

einem rezipierten und interagierenden Nachbarfach wie diesem also kaum, und sicher nicht ausreichend in die betreffenden Kapitel eingewoben hat, ist folglich als einer unter wenigen Kritikpunkten angebracht.

Trotz dieser – leicht durch Rückgriffe auf andere Literatur kompensierbaren – Einschränkungen sei dieser Band aber ausdrücklich empfohlen: Er eignet sich vorzüglich als ergänzender Studienbehelf auch in einschlägigen ethnologischen Lehrveranstaltungen, als Diskussionsgrundlage und Orientierungshilfe in interdisziplinärer Forschung, und nicht zuletzt auch als Vorbild für die Ethnologie selbst, wie wissenschaftliche Einsichten zu komplexen und emotional umstrittenen Themen auf anschauliche Weise einer interessierten Öffentlichkeit zugänglich gemacht werden können.

Andre Gingrich

**Schröter, Susanne** (ed.): Christianity in Indonesia. Perspectives of Power. Berlin: LIT Verlag, 2010. 420 pp. ISBN 978-3-643-10798-5. (Southeast Asian Modernities, 12) Price: € 29.90

As a result of a conference on “Christianity in Indonesia” at the Goethe University Frankfurt (2003) this book cannot be expected to provide a complete and detailed picture on that big topic. As mentioned by Susanne Schröter (10) and Olaf Schumann (32), Christianity, i.e., the Nestorian Church, has arrived in Nusantara (traditional name of Indonesia), esp. in Sumatra, as early as the seventh or eighth century, but this type of Christianity is not discussed further in this book. Even if we start from the sixteenth century – when the Roman Catholic Christianity arrived together with the Portuguese-Spanish imperialism-colonialism –, there are a lot of elements and aspects of Christianity in this country that have not been covered yet.

But the editor as well as the contributors (some were invited and added to the presenters of the conference later) do not intend or pretend to give the complete scenery; they focus more on the picture of Christianity in this country from the perspectives of power (in political, social, economic, cultural, and religious fields). After limiting and focusing on these perspectives, the articles compiled are mostly outlines of each topic. But this limitation is balanced or even surpassed by an interdisciplinary approach. Although most of the contributors are anthropologists and/or sociologists (Lorraine Aragon, Dieter Bartels, Birgit Bräuchler, Sven Kosel, Susanne Rodemeier, Susanne Schröter, and Holger Warnk), there are also theologians/Islamologists as well as historians (Olaf Schumann and Karel Steenbrink), a political scientist (Hasan Noorhadi), and philosophers (Raymond Corbey and Franz Magnis-Suseno). Some of them work across several disciplines or have expertise in more than one discipline. This composition of contributors as well as the new and interdisciplinary approach (23) is, as concluded by the editor (Schröter), “suitable in particular for discussing the phenomenon of Christianity in Indonesian archipelago, which is characterized by a well-nigh confusing cultural diversity” (28).

Although the title of this book only mentions Indo-

nesia, some of the contributions also cover the regions and people beyond, like Malaya/Malaysia (Schumann used “Malay World” for Indonesia and some surrounding countries). On the other side there are also some contributions that only discuss certain regions (like Flores by Schröter, Alor by Rodemeier, Moluccas by Bräuchler and Bartels, Central Sulawesi by Aragon, and Minahasa by Kosel). By using case study method and choosing some regions as examples, it is quite understandable when there are some regions which are only mentioned by sightseeing, like Sumatra, Java, Kalimantan, and Papua. This book review pays more attention to the national-scope contributions and invites the readers to enjoy the more regional-specific articles.

This anthology starts with Schröter’s “Overview.” Although it is not an historical overview, this article is set up in a historical framework. After stating that Indonesia is a multicultural and multireligious nation whose heterogeneity is codified in the state doctrine (better: philosophical fundament) Pancasila, and mentioning problematic role of Christianity, she described the development and position of Christianity from the Portuguese colonial era in the 16th century down to the Post-Suharto (or the so-called “Reformation”) era up to the early 21st century. As an outline, this article will not provide a complete description and sometimes cannot avoid generalization, like on pp. 10 ff., “While the colonial administrators played off the local customs against Islam, the missionaries tried to replace indigenous structures, ideas, and most notably religions with Christianity and European concept of community. … The missionaries … were not only suspicious about *adat* but often tried to eradicate it altogether, particularly those elements they defined as religious. … in order to convert them to Christianity, missionaries indisputably exerted considerable pressure on ethnic groups that avowed themselves to autochthonous religions.” This might be true in some regions and in the early period of missionary efforts (say until the end of the 19th century). But at least since the beginning of the 20th century there is an awareness among most of the missionary societies and the missionaries they sent that the *adat* and the autochthonous religions contain a lot of precious treasures (although they also put negative assessment to some of the elements). That is, why in Indonesia, since the colonial period, we find a lot of ethnic churches which also function as cultural bulwark or vanguard (like Batak Churches, Javanese Churches, Dayak Church, Toraja Churches, and Papua Churches).

Schröter is, however, right, when she finds that a lot of conflicts in Indonesia are a complicated mixture of political, religious, and cultural factors. She gave special attention to Muslim-Christian conflicts referring to Wendelin Waver in that “Indonesian constitution actually created conditions that were much favorable for Christian missionary societies than in colonial times” (13). Until the 1960s this might be true. But since then there were a number of limitations for the foreign missionary societies as well as for the indigenous churches to get more adherents. The issue of proselytization or christianization, which is accused to them by many Muslim groups, as well as the

growing position, role, and power of the Christians in political (incl. military), social and economic life increased from time to time. The post-Suharto's series of conflict, on the one hand, put the Christians in a more difficult position, and, on the other hand, motivated the revitalization of Indonesian Islam, which in turn brought more intensive and complicated interreligious tensions.

Schumann's contribution, "Christianity and Colonialism in the Malay World" (31–81), is a quite extensive elaboration regarding the relationship (sometimes also indicated by tension and conflict) between these two powers during almost five centuries (1511–1960s), esp. in Indonesia and Malaysia. Although Schumann is well-known as a theologian, esp. Islamologist, he is also very qualified in historical writing. There are a number of data and information, or even conclusion, which are not so common or frequently found in the literature of the history of Christianity in Indonesia, written in Indonesia. For example, regarding the impact of conflict between the Portuguese and the sultan in Moluccas in the 16th century (35): "The Christians thus practically dropped out of the legal loyalty structures oriented towards the local ruler; this turned out to be a burden that was to cause the Christians a lot of trouble in the following centuries, above all in the times of national movements and independence from the colonial regimes." An example from the period of the Dutch East-Indies Company (VOC) is also important to know and to quote (39): "Protestantism and Catholicism presented themselves as two religions at enmity with each other. Still today, both branches of Christianity are treated as separate religious communities by the Indonesian government..."

Observing and outlining the encounter between the Netherlands Indies' colonial power and the local or regional indigenous powers, there is one note to add to Schumann's contribution. He mentioned Pattimura's revolt in Saparua-Moluccas as the only revolt from the non-Muslim powers: "Except for Pattimura's uprising all these wars have considerably added to the impression that Islam is the vanguard in the resistance against the colonial foreign rule" (62). In fact there are some revolts from the non-Muslim (like the revolt led by Sisingamangaraja XII, a traditional priest-king in Batakland, 1870s–1916), and even from the Christians (like the revolt of Hatopan Kristen Batak led by Mangihut Hezekiel Manullang, 1917 onwards). The development and role of the Roman Catholic (78–80) should also be completed by a more complete picture provided in some other writings (like Karel Steenbrink, "Catholics in Indonesia." 2 Vols. Leiden 2003 and 2007).

Steenbrink's contribution, "The Power of Money. Development Aid for and through Christian Churches in Modern Indonesia, 1965–1980" (105–136), showed the reason and motivation behind the aid which came from the Netherlands and Germany (among others "solidarity with the poor", p. 113) as well as the benefit got by the recipients (and the society in broader sense) and the danger in it. One of the dangers or negative impacts of this aid, besides weakening the spirit of self-supporting that has been initiated since the 19th century, is corruption among the Christians: "... development aid and its gen-

erous funding had also stimulated the beginning of corruption among Protestant and Catholic organizations. ... Many NGOs that were set up by the church bodies for social economic work are today the private property of the staff who once ran them" (131).

Raymond Corbey's article, "Thou Shalt Have No Other Gods before Me!" – Iconoclasm on the Christian Frontier" (159–174) gave a number of examples (from Moluccas/Maluku, Minahasa, Nias, Mentawai, Bali, and Papua) regarding "missionary vandalism." On behalf of single faithfulness to God of Israel the missionaries proclaimed as the only God, they practiced iconoclasm in their mission fields and brought the people into a sort of forced conversion. This "most drastic actions by the missionaries took place soon after their arrival, in particular as far as Protestant denominations are concerned" (174), and gradually there is a change of perception and understanding among them on the traditional religious images, but the impact is still felt among the indigenous Christians, among others the difficulties to express their faith in symbolic actions and practices, esp. in liturgy.

Hasan Noorhaidi's article, "The Radical Muslim Discourse on Jihad, and the Hatred against Christians" (323–346), is very important to understand the series of Muslim-Christian conflicts since the collapse of the Suharto's New Order regime (May 1998 onwards). There are a number of militant, radical, and hard-line Muslim organizations (then competed by the Christians) and there are several factors playing behind their actions; among others religious-ideological aspiration and the dream to apply *shari'a*, political efforts to maintain Indonesia from the penetration of the so-called Zionist-Christian Co-Conspiracy, and the struggle of the proponents of the New Order regime or status quo to maintain their power. Noorhaidi also described the role of the Islamist media within the anti-Christian discourse; this has enormous impact to spark and upsurge the violence and to mobilize *jihad* action by those militant and radical groups. And it is quite interesting that some figures Noorhaidi mentioned behind those radical groups are also known as interfaith dialogue and institution activists or supporters, like M. Dien Syamsuddin and Prabowo Subianto (327).

Therefore, it is no wonder that Franz Magnis-Suseno SJ in his contribution, "Pluralism under Debate. Indonesian Perspectives" (347–359), questioned the understanding and practice of pluralism in this country. While providing some examples of actions by some Islamic hardliners – even to their fellow Muslim, i.e., Ahmadiyah – that are contrary to the spirit of pluralism, he tried to clarify the meaning and content of this term. He acknowledged that there is a "too-far" understanding, like abandonment of the core creeds of the respective faith, something he found doomed to failure (351). But there are more positive understandings of pluralism that have been practiced over centuries in the life of the society and which should be fostered. His suggestion in the last two paragraphs seems very apt to finalize the book.

This book is important for observers and students of Christianity in Indonesia, enriches and sharpens their knowledge and understanding of the development of

Christianity and the role and position of Christians in Indonesia among so many power holders and power players in this country. Some mistyping (for example, p. 22 and p. 347: Ulema, instead of Ulama; p. 71: Conraat instead of Conraad; p. 75: 1935 instead of 1936, i.e., the year of HTS moved from Bogor to Batavia; p. 125: BAPENAS instead of BAPPENAS; p. 323: Bashir, instead of Baasyir, cf. p. 340), incorrect writing of book titles (for example, the period of volume one of Karel Steenbrink 2003: 1908–1942, instead of 1808–1903), or missing of certain writings in the References (like Schindehütte 2006, mentioned in p. 75), do not lessen the quality of this book and its contribution to the study of Christianity, esp. in Indonesia, from an interdisciplinary approach. The extensive References (361–406) also give significant help to anybody interested to study further this topic.

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**Scott, Julie, and Tom Selwyn (eds.):** Thinking Through Tourism. London: Berg, 2010. 261 pp. ISBN 978-1-84788-531-9. (ASA Monographs, 46) Price: £ 55.00

Why study tourism? This outstanding collection of ethnographic and theoretical essays provides a definitive answer: tourism and its attendant phenomena – from the material realities of the development of destinations to the meanings attributed to them, from the complexities of encounters between tourists and local people to the embeddedness of tourist sites within global systems of representation, value, governance, and inequality – provide rich material for thinking through key concerns in contemporary sociocultural anthropology. Indeed, as the book's eleven chapters amply demonstrate, current research on tourism (and its frequent companion, "heritage") is producing theoretical insights relevant for the discipline as a whole. With contributions on a wide range of topics by both established thinkers and rising junior scholars, "Thinking Through Tourism" provides an excellent introduction to the breadth and sophistication of anthropological work involving tourism today.

The volume has its origins in the 2007 annual meeting of the Association of Social Anthropologists of the UK and Commonwealth, also titled "Thinking Through Tourism," and its content reflects the conference's twofold aim: to understand "what anthropology contributes to the study of tourism and, conversely, what anthropology may learn about itself from 'thinking through tourism'" (2). As such, this is not a comprehensive textbook, nor a survey of a subfield; it is a collection of essays that explore multiple facets of tourism as a social field, drawing upon, challenging, and refining anthropological concepts as they do so. Many of the contributors also interrogate analytic categories widely used in the field of tourism studies (e.g., sex tourism, hospitality, hosts/guests, home/away, local/global), showing how they can be productively complicated through a careful unpacking of the assemblage of beliefs, attitudes, representations, roles, and material realities operative in each case.

The editors' introduction lays out the theoretical and institutional contexts for contemporary anthropological

work on tourism. This includes an extended discussion of the emergence of the subfield and of the many ways in which current research articulates with such core disciplinary themes as culture, leisure, heritage, hospitality, space, images, objects, and bodies. Unlike most edited volumes of this kind, the introduction also addresses the political economy of anthropological knowledge, both in the academy and in the world of tourism policy and development. It concludes with an overview of the book's chapters, demonstrating persuasively that the best current work on tourism has much to contribute to contemporary theorizing on the relationship between material and representational worlds, in large part through careful ethnographic description of the multilayered structures and processes that bind them together.

The main body of the book is not separated into sections, nor is there an obvious order to the chapters. They address a broad range of ethnographic settings, focusing variously on destinations, travelers, local populations, policymakers, debates, media representations, discourses, metaphors, meanings, and so forth in diverse areas of the world. Nonetheless, there are distinct thematic echoes and common threads among them. Many address the profound entanglement of tourism-related phenomena with collective identities and social divisions, boundary construction and transgression, in social arenas at once local, national, and global (Andrews, Harrison, Frohlick, Rabo, Yiakoumaki, Rountree, Lenz). As the editors note in their introduction, tourism is a form of conspicuous leisure consumption, in Veblen's terms, which reflects and legitimizes socioeconomic status – and much more. Contributors to the volume show that there are many forms of social differentiation and solidarity negotiated through the discourses and practices of tourism: gender, nationality, ethnicity, and religion all come into play, as do emic configurations of belonging and difference, ownership and trespass, welcome and unwelcome, indigenes and visitors, home and away.

Heritage, too, is a theme running throughout many of the chapters, treated as discourse, experience, and material presence (Boissevain, Rabo, Picard, Yiakoumaki, Rountree). One of the strengths of this volume as a whole, in fact, is its evocation of the ways in which those three aspects of heritage continuously challenge and reinforce each other, whether the "heritage" in question is religious, national, environmental, architectural, or cultural. Several chapters examine tensions between profiteers, local residents, state agencies, and supranational bodies like UNESCO around the preservation of sites and landscapes that look quite different depending upon one's political, economic, and personal interests; others focus more sharply on how such sites provide a focal point for broader debates about political representation, ownership, land use, memory and its suppression, and the limits of community. Other topics that arise in multiple chapters include gender and sexuality, embodiment, experience and interpretation of space and place, the interplay of global attention and local cultural politics, and overarching theoretical, conceptual, and epistemological concerns in dealing with tourism-related phenomena.