'The Research Process' has to cover qualitative research methods. However, Bouma and Ling have continued the tradition of subsuming qualitative research under the general umbrella of 'scientific' research, and don't adequately describe the different logic and contribution of qualitative methods. For example, in their discussion of purposive sampling (p. 117) Bouma and Ling are quick to point out the inability of a purposive sample to provide a statistically representative sample, but only note its positive strengths as an afterthought. They don't make the central point that purposive sampling as commonly used in qualitative research is

designed to allow generalisations about meaning and interpretations. Nearly all the examples elsewhere in the book are drawn from quantitative studies. This would be acceptable if the book claimed to be only about quantitative methodology. While Bouma and Ling may deny that qualitative research is a lesser cousin of statistical methods (p. 168), the structure of the book contributes to the ongoing misunderstanding of qualitative research as a second class citizen in the social sciences.

Rigorous statistical research can be extremely useful in religious studies. For example, William Bainbridge's excellent book on The Children of God, *The Endtime Family* (State University of New York Press, 2002) uses survey data to provide a fascinating insight into the beliefs and practices of this religious movement. However, given the widespread use of qualitative methods in religious studies, it is no longer acceptable to pretend that qualitative methodologies can be subsumed under the umbrella of positivistic 'scientific' research. Bouma and Ling's book contributes to this misrepresentation of qualitative methods. Further, most religious studies scholars confront a number of important methodological problems that are increasingly central and are not discussed in detail in this book. These include the ethical issues raised by whether insiders or outsiders should conduct research, the imperialistic and disrespectful attitude of atheistic science toward the religious beliefs of many religious communities, and the politics or presenting information about religious practice. I do not think that these are issues for more 'advanced' discussion. Rather, they are foundational to rigorous and respectful research practice. The examples and clear descriptions make this a useful book for students or researchers looking for an introduction to survey and statistical methods, but religious studies scholars will need to supplement it with other texts that cover qualitative methodologies and issues of ethics and epistemology in greater depth.

Douglas Ezzy
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Karel Dobbelaere, *Secularization: An Analysis at Three Levels*. P.I.E.–Peter Lang, Brussels, 2002, pp. 214, ISBN 9052019851

This volume is the first to start the new series on 'Gods, Humans and Religions' published by P.I.E.–Peter Lang. The first part of this book (pp. 15-160) is a classic of the sociology of religion on secularization and was first published in 1981 in *Current Sociology* 29(2), the journal from the International Sociological Association. It was first printed as a Trend Report and became a key text in sociology. In 2002, it was reprinted in this book with minor, and mostly, conceptual changes. The second part of the book (pp. 165-95) updates the findings and data found a bit more than 20 years

ago. For example, it includes the more recent rational choice theory and that of pluralism.

The work of Dobbelaere on the study of secularization was (and is still) quite original, in this field of study, by claiming that the notion of secularization is multidimensional. Using Luhmann's three types of social system, Dobbelaere was able to refine the understanding of secularization by working on three dimensions. The first one is *Societal Secularization* (also called in his terms 'laicisation' for the societal or macro level). It deals with the change of structure, which occurred with the industrialisation of Western societies, and refers to a functional differentiation process. Through this process many subsystems are developed and perform different functions that are structurally different. Religion, as an institution, is thus no longer an overarching institution but one of many. The second dimension is *Organisational Secularization* (also called in his terms 'religious change for the organisation or meso level) and reflects changes at the level of religious organisations, such as churches, denominations, sects and new religious movements. At this level, the study of the decline and emergence of certain types of religious groups can be conducted. The last dimension, *Individual Secularization* (also called 'religious involvement' for the individual or micro level), refers to the individual level and deals with the way an individual believes in a specific religion and how this person is integrated in a religious group.

This classical way of looking at the secularization debate allows us to appreciate the second part of the book, which maintains that secularization on the societal level is not necessarily connected to secularization at the individual level. As addressed in the second part of the book, there have been profound changes at the individual level since the first publication of this research in 1981, to the point that one might rather refer to his or her spirituality rather than his or her religion. Individuals have liberated themselves from religious authority and their own experience is now the basis of their faith.

These three levels are profoundly interrelated and this underlines the fact that secularization is not a simple mechanical, evolutionary process. Even if at the societal level, religious authority, church affiliation and commitment are in decline, it does not mean the extinction of religion.

For those interested in this field of study and who do not know Dobbelaere's theory on secularization yet, I would recommend the book. This classic is also an account of the different key works in the sociology of religion of the seventies. The second part brings new evidences, which are up-to-date with the current field of research.

The decision to republish this great analysis of secularization for today's research is to be applauded. Even if the work is known among sociologists, it is not applied frequently enough in current research. This book should

bring back this key theoretical analysis in the current research paradigm. My only regret with this book is that the first part could have been completely rewritten to accommodate new data and theories, instead of adding a second part.

Adam Possamai
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Hilary L. Rubinstein, Dan Cohn-Sherbok, Abraham J. Edelheit, William D. Rubinstein, *The Jews in The Modern World*. Arnold Publishers, London, 2002, pp. 480, ISBN 034069162X (Hbk), 0340691638 (Pbk)

May I begin with a riddle? Q: What's worse than getting the fattest Jew in the ghetto, putting him on a scale and demanding his weight in lollies? A: Having this practice abolished by a more enlightened force and then rushing to reinstate the practise as soon as possible. The authors of this almost comprehensive work muster the profound, the tragic, the surreal and the ridiculous in their account of the Jewish people in the modern period. There are, of course, two stories in this book, how Judaism modernised and how non-Jewish communities failed or succeeded in reconceptualizing their Jewish neighbours as fellow citizens. Of the latter account we realise that Humanity's inhumanity makes for depressing, though fascinating, reading.

Tuscan students indeed celebrated the start of winter by charging the local Jewish community to supply as many lollies as would out-weigh the fattest Jew among them. The French under Napoleon stopped the ridiculous practise, but after 1815, and the congress of Vienna, it began again. Popes, princes and local *baroni* all had their own bizarre traditions for shaming the Jews among them. We are not told when these practises stopped, but presumably this happened some time during the unification process when Victor Emmanuel cleared Italy of its most overt anti-Semitic rituals. From each region this book attempts to cover all bases, from the Dreyfus Affair through to less well-known, but at the time significant movements against Jews in Europe. Two small paragraphs on Romania remind us of the medieval mindset that existed there and elsewhere well into the twentieth century, while at the same time, the book demonstrates how Jews in Germany led the modernisation movement throughout the nineteenth century. The book draws to its end by discussing Zionism, the economic dimension of Jewish life, the foundation and history of Israel and the place of women in modern Judaism.

Regrettably there is a lack of coverage on the Sephardim in Islamic areas. Admittedly in 1825 there were 2,730,000 Jews in greater Europe compared with 540,000 in Islamic lands, nevertheless this book only glances at the nexus between Islamic governments, Jews and modernism. This is to be

regretted. The universal intent of the work also fails occasionally when covering Europe; for example, there is no mention of Ireland and the long tolerance of Jews there. The writers try to end on a positive note suggesting that as we turn to the future, state-entrenched anti-Semitism is at an end. In this way the writers stand back from commenting on the intensity and scope of Jew-hatred in its more unofficial and underground contemporary forms.

The Jews in the Modern World is a significant resource for the non-specialist. The writers provide a basic history and add in particular terms in various languages, including Hebrew, Ladino and Yiddish, where appropriate. One might think that with four writers, each author concentrates on areas relating closest to their specialties; instead, there is a homogenised voice throughout. There is nothing psychologically insightful or historically interpretive about the material covered. In fact, it is more a chronicle which, save for the odd omission and Eurocentric focus, will still prove very useful as a general text.

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David Jasper, *The Sacred Desert: Religion, Literature, Art, and Culture*. Blackwell, Oxford, 2004, pp. 208, ISBN 1405119748 (Hbk), 1405119756 (Pbk)

First, let's get some tacky antipodean parochialism out of the way. In a work that sweeps from the Bible to Operation Desert Storm, and through Arabia, the Sahara, and the American West, and in Jasper's meander through those empty and dark, clear and unsullied regions of the human psyche Robyn Davidson called (in the title of her dystopian account of wandering with a dying band of camel nomads in the desert of Rajasthan) our 'desert places'… in all this, the Australian deserts, source of our fabled and hackneyed 'Outback', receive barely a mention. Where is Patrick White's 'death by torture in the country of the mind'; Sidney Nolan's bush-ranger Ned Kelly, the empty desert visible through the slit in his iron mask; Mad Max's quizzical but resigned despair as he is left alone again surrounded by sand and sadness?

Does this matter? The author inevitably quotes Ernest Renan's famous line, 'Le Desert est monotheiste', and elaborates: 'its god is one, and brooks no rivals and no opponents, which is why the theology of the Desert Fathers, like that of the New Testament, is full of demons, but fiercely and absolutely monotheistic, all being finally absorbed into the one being of God' (p. 173). Jasper, Professor of Literature and Theology at the University of Glasgow (no wonder his mind wanders to bright, dry and empty lands), seems to agree with Renan, although he is keen to point out the great variety of

representations of the desert in Western literature, art and film, as well as the constants: space and emptiness, wisdom and surrender, death and rebirth, exile and belonging…and wind, forever the wind.

Still, this is a work firmly rooted in the Western theological tradition which inherits a monotheistic worldview and then finds landscapes in which to wrestle with the demons to which this way of thinking inevitably gives birth. Not being a theologian or even a Christian, much of Jasper's angst—such as his desire for 'the warring dualism of God and Satan' (p. 186) to be 'reconciled in Total Presence' (p. 187)—passed me by. If God is not a living presence, you aren't likely to view the desert as a battleground between the forces of good and evil.

Instead you are left with two options. One is emptiness, the existential despair of the modern condition, in which the desert mirrors our spiritual vacuum. The other option is fullness. This might seem to contradict the Western conception of the desert as a place of negation, but in the last fifty years in Australia there has been a revolution in the way whitefellas have viewed the outback—it has gone from 'dead heart' to 'red heart'—that has made us much more open to Aboriginal ways of seeing the deserts as places of richness and variety—a story for every stone, it sometimes seems. In this world, where there are few areas technically called deserts which are free of vegetation and topographic variety, a hill might be a male or female ancestor, and there is—despite many modern Aborigines adopting the New Age fantasy of a universal Mother Earth—no overarching deity, whether of sky, earth or underworld. Many gods, many demons—usually one and the same.

I suspect the same may be true of other desert and Arctic cultures that exist(ed) beyond the monotheistic purview. This is not mere ethnographic nitpicking, because the reality of deserts and desert cultures outside North Africa and West Asia that operate on entirely different imaginal lines affects the whitefellas who live around and venture into them. In the Australian case, the outback deserts have had a profound impact on our national psyche, producing a deeply antiherioc and stoic outlook—tempered, ironically, by an aversion to introspection. The outback may be to us what the unconscious is or was to Europeans: source of the Other we can neither run from nor absorb into the everyday. This comes in part from the coincidence in the Australian outback of the symbolism of the desert and the centre: to the Western psyche, the desert seems to be empty, and it takes a retraining of eye and mind, years of patient experience, or a process of dying into the land and being reborn from it in order to transform our experience of the centre.

Such are the reflections prompted by Jasper's small but deep book, in which there is much else to admire. I was particularly taken by his retelling of the story of the ancient Libyan army charging into the desert to do battle

with the god of the wind, never to be seen again. He connects such follies with our modern adventures in the deserts:

> In the first Gulf War of 1991, named Operation Desert Storm, the allied armies had already crossed the fatal boundary by arrogating to themselves the title of the Storm God who is Yahweh, Baal, the eternal 'Other'. They became themselves as gods—recalling Satan's fateful words to Eve before the fall in Milton's *Paradise Lost*. (p. 184)

He may not be beating swords into ploughshares, but reflection on the socio-political context of art and religion is welcome in an age in which the US government, with the will of its citizens, seems to have usurped the role of the God its people profess to so love and fear; and in a century in which the literal deserts are likely to expand more rapidly with the impact of human folly.

My favourite quotation about the desert comes from the American Jungian James Hillman, and begins with a line from Wallace Stevens, 'The lion roars at the enraging desert'…

> The more our desert, the more we must rage, which rage is love. The passions of the soul make the desert habitable. One inhabits, not a cave of rock, but the heart within the lion. The desert is not in Egypt [or the outback]; it is anywhere once we desert the heart. (*The Thought of the Heart*, 1984).

Show me your desert and I'll show you your rage, your longing, and your love.

Mark Byrne
Independent Scholar

Ross Keating, *Francis Brabazon: Poet of the Silent Word—A Modern Hafiz*. World Axis Press, Sydney, 2002, pp. vii + 331 + illustrations, ISBN 0646399322

I thought Glenrowan could only be famous for Ned Kelly. Now I have changed my mind. Another Glenrowan boy deserves publicity—a forgotten Victorian poet brought back to life in this pleasant book by Australian Catholic University academic. Francis Brabazon (1907–84), who retreated to Melbourne from the bush during the Great Depression, was establishing himself as an artist, indeed exhibiting his works alongside those of Sidney Nolan, Albert Tucker and Arthur Boyd, when he came across Sufi ideas, including the notion that the same 'God-man' was the recurrently incarnated founder of the world religions. Joining the 'Universal Movement', Brabazon became a trainee and then protagonist for Meher Baba (Merwan Sheriar Irani, 1894–1969), Sufi Master, *avatar* or (as the title of C.B. Purdom's 1964 book has it) *The God-Man* who was the latter-day embodiment of the

eternal 'One Being'. The books goes on to account for Brabazon's role in this movement and how it affected his creativity.

It is Keating's project to introduce and explain the contexts of Brabazon's extraordinarily beautiful poetry, from his early responses to the power of nature at Glenrowan, through the time of sweet love for his beautiful 'Beatrice' Sparkie Lukas (in America), to his adoption of the *ghazal* form—as a kind of Australian Hafiz. The combination of biography and exposition is pulled off very effectively; all the major poems are reproduced in full, placed in context and as reflecting stages in Brabazon's spiritual development.

From the point of view of Religious Studies, the book has some points of real value. It provides the beginning of a history of Sufism in Australia, albeit within the frame of the 'Universal Movement' as a new religious 'sect' arriving in Australia ahead of Siddha Yoga, Transcendental Meditation and other such groups. Keating's research also provides a window on to Australian religious poetry that is not part of the mainstream Christian tradition; although one should hardly be surprised that a Westerner might derive inspiration from the Persian Hafiz, whom Goethe famously hailed as the greatest of all poets.

As a whole, the book has a refreshing feel about it. It is of course partly a book of poetry, but the text around the poems is both engaging stylistically and convincing as an academic study. I commend it highly; and I even took a copy of it to Glenrowan and Benalla, to ensure that local readers there learn of another inspiring local hero.

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Alister E. McGrath, *Theology: The Basics*, Blackwell, Oxford, 2004, pp. xxv + 162, ISBN 1405114258

This short book takes the Apostles' Creed as its foundation and endeavours to open up, at a very elementary level, the vast field of Christian theology to interested amateurs who might be intimidated by more academic treatments. Perhaps inevitably, the treatment is confessional, and the close reading and discussion questions at the end of each chapter seem most appropriate to church study groups.

McGrath's approach is uncontroversial and the theological understandings that flow from his discussions are entirely orthodox. This being said, he still manages to explain how some core theological conclusions have been viewed rather differently in particular socio-political circumstances (the discussion of the Karl Barth–Emil Brunner argument over the place of natural theology in Chapter 3, 'Creation', is a good example), and to supply some

understanding of the historical controversies that raged before consensus was reached.

An exactly contemporary volume, Peter Berger's *Questions of Faith: A Skeptical Affirmation of Christianity* (Blackwell, 2004) also takes the Apostles' Creed as a structuring device, but comes to very different conclusions. Like McGrath, Berger is a Christian, but his distinguished career in Studies in Religion has resulted in a questioning faith, acutely aware of both the historical vicissitudes of Christianity and its relationship with other religions (both in terms of direct influences and more general resemblances).

Reading Berger and McGrath together is an interesting experience, sharply illuminating the differences between Studies in Religion and Theology as academic disciplines, and reminding the reader how important it is to engage critically with books and the scholars who author them. McGrath maintains the 'objective' stance of remaining outside his work, which is presented as the end product of reasoning. Berger, by contrast, is inside his text, constantly explaining how his views changed or were influenced by experience. McGrath's readers will be reassured; Berger's discomfited. It is difficult not to conclude that the audiences for these books are largely self-selecting.

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Fraser Watts, *Theology and Psychology*. Ashgate, Aldershot, 2002, pp. 256, ISBN 0754616738

Fraser Watts was ordained in the Church of England in 1990 and is Vicar-Chaplain of St Edward King and Martyr, Cambridge. In 1994, with 25 years of experience in psychology, he took up the Starbridge Lectureship in Theology and Natural Science, Faculty of Divinity at the University of Cambridge. His research has focused particularly on psychology, and he has been Director of the Psychology and Christianity Project in the Centre for Advanced Religious and Theological Studies since its foundation in 1996. He is author of many books including *Psychology for Christian Ministry* (Routledge, 2002), *Christians and Bioethics* (SPCK, 2000), *The Psychology of Religious Knowing* (Cambridge University Press, 1988) and *Science Meets Faith* (SPCK, 1998).

This latest work is timely in that many people are interested in the relationship between Christian belief and other fields of endeavor, including the relationship between religion and science. His work opens up a dialogue between Christian theology and modern scientific psychology. The approach is an interface between theology and psychology by looking at each discipline from the perspective of the other.

The introductory chapter sets the stage for the entire book. In this chapter Watts places the dialogue between theology and psychology in two contexts: first, as psychology of religion or pastoral psychology and, secondly, the focus becomes more upon physics cosmology and evolution rather than the psychological sciences. Chapters 2, 3 and 4—'Evolution', 'Consciousness, Brain and God' and 'Computer Intelligence'—all consider the three main reductionist approaches to human nature. Chapter 5 contains a general dis–cussion of issues in psychological and Christian approach to human nature. The focus then changes somewhat in Chapter 6, 'Religious Experience: Cognitive Neuroscience', and Chapter 7, 'Religious Experience: Interpretation and Social Context', where the focus is upon religious experience and the psychology of religion. Discussion of this religious experience and its implication for revelation and divine action is contained in Chapter 8, 'Divine Action and Human Experience'. The next three chapters examines specific topics in Christian doctrine from 'A psychologically informed way'. The title of Chapter 9, 'The Fall, Christ, and the Evolution of Consciousness', speaks for itself. So also the following two chapters, namely Chapter 10, 'Eschatology: Subjective and Objective Aspects', and the last chapter, Chapter 11, 'Dichotomous Thinking in Theology'. Current scientific topics such as consciousness and artificial intelligence are examined from a religious perspective. I found Chapter 4 on computer intelligence to be particularly thought provoking and enlightening. The issue of artificial intelligence (AI), what it is and where it is heading, is clearly discussed, as is the boundary between AI vision for the future and science fiction. Christian themes such as God's purposes and activity in the world are then examined in the light of psychology.

Watts's discussion of the human consciences, the notion of separation of God in relation to the world are discussed clearly and precisely in Chapter 8. John Polkinghome's (1989) work on the notion of prayer as a 'resonance' or tuning in of divine and human will is clearly and succinctly explained. In the closing paragraph of this chapter Fraser Watts writes:

> The metaphors of 'resonance' or 'tuning in' to the Spirit of God may be helpful… They seem to place us in the right kind of midway position between extremes of acceptance and denial of the direct influence of the Spirit on people. Resonance, with its interactive emphasis, does not imply a 'controlling' influence on people's thoughts, brains or actions; it is readily compatible with the recognition that all our thoughts inevitably arise out of our social and personal background. However, it also allows for the possibility of a more direct kind of facilitation or enhancement of thoughts and intuitions which are in accordance with the activity of the Spirit. (p. 111)

Writing with a thorough yet distinctive style such as this, it is easy to see that he is remarkably well read in both fields. I am not a trained psychologist or a theologian (holding only an honours year in theology), yet I found his theo-

logical probing very carefully thought through and sensitive. I was, though, surprised not to find the Freudian tradition represented. Having noted that, however, Watts challenges the idea that there is a war going on between science and religion, showing that there are many areas of mutual illumination and unity. Watts is careful never to reduce the disciplines to each other, nor to keep them in boxes tightly and smugly closed.

This is an informative and intriguing book, especially the final six chapters. It is an easy-to-read study on Christian belief and psychology offering students and general readers alike important insights into areas of the 'science and religion' debate. Watts provides an indispensable guide to both theologians and psychologists on why knowing about each other's disciplines and methods will make for richer development and growth.

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Charles Prebish and Martin Baumann (eds.), *Westward Dharma: Buddhism Beyond Asia*. University of California Press, Berkeley, Los Angeles, London, 2002, pp. 407, ISBN 0520226259 (Hbk), 0520234901 (Pbk)

Buddhism in the West is a recent subdiscipline in the field of Buddhist studies. Since the mid-1990s, several theses, papers and books have explored the flows of Buddhism from Asia and their indigenisation in Western countries. *Westward Dharma*, edited by two of the most prominent scholars in this field, Charles Prebish and Martin Baumann, contributes greatly to the ongoing discussions in the area. Originating from a panel session at the American Academy of Religion in 1998, the book reflects contemporary debates on how to approach this recent phenomenon. Issues of methodology, theoretical framework, globalization, transnationalism, hybridizations, indigenizations, religious identity and so forth constitute the core of most essays in the volume. Moreover, since the many contributors represent different areas, such as sociology, anthropology, religious studies, and history, *Westward Dharma* is in itself a rich patchwork of the many theoretical angles and analytical possibilities with which the study of Buddhism in the West presents us.

The book is divided into five sections. The first section profiles Buddhist adherents and their practices in the West. The opening chapter by Tomas Tweed is a revised version of an earlier essay. Tweed makes a valuable contribution to recent debates on the definition of religious identity as he calls for a more attentive look at the hybrid practices of not only Asian immigrants and their descendants, but of Westerners as well. He points out that, 'there is hybridity all the way down [since] religious identity is usually

complex [and] ambivalence is the norm' (p. 19). B. Allan Wallace's chapter focuses on common Buddhist practices among four Buddhist traditions in the West—Theravada, Zen, Pure land, and Tibetan Buddhism. Wallace suggests, as many scholars have done, that Buddhism in the West is undergoing a 'Protestant Reformation' with the rejection of monastic Buddhism. He further argues that the tension between traditional vs. modern Buddhism is 'a prominent feature of Western Buddhism today' (p. 48). Likewise, Martin Baumann's chapter focuses on this tension. Importantly, however, Baumann contributes a new theoretical framework to the analysis of Buddhism in the West. Departing from earlier scholarship, which differentiated between immigrant and convert Buddhism, Baumann argues that rather than focusing on ethnicity, scholars should look at adherents' practices *per se*. Baumann rightly observes that 'the category of *immigrant* is too transitory and in the long run a misnomer' (p. 54). The last chapter in this section is by Charles Prebish. Here he traces the history of the institutionalization of the discipline of Buddhism in the West. Prebish shows that as recently as 1995 'Buddhism was perceived to be an exclusively non-Western product' (p. 69). However, drawing upon extensive data collected over the years, Prebish argues that Buddhism in the West can be now considered a field of enquiry, research and teaching in its own right.

The second section of the volume looks at the diffusion of Buddhism into Western countries. The diversity of the locations analyzed (Europe, USA, Canada, Australia and New Zealand, South Africa, Brazil, and Israel) demonstrates the diversity in indigenizations in this new subfield of Buddhist studies. Nonetheless, these different appropriations of Buddhism also bring into question the category of Western Buddhism as being internally cohesive. All of the essays in this section show that although such a category is a convenient tool to analyze Buddhism outside Asia, we must be aware that it obscures the different developments of Buddhism in discrete societies.

The third section addresses the changes, adaptations and innovations Buddhism has undergone in Western countries. Duncan Williams, in his short but excellent essay, 'Camp Dharma', gives us a vivid impression of the life of Japanese Buddhists in internment camps. Williams argues that not only did Buddhism 'serve the social function of maintaining family and community through…rituals' (p. 196), but by adopting a more Christian outlook it also offered second generation Japanese a valuable space to become more American. Douglas Padgett uses the Thai temple in Florida as a case study to explore the connections between a diasporic community, religion and identity. Drawing on extensive theoretical work on globalization and transnationalism, Douglas identifies hybrid religious practices and asserts the central role of imagination in shaping new cultural identities. David McMahan investigates the way Zen has been repackaged for the West

by Japanese and Westerners alike. His essay adds to a large body of writings on the genealogy of Zen in the West which has been produced since the early 1990s. The last chapter by Sandra Bell addresses the scandals resulting from abuses of charismatic power by teachers in two North American groups. She argues that such scandals occur in the transitional period from charismatic authority into more rational corporate forms of organization.

The fourth section focuses on the everyday life challenges of being a Buddhist in the West. Drawing on the tensions between modernization and tradition, the essays here underscore the difficulties of adapting monasticism, patriarchy, and authoritarianism to Western society. In the first essay, Ajahn Tiradhammo reflects on his own experience as a Canadian in the Thai Forest Tradition to point to difficulties and solutions to issues of community, leadership, and interpersonal dynamics. Likewise, Karma Lekshe Tsomo, an American nun in the Tibetan tradition, brings her own experience to the discussion of the difficulties of being a nun in Western as well as Asian societies. In the same vein, Sylvia Wetzel, a laywoman and a teacher, addresses the role of laywomen as teachers in Western Buddhism. In the last chapter of this section, Gil Frondsal, a teacher at the Insight Meditation movement, discusses the prime role of ethics in a movement which has for the most part divorced itself from other important traditional elements of the Theravada tradition (monasticism, rituals, merit-making, and Buddhist cosmology).

The last section looks at the challenges and changes Buddhism as a whole is facing in the West. Judith Simmer-Brown examines the innovations and contributions to Buddhism by North American laywomen practitioners. Christopher Queen gives a current overview of engaged Buddhism in Asia and in the West. He sees globalization and collectivism as the two main features of new movements of engaged Buddhism. Franz Metcalf assesses the influence Buddhism and psychology have on each other in the West, and calls for scholars to 'acknowledge that Buddhism…goes beyond the practices of any therapist' (p. 360). In the last essay in this section, Ian Harris explores the influence of Buddhism on Western art and music in the past one hundred and fifty years.

In addition, *Westward Dharma* offers 17 pages of selected bibliographical references on the topics referred to in the book. The extent of up-to-date information along with the prominence in the field of the several authors makes *Westward Dharma* a benchmark in an area until recently not regarded as sound enough to warrant study in its own right. Indeed, collectively the essays give a very good overview of the current debates, challenges, and innovations Buddhism is facing in Western societies. However, I would like to bring up some points that are part of these debates, but have not been touched upon in the book. First, is the issue of who can speak for

Buddhism and what Buddhism in the West means. The lack of non-Western authors brings to mind the early 1990s contention between *Tricycle* editor, Helen Tworkov, and the *Jôdo Shinshû* priest Ryô Iwamura over whether Japanese-Americans had made a real contribution to the establishment of American Buddhism. Of the twenty-three essays, just two address Asian Buddhist communities in Western countries and both of them are written by Westerners (Duncan Williams and Douglas Padgett). If the book has Western organic intellectuals as authors (nuns, monks, and lay teachers), wouldn't it be fair to have asked Asian teachers to pen some of the essays? The second issue is the overwhelming majority of essays on Buddhism in the USA in contrast to only one for each of other regions (Europe, Canada, New Zealand, South Africa, Brazil, and Israel). One wonders whether this imbalance is inevitable as it reflects the more established status of Buddhism in the West in the USA. A better balance between Western and Asian Buddhist traditions in the West along with more essays on non-North American locations would surely give *Westward Dharma* a more comprehensive overview of current trends. These two points notwithstanding, *Westward Dharma* makes a very important and meaningful contribution to knowledge of Buddhism in the West.

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