Sätze in den Einführungsabschnitten zu den Überblicksartikeln schrecken ab und lassen eine Leserorientierung vermissen.

Wo Brockhaus draufsteht, ist seit Anfang 2009 nicht nur Brockhaus, sondern auch wissenmedia, d. h. Bertelsmann, drin. Von dem bewährten Konzept, Artikel von Fachleuten des jeweiligen Gebiets schreiben zu lassen, ist Bertelsmann offensichtlich abgerückt. Stattdessen wurden die neuen Texte in diesem Lexikon vermutlich von Allroundschreibern verfasst, die manchmal auf Fülltext und Allgemeinplätze zurückgreifen. Als Fazit kann man den bekannten Kritikersatz zitieren: Das rezensierte Werk enthält viel Neues und Gutes, nur ist das Neue nicht gut und das Gute nicht neu.   Brigitte Wiesenbauer

Bulkeley, Kelly, Kate Adams, and **Patricia M. Davis** (eds.): Dreaming in Christianity and Islam. Culture, Conflict, and Creativity. New Brunswick: Rutgers University Press, 2009. 263 pp. ISBN 978-0-8135-4609-4. Price: £ 61.40

This edited collection of articles arises from a 2005 conference held by the International Association for the Study of Dreams (IASD) in Berkeley, California, so the book has been some time in production. The conference brought together academic specialists and practitioners from both faiths, nine countries, and a variety of disciplines, theologians, and ministers presenting alongside psychologists, an educationist, a social anthropologist, a Jungian psychotherapist as well as a dancer / expressive artist / translator. The result, as might be expected, is a book of differing perspectives and variable quality. What does emerge from this book is a remarkable degree of similarity in the way in which dreams have been classified and interpreted in Christianity and Islam, and in the roles that dreams have played in Christian and Muslim lives as sources of revelation, divine guidance, reassurance, warning, and healing. Certainly there are differences, but there is also a sharing of values to a notable degree and a recognition of important spiritual insights to be derived from religious dreaming. The book is divided into three sections. Part One concentrates on views of dreams in the Christian tradition, Part Two on Islamic views of dreams, and Part Three on cross-cultural studies of dreams.

The Christian section of the book is marked by a strong concern with dream discernment that four of the five authors observe as present among Christians from the earliest period and ongoing. Which dreams have a divine source and which originate in the devil's machinations? How can the Christian know? Bart J. Koet points to the close relationship between divine dreams and scripture, both being able to constitute revelation, and notes the biblical view that truthful dreams from God are in conformity with scripture. Bonnelle Lewis Strickling observes the extreme anxiety of early Christians about the origins of their dreams and fears of devilish delusion, while recognizing the possibility of God's guidance though dreams. The same anxieties are apparent in the case studies explored in the two following articles by Geoff Nelson and Patricia M. Davis, the most recent case being Martin Lu-

ther King Jr.'s experience of an auditory message dream. Both Nelson and Patricia Bulkley offer the perspectives of Christian practitioners of dream work. Bulkley's insights into end-of-life dreams are particularly moving, as she introduces cases from her experience in spiritual care for the dying.

Several chapters in the Islamic section present traditional Muslim perspectives on dreaming with some examination of early texts and contemporary cases. Hidayet Aydar outlines the role of dreams in the Prophet Muhammad's life and, in a later chapter, discusses the ritual practice of *istikhara* (supplicating God for a sign before praying and going to sleep). The current use of the practice among members of Sufi orders in Turkey, notably in deciding the suitability of marriage partners, provides the subject of an interesting discussion. Muhammad Amanullah takes up the theme of discernment, highlighting the same concerns as noted by the Christian contributors regarding the desire to establish the possible divine or devilish sources of dreams. His discussion of early books on dream interpretation is marred by a failure to recognize the most famous of these works as falsely attributed to Ibn Sirin (d. 728) and by referring to al-Dinawari, the author of a major early eleventh-century dream book, as "al-Daynuri." The chapter is more original in reporting a survey of academics' dreams at the International Islamic University of Malaysia, showing a remarkably high level of belief in the value of religious dreams. Lana Nasser and Parisa Rahimian offer arguably two of the most fresh and perceptive chapters, in which they examine women's dreams in Jordan and Iran respectively. Nasser presents a fascinating study of dreams of jinn, especially in the case of a young beautician believed to be possessed by one of these shape-shifting spirits and exorcised. Rahimian's study compares columns on dream interpretation in Iranian women's magazines, varying in their approach from the traditional Islamic to the Western psychological.

A variety of approaches inform the final cross-cultural section. Not all chapters involve strictly Christian and Muslim perspectives. Resat Ongoren draws attention to the place of Artemidorus in the dream book of a fifteenth-century Ottoman scholar, while Iain R. Edgar compares Islamic and secular Western psychological dream theories. Lana Nasser and Kelly Bulkeley report on a typical dreams questionnaire (TDQ) that they carried out among Jordanian college students in 2005, comparing the results with responses to the same questionnaire by US and Japanese students (1958) and Canadian students (2002). The study revealed a high degree of similarity in the most common dreams and, perhaps surprisingly in view of Jordan's conservative religious environment, not much affected by religious and cultural traditions. Nevertheless, it was also interesting to note more than a fifth of respondents recording dreams of jinn or Shaytan/Satan and individual reports of Muslim religious symbols of a type to be found in traditional dream books. The article makes a valuable contribution to cross-cultural dream studies, as do the articles of Kate Adams on the dreams of Christian and Muslim children and Bart J. Koet on prisoners'

dreams in Amsterdam, arising from his work as a prison chaplain in multifaith dream-sharing groups.

The book is to be welcomed for making available a broad range of perspectives on Christian and Muslim dream work, despite its somewhat uneven quality.

Elizabeth Sirriyeh

Carrier, James G., and **Paige West** (eds.): Virtualism, Governance, and Practice. Vision and Execution in Environmental Conservation. New York: Berghahn Books, 2009. 196 pp. ISBN 978-1-84545-619-1. (Studies in Environmental Anthropology and Ethnobiology, 13) Price: $ 60.00

The volume "Virtualism, Governance and Practice. Vision and Execution in Environmental Conservation" might seem, at first glance at the title, to be concerned with ideas of "virtual reality" in nature, such as the faux planet of Pandora featured in the blockbuster movie "Avatar." This would be misleading, however, as the edited book actually concerns itself with the practical results that ensue when environmental projects attempt to mold the world to fit their necessarily incomplete constructions of it. This "virtualism," as defined by the editors James G. Carrier and Paige West, is a "social process by which people who are guided by a vision of the world act to try to shape that world to bring it into conformity with their vision" (7). Examples of this virtualism include conservation organizations who see biodiverse areas in only ecological terms and not as places where people also work and live. The book attempts to look at the practice of nature conservation that then results from such virtual renderings of the world.

This is a useful concept around which to organize a book, given the increasing number of conservation projects and actors around the globe. Seven case study chapters, plus an introduction and conclusion, explore the paradox between the expansive claims to knowledge of conservation projects and the failures of these projects to actually implement their visions. The case studies touch on examples from nature areas in Holland, parks in Canada, the work of the Millennium Ecosystem Assessment, a Caribbean environmental NGO's efforts to localize conservation, conflicts among Jamaican fishing cooperatives, and the failures of international funding for conservation in Papua New Guinea.

On one hand, the diversity of cases is a strength of the book; this is not a typical political ecology book focused only on the Third World. On the other hand, this diversity makes it difficult to draw out both theoretical and practical comparisons. Disappointingly, for example, the book's introduction does not try to construct a theoretical argument or review of existing examples and thinking about virtualism, and instead serves mainly to summarize the chapters. The book also spends less time on trying to understand *why* certain visions become so hegemonic and widespread among different actors, despite the fact that these visions continually fail to represent local reality and fail to provide a sound basis on which to construct conservation projects. Without these overarching themes,

however, the chapters feel only loosely connected. Furthermore, although most of the authors are trained as anthropologists, the links to anthropology are only made explicit in a couple of the chapters, such as Colin Filer's chapter on the millennium ecosystem assessment and the lack of engagement of anthropologists with this knowledge-making enterprise.

The strongest chapters are the ones based in studies in the West. Chapter 2 starts off the case studies with a look at the creation of what is called "new nature" in Holland, the creation of literally new virtual worlds that are supposed to replicate some sort of original nature that existed before human settlement of the Netherlands. The virtuality of the Dutch proposal comes from concepts in system ecology that argue for ecosystems that require corridors and networks; therefore, these ideas were transplanted onto the Dutch landscape in the form of connected pathways of newly created and engineered "nature" areas. Sometimes the virtual rendition of the environment also goes hand in hand with the increasing commodification of nature, shown in chap. 3 on the Canadian National Park system, which looks at how new business models of visitor contentment and enjoyment were used to try to raise additional revenue. Parks Canada launched a program to create a "culture of conservation" through information, understanding, and involvement of tourists in advocating for the continued funding and protection of parks, and in this way the park management essentially *created* their ideal virtual tourist. The irony is that the type of visitor that was considered least desirable by the parks department – that is, the visitor who came to parks primarily for cultural attractions like music and bars – actually may have a less important environmental impact on parks than those who go to "appreciate nature" by hiking in the backcountry, where they can interfere with grizzly bear habitat, and cause more serious ecological harm.

The definition, representation, and compartmentalization of knowledge is the topic of chap. 4 on the millennium ecosystem assessment and the problems that the working groups in that assessment had in trying to bridge scales and epistemologies across different disciplines, peoples, and countries. This chapter makes the point that the epistemic communities that form to engage in science-based assessments must also form conceptual frameworks or visualizations of what the community is going to be doing. In the end, the metaphors and scenarios produced by these kinds of assessments all too often end up performing the service of both simplification as well as obfuscation, and a lack of clarity and lack of consensus results. The conflicting visions between development agencies and on-the-ground communities result in similar failures of consensus in chapters 5 and 6 focused on the Caribbean.

The chapters in the book amply demonstrate that knowledge always will be incomplete and that governance and practice based on these partial visions will always face considerable challenges. But it is not clear the degree to which the authors believe that misleading visions and incomplete representations are to blame for conservation's failings on the ground. For example, in