

Capdeville-Zeng sur le théâtre *nuo* en Chine du Sud-Est et Sabine Trebinjac sur le théâtre révolutionnaire *yangge* en Chine, réunies dans ce dense recueil – issu d'un colloque intitulé "Entre Inde et Chine. Le rôle du théâtre dans les processus de transmission et de circulation" tenu à Villejuif en 2007 – sont ordonnées selon trois axes principaux. La circulation des formes théâtrales, notamment les échanges entre les différentes expressions de la culture lettrée et populaire, constitue le premier thème abordé. Il s'agit ici de considérer le théâtre comme "une voie d'accès pour la compréhension d'une société" afin d'étudier les processus d'emprunt, d'appropriation et d'indigénéisation qui s'y élaborent. Le théâtre est analysé comme objet hétérogène et dynamique – pas forcément figé dans la tradition passée –, en phase avec le contexte dans lequel il évolue, auquel l'ensemble de la société peut y prendre part. Le second thème traité dans cet ouvrage renvoie à l'ensemble des expressions par lesquelles l'art théâtral se traduit au delà du texte et de la narration. Les auteurs insistent sur l'importance des formes et moyens qui renvoient à un art total où spectacles parlés, chantés, dansés, théâtres musicaux, supports et dispositifs scéniques constituent un ensemble difficilement dissociable, à l'opposé de la conception occidentale qui distingue plus clairement les genres artistiques (théâtral, musical, poétique, opéra, littéraire). Enfin, le troisième thème est consacré au rôle du pouvoir politique ou religieux exercé sur les formes matérielles du théâtre. Utilisé pour mettre en scène le prestige des souverains ou comme mode de communication pour l'édification nationale ou encore pour transmettre des messages pédagogiques (médecine, hygiène, propagande politique, éducation), ces formes théâtrales ont souvent contribué à renforcer un processus d'identification auprès des populations tout en devenant des pierres angulaires de la construction des politiques culturelles locales.

Il est beaucoup question d'héritage matériel et immatériel dans cet ouvrage sans pour autant se référer au récent regain d'intérêt que cette notion a suscité auprès des spécialistes de la culture, du patrimoine et de la tradition. La lecture minutieuse des nombreuses contributions, qui traitent de pratiques théâtrales dont le mode de transmission est paradoxalement vulnérable et (re)vitalisé, pourrait pourtant apporter de nombreuses réponses aux interrogations que se posent les responsables des politiques culturelles, notamment celles qui prennent exemple sur les Conventions de l'Unesco – tout particulièrement celle pour la sauvegarde du patrimoine culturel immatériel (2003) –, et les chercheurs qui tentent d'articuler la dialectique entre tradition et modernité en mettant en lumière les forces et tensions qui "trient, conservent, modifient, abandonnent, transmettent ou adoptent".

Je recommande ainsi vivement la lecture de cet ouvrage qui actualise les réflexions anthropologiques sur les performances théâtrales en Asie et offre aux lecteurs, spécialistes ou non de ces questions, d'excellentes études de cas d'une grande richesse ethnographique et d'un intérêt théorique certain.

Florence Graezer Bideau

Brekke, Torkel: *Fundamentalism. Prophecy and Protest in an Age of Globalization.* Cambridge: Cambridge University Press, 2012. 291 pp. ISBN 978-0-521-14979-2. Price: \$ 30.99

Since the Iranian Revolution in 1979 and the establishment of the Christian Right Movement in the U.S., religious fundamentalism enjoys a great amount of attention. At scholarly, political, and popular level, fundamentalism is widely addressed from a range of different perspectives. Political analysts and journalists alike are warning for the threat of violence that lies embedded in radical religious fundamentalist thinking, discussing the phenomenon from mostly democratic perspectives on safety, while many scientists address fundamentalism from a more historical perspective, discussing the genesis and development of fundamentalism starting at the beginning of the 20th century. Between 1987 and 1995, the Fundamentalism Project, sponsored by the American Academy of Arts and Sciences, researched the phenomenon at several levels; historical, social, psychological, doctrinal, etc. This project, which was supervised by Martin Marty and Scott Appleby, produced not only many publications on the subject, but also dominated the discussion for quite a long time. Many scholars linked their research to the fundamentalism-project, which described the phenomenon as a complex global resistance movement that, although it produced very different visibilities, shared similar patterns of thinking and acting. These "family resemblances" could very well be analyzed among the different fundamentalisms produced by different religions.

Torkel Brekke's book on fundamentalism is an intelligent and welcome contribution to the analysis of the subject. His focus is sharp and his analysis well-structured. His contribution to the on-going discussion on fundamentalisms is that he does not start from a definition of fundamentalism as a typical religious product, but he takes fundamentalism as a "reaction to processes that take place at a particular stage in world history" (6). Understanding fundamentalism means understanding the dialectics between religious traditions, authorities, and practices on the one, and processes of secularization, modernization, and modern control on the other hand.

Brekke starts to elaborate on fundamentalism by touching the nerve of this dialectics: the crisis in and competition over authority. This is not so much a struggle for power, as some would have it, but much more a "believe that the modern state has wrongly appropriated a number of fields and emptied them of religious and moral content" (34). Brekke argues that this shift in authority, which did not only took place in Europe and the United States but disseminated across the non-Western world during colonial times which brought European perspectives on power and religion to the non-European world, inaugurated a competition on the social domains in religious societies. But not only this perspective on power resolved and decreased the influence of religion in the public; Brekke also argues that Christian missionaries in the 19th and 20th centuries activated a kind of mimetic competition among non-Christian religions. Especially this last development had a huge impact on the radicaliza-

tions of faiths, which is shown by radical Muslim, Hindu, and Buddhist organizations that started to “evangelize” the laity. In this context, Brekke can write for instance that the Buddhist revival at the end of the 19th century in Sri Lanka “was conceptualized as Christian-style revival with different contents” (236). At the end of the 19th century, the new object of religious concern was not the ritual and the maintenance of religious practices by clerics, but above all the community and – thus – the “right faith” of its members. So it is not a coincidence that in the first two decades of the 20th century most religious institutes focusing on proselytization were established, but rather a sharp response to Christian missions reflecting a serious competition for the lay soul.

In the first part of the book, Brekke illuminates the historical and ideological context of fundamentalism, sketching privatizations of religion and the decline of religious authority as result of Western concepts of secularization. An important argument in Brekke’s book, partly based on the work of sociologist Talcott Parsons, is found in his analysis of secularization as a process of differentiation. Whereas religion in premodern societies was part and parcel of all social domains, in modern secular society, religion is differentiated from most other social domains like the law, politics, and science, becoming itself a (private) domain. As a result, religion loses its grip on society which generally results in two directions; the first direction is that of value-generalization (Parsons’ term) which refers to an effort to accommodate everybody and leads to dilution, while the second direction is negatively linked with the first and wants to regain what was lost. This may be understood as the fundamentalist response. This response contains a highly objectified form of “true” or “real” religion (doctrine and practice) (63) and clear-cut ideas that are presented through public preaching (88) which may be understood as a modern communicative tool with a strong focus on conversion and transformation. The fundamentalist “agenda” is focused on reversing the modernizing trend of differentiation in order to reassert the impact it (thinks it) has lost (101). This makes the fundamentalist someone who realizes the importance of an all-encompassing religious authority (which was lost due to differentiation that resulted in the dilution of true faith) and someone who “steps into the vacuum with a new message of religious regeneration” (268) by addressing the new “true” and “real” individual believer. In the second part of his book (“Fundamentalist Struggles”), Brekke analyzes the different domains that were lost due to differentiation and that depend on competitive authorities. He discusses the struggle for the political state, over the law, for the sciences, over education, and over women, asking attention for Islamic, Christian, Hindu, and Buddhist responses to differentiation, privatization, and the decline of religious authority. In these sections, which are enriched by many specific examples, Brekke succeeds in combining the different traits of fundamentalism that he analyzed in the first part of his book. Doing this, both the congruence and the diversity of fundamentalism as a global response to modern social changes is convincingly stressed. The importance of Brekke’s publication lies in

his analysis that fundamentalism is not only a movement sharing resemblances at a global level, but also and even more a response that is dialectically part of the world it criticizes.

Lucien van Liere

Brightman, Marc, Vanessa Elisa Grotti, and Olga Ulturgasheva (eds.): *Animism in Rainforest and Tundra. Personhood, Animals, Plants, and Things in Contemporary Amazonia and Siberia*. New York: Berghahn Books, 2012. 209 pp. ISBN 978-0-85745-468-3 Price: \$ 90.00

What a wealth of topics the title and subtitle promise! And the book does not disappoint. It brings together expert Amazonianists and Siberianists to survey and advance debates that are not only at the cutting edge of their interests but deserve further dialogue. In recent decades research and debate about animism (and its nested shamanic worldviews and performances) have engaged scholars in many disciplines. Examples include ethnographies of specific indigenous peoples, philosophical ferment about personhood, sociological attention to relationality, and scientific treatises on cognition among other-than-human species and participation at every cosmic scale. Within this wide range of work we can find a willingness to think again about some of the core tropes of modernity – especially human exceptionalism, religion as private nonempiricism, and the elevation of European rationalism to the status of a universal standard. All these, and more, are challenged and alternatives proposed. Data and analysis from Amazonia and Siberia have been regular sources of inspiration for debate, some of it quite vigorous. Even where ethnographies have been treated merely as information about “other cultures” they have often been eloquent provocations of significant scholarly activity. The extension of the originally Siberian term “shaman” to other geographical and cultural areas is a well-established example of the value and complexity of comparative and critical endeavours. This book offers and aids advances in many of these interlinked realms. It deserves reading, reflection, and debate and ought to lead to yet more work of its kind.

After a clear and valuable introduction by the editors, there are ten substantive chapters. The introduction does not resort to merely summarising the chapters but offers a wide view of how scholarship about Amazonia, Siberia, animism, shamanism, personhood, relationality, perspectivism, and other topics have arisen and been developed. It notes the views of scholars who have opened up new ways of thinking about “cultures and natures” and “nature-culture.” Importantly it is willing to contest some powerful notions and approaches so that the chapters that follow cannot but be seen as contributions to a vibrant debate.

The titles of the main chapters seem to promise a focus on Amazonia followed by a focus on Siberia, then back to the Amazon and Siberia again until we have been in each place five times each. Some chapters do, indeed, focus on only one of these regions. Others at least note that comparison could be interesting. Some go further and indicate areas where what has been learnt in one place has inspired research or reflection elsewhere. All these styles or ap-