

certain, as the classic theories of secularization hold, that the European process of secularization will befall African and Asian churches when those societies, too, experience Western-style development, when GNP per capita reaches a certain level, when modern hospitals fulfill the need for healing, when people feel confident in the stability of their society. The United States, where Christian churches continue to grow and flourish in the world's most advanced economy, is an example that things can go the other way. There is a sound evidence that the Christianity of the global North is neither as exhausted nor as compromised as its critics argue. Still, the secularization issue should make us think carefully about the cultural contexts of different forms of Christianity or the extent to which certain features of Christian thought might actually arise from certain stages of social development.

Jenkins concludes the chapter with remarks on religion's "authenticity." Fidelity to the biblical worldview does not necessarily mean that some varieties of Christianity in other societies are less Christian. Christian history, beginning with the first 150 years after the time of Jesus, is also full of very diverse patterns of belief and worship. Christianity has always been a complex and multifaceted phenomenon. We live in Western cultures profoundly shaped by Christianity and Christian values, which have been the result of violent religious and cultural debates over the centuries. This process is grounded in biblical texts, even if they have much of their power for us. And – almost as a theologian – Jenkins warns against the danger in trying to understand the Bible by human standards and expectations, and not recognizing its fundamental difference from the experience of its readers.

Even if the structure of "The New Faces of Christianity" is not excessively sophisticated, its theses and argumentation are complicated. The many topics, questions, and answers related to the phenomenon of global South Christianity (mainly in Africa) and additionally the comparison with the beliefs of industrialized North and Euro-Americans Christians, as well as with Islam, makes the book a challenge to anyone meeting these issues for the first time. Even if Jenkins' theses are not new (he presented them in earlier publications), the extent of this courageous synthesis of what he calls generally and conventionally global South Christianity is. He uses many other general notions (theoretical constructs) such as the Christian world, Euro-American Christians, global Christianity, global North Christians, modern African and Asian Christians, the Northern world, old and new Christianities, Old Testament thought, post-Enlightenment West, primal religions of Africa, "religious thought world," Third-World theologians, traditional world, traditional African religions, and so on. Each of these key notions – as we know – acquires its meaning from some appropriate theory. Otherwise Jenkins rightly uses the term global South because many African and Asian societies have a good deal in common, especially in the relative novelty of the faith and its recent emergence from non-Christian backgrounds. The understanding of the proposed synthesis – despite the necessary simplifications (signaled by the author himself) – is made easier by erudite footnotes

(201–238) and a rich bibliography, very helpful for anyone who wants to deepen his knowledge of the discussed phenomena. The book has also two appendices (Psalm 91 and the Epistle of James), a list of abbreviations, a scripture index, and a general index.

The report applies mostly to Protestant and Anglican Churches, less to the Roman-Catholic Church. Jenkins' main interest is Africa and Asia, while Latin America is touched on only in passing. He asks important questions about the contemporary face and the future of Christianity, showing its cultural, doctrinal, theological, and devotional diversity worldwide. What are, for instance, the consequences of the fact that by the middle of the twenty-first century the majority of Christians will be living in the global South? Possessing an impressive knowledge in the domains of sociology, politics, theology, and philosophy, Jenkins illustrates with a sure touch the more conservative attitudes of the African and Asian Churches, and the liberalizing trends of many North American and European Christian Churches, as well as the deep divisions in Christianity over the issues of gender, sexual morality, homosexuality, and most of all, in the ways of reading and understanding the Bible. At times his comments go just beyond a description of global South Christianity, when he assesses the occurring processes and even opts for a specific understanding of Christianity faithful to the original (primitive) reading of the Bible. Jenkins' book is a "must" for everyone interested in the transformations of the contemporary world of religions.

Andrzej Bronk

**Johnson, Leslie Main, and Eugene S. Hunt** (eds.): *Landscape Ethnoecology. Concepts of Biotic and Physical Space*. New York: Berghahn Books, 2010. 319 pp. ISBN 978-1-84545-613-9. (Studies in Environmental Anthropology and Ethnobiology, 14) Price: \$ 100.00

This edited collection gives an important and thought-provoking overview of recent debates and work united under the rubric of cultural landscape research. The eleven substantive case studies, taken primarily from indigenous societies across North and South America, each provide a strong argument for questioning or better specifying definitions on the meaning of place for various societies. The editors (although not so much each of the authors) argue that the concept of an *ecotope* or a *folk* or *cultural ecotope* provides the best focus for cross-cultural landscape research. Their *ecotope* is defined, after Tansley, as the "smallest unit of a landscape" (2) and the *folk ecotope* as a "place kind" (2) recognised by members of various cultural groups. This theme of trying to identify the way that different peoples classify or name significant units of the landscape unites the volume. This volume is blessed with a particularly thorough bibliography, which will make it an invaluable resource for students of landscape – although the wide-ranging qualities of the debates between each chapter will make the volume a little disorienting for students.

The collection is framed by a short introduction and conclusion by the co-editors. Two chapters (Hunn and

Meilleur; Mark et al.) are designed to give a theoretical overview of debates in how landscapes have been classified. Each provide a very thorough overview of different schools of classification, carefully distinguishing landscape systematics from the more commonly known debates in the classification of species. Both chapters, and the introduction, root landscape ethnobotany in the work of early German and Finnish geographers (Carl Sauer, J. G. Granö). Contemporary work is styled as a revival of these earlier studies.

The substantive chapters differ widely in style and form. Several are very detailed inventories of categories used by specific peoples to classify the space around them (chap. 3: Sahelian Fulani; chap. 4: Baniwa; chap. 7: Savoie France; chap. 9: Kaska; chap. 11: Southern Paiute). Of these, some are overviews of interesting connections and material that, in the opinion of the authors, deserve further detailed study (chapters 9 and 11). Other chapters focus in one key landscape term or several types of terms which are then contextualised and made more evocative (chap. 6: Maijunian concepts of the *Mañaco Taco*; chap. 8: Inuit concepts of ice; chap. 10: Anishinaabe concepts of forest groves). Roy Ellen's chapter (chap. 5) is a theoretically engaged comparison of the forest vegetation terms of two rainforest people in Latin America and Eastern Indonesia concluding that there are significant differences in the way that people label (lexicise) environments that are ecologically similar. Although a valuable comparison, the chapter contributes more to debates in ethnobotany than to landscape studies. Chapter 12, by E. N. Anderson on Mexian Maya, links classification to management rituals. Of particular value in this volume is the reprinted study by Jain Davidson-Hunt and Fikret Berkes (chap. 10) documenting an encounter and attempt at mutual understanding between urban-educated foresters and northwestern Ontario Ojibway. Chapter 8, by Claudio Aporta, documents the rich way that Iglulik Inuit label re-occurring sea-ice forms – an ethnographic chapter which usefully stretches the definition of “landscape.”

It is a little unclear what scholarly history lies behind this collection of articles. The collection often reads like a loosely assembled set of conference papers on ethnographic landscapes which the editors roughly united under their own banner of the *ecotope*. It is noteworthy that several authors clearly prefer different terms (with the *ecotope* inserted in brackets). One chapter, by Mark et al. (chap. 2) is actually a clarion call for a different discipline of “ethnophysioecology” (“cultural differences in conceptualizations ... of landforms, water features, and vegetation assemblages”). Although adding more complexity to ethnobotanical debates, the volume remains within the orbit of positivist ethnobotanists. It is striking that the editors and several authors take it as given that “natural” differences between species are objective (but that landscape classifications are culturally constructed). It would be more accurate to write that the jury is still out on this debate. With the exception of chap. 12, there is little reference to alternate cosmologies of landscape – such as those people (and their ethnographers) that as-

sert that landscapes are alive, changing, and whisper their own categories to people. Although weakly framed, this is a suggestive collection that I would recommend highly.

David G. Anderson

**Juhé-Beaulaton, Dominique** (éd.) : Forêts sacrées et sanctuaires boisés. Des créations culturelles et biologiques (Burkina Faso, Togo, Bénin). Paris : Éditions Karthala, 2010. 280 pp. ISBN 978-2-8111-0348-4. Prix: € 25.00

Dieses Buch präsentiert die Ergebnisse eines Forschungsprojektes, das von 2003 bis 2007 von der Herausgeberin geleitet wurde. Es untersucht unter verschiedenen Blickwinkeln – anthropologischen, historischen, botanischen und ökologischen – sogenannte “Heilige Wälder”. In den Savannen Westafrikas gibt es, abgesehen von den geschützten Naturparks, Inseln “natürlicher” Vegetation, die in den meisten Fällen aus religiösen Gründen erhalten werden. Die Autoren des Bandes fragen nach dem Beitrag dieser Stätten zur Erhaltung der Biodiversität, nach ihrem Platz in den Sozialsystemen und ihrer Bedeutung für die lokale Bevölkerung sowie ihrer historischen Entwicklung. Als “Heilige Wälder”, im lokalen Französisch *forêts sacrées* oder *bois sacrés*, werden nicht nur Wälder, sondern auch völlig baumlose Gebiete bezeichnet, die meistens von geringem Ausmaß sind, aber auch 100 Hektar Land umfassen können. Sie können sowohl innerhalb des Dorfgelbietes liegen, als auch weitab heutiger Siedlungen. Die untersuchten Beispiele stammen aus Burkina Faso, aus Benin und Togo. Seit Ende der neunziger Jahre ist das internationale Interesse an den “Heiligen Wäldern” im Zuge der Debatte um die Erhaltung der Biodiversität deutlich gestiegen. “Heilige Wälder” gehören zu den kulturellen Landschaften, die heute auf der Liste der UNESCO für das Welterbe stehen. Sie erfahren als gemeinsames Werk der Natur und des Menschen, der sie im Laufe seiner technologischen, wirtschaftlichen und sozialen Entwicklung veränderte, internationale Anerkennung.

Die Beiträge des Sammelbandes teilen einige Grundannahmen, was zu einem überzeugenden, das Buch durchziehenden Argumentationsstrang beiträgt:

1. Der Begriff “Heiliger Wald” ist eine eher unglückliche Bezeichnung, die aus dem westafrikanischen Französisch übernommen wurde. Trotz aller Skepsis wird dieser Begriff weiterhin von Wissenschaftlern und lokaler Bevölkerung benutzt.
2. Die Geschichte der “Heiligen Wälder” kann nur im Rahmen lokaler und regionaler Studien beleuchtet werden, die stärker die Verschiedenartigkeit und die Komplexität dieser Formationen hervorheben als die Gemeinsamkeiten.
3. Die Annahme, dass “Heilige Wälder” der Erhaltung der Biodiversität dienen und die religiösen Praktiken, die an sie gebunden sind, dem Naturschutz, wird kritisch beurteilt und in den Kontext der internationalen Umwelt- und Entwicklungspolitik gestellt.

Die Einzelbeiträge sind in drei Kapitel aufgeteilt. Das erste untersucht die Naturheiligtümer als Herausforderung für die Erhaltung der Biodiversität; das zweite be-