

a re-arrangement of current political structure. The authors do not make any prediction on how such changes might take place.

The economic crisis has been and continues to be a hot topic within the field of social studies. Yet even if various aspects of the crisis and its implication on democracy are fully dealt with in the volume, the authoritarian response seems to fail some how in providing a generally valid explanation on why authoritarian regimes survive today. This is probably the most interesting part of the book but it focuses only in one prominent case, that of China. The other 'successful' authoritarian case, Russia, is not present, while other authoritarian regimes like Venezuela are barely mentioned. Of course, the authoritarian structures of Russia, China or Venezuela are very different in form and quality, but at least one or two more cases would have strengthened the nature of the volume on the authoritarian response to the crisis. On the other hand, the volume (as mentioned by the editor) seems to have gone to publication while various event, like the massive protests in Greece or the Arab Spring, were taking place. Both events, if analyzed, could have given a more general picture on influence of the crisis on both democratic and authoritarian regimes. The volume has been diminished in its value due mainly to the rapid sequence change of events

The volume remains an interesting contribution in the field of political economy. It confronts and analyses different kind of approaches to the crisis by liberal democracies and autocratic regimes. The book stresses, the idea, that new democracies faces a lower risk today concerning their political stability than autocratic regimes during major economic crisis.

Bibliography:

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Susanne Schroter (ed.), *Christianity in Indonesia: Perspectives of Power* (Munster: LIT Verlag, 2011)

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Christianity in Indonesia is a collection of essays which cover the multicultural and multi religious nation of Indonesia. Although governed by the state doctrine of

Pancasila, Christians in this Muslim majority nation have indigenized their religion and made a significant impact on contemporary Indonesian politics.

The implicit argument set forth by Schroter is, that in spite of the numerous academic initiatives which seek to promote the study of Christianity from an anthropological standpoint, the study of Christianity should not be restricted to a single academic discipline. *Christianity in Indonesia* instead takes a multidisciplinary approach when covering the historical establishment of, and the current day social influence of Christianity in the multi ethnic and multi religious, nation of Indonesia.

The book consists of a dozen academic essays which are organized into two major categorical headings. The first category covers the introduction of Christianity into the archipelago by Christian missionaries. The second category deals with local conflicts, religious rhetoric and the practice of religious and ethnic pluralism in Indonesia. The historical and geographical scope includes modern day Indonesia as well as historical Malaysia under Dutch and Portuguese rule. The first section covers the Dutch Colonial Christian Organizations including the Vereenigde Oostindische Compagni, East India Company, Dutch Bible Society, the Catholic Church, Methodist Publishing House, and the Indonesian Council of Churches. The second section deals with indigenous groups such as the Ngada of Central Flores, conflicting groups such as Laskar Kristus, FKAWJ, FPI, and the Protestant Masariku Network. Specific geographic regions covered include Flores, East Timor, Ambon and the Moluccas.

Although the majority of the contributors are writing from an anthropological background there are also contributions from scholars in the field of philosophy, political science, theology and South East Asian studies. *Christianity in Indonesia* is a valuable asset for scholars conducting area studies in the fields of history and international relations.

Schroter does an excellent job in covering the history of Christian missionary activities and their integration with the Dutch Colonial government. An integration which has been the source of ambivalence that many political groups harbor today in "a Muslim majority nation have towards the state apparatus perceived as 'Javanese' and 'Muslim'" (p. 9).

The challenges in this book can be relegated to challenges one can expect in any attempt to reconcile multiple academic paradigms within a monograph. These challenges, however, do not pose a significant challenge to the overall integrity of the work. A standardization of rules, concepts and definitions would facilitate the

readers' understanding of the key topics that need to be elaborated upon in order to properly navigate this work.

For instance when we analyze Crauchler's essay from a theological standpoint it sheds uncertainty on the Masariku source which claimed, that during the Moluccan conflict their opponents were guilty of writing "anti-Christian" graffiti which purportedly labeled Jesus Christ as being a son of a pig (p. 215). A theologian would recognize that defamation of Jesus Christ is a practice which is actually contrary to core beliefs of the Muslim groups who were accused of committing the act.

On p. 283 in Lorrain Aragon's essay "Relatives and Rivals in Central Sulawesi," Aragon states that "The (*Sulawesi Highlanders*) aversion to their (*pig*) meat derives from a Middle Eastern, not a Southeast Asian, cultural tradition." This statement ignores the religious dimension of why South East Asian Muslims may have an aversion to pork and states it simply as a cultural preference. Many Hui Muslims of Western China also have an aversion toward pork consumption regardless of the fact that they live as minorities among the Han Chinese, who have favored pork as a basic source of protein for centuries. A theological analysis would accurately conclude that such aversion finds its origins in religious prohibitions rather than the imitation of Middle Eastern cultural norms.

Dieter Bartels essay "The Evolution of God in the Spice Islands," deals with the topic of Indigenization of Islam mainly as accomplished through the acceptance of local adat. A distinction should be made, which defines accommodation of cultural practices within the framework of Islamic orthodoxy versus abandonment of orthodoxy. Without this distinction a reader who is less versed in the tenets of Islamic doctrine and particularities of Indonesian cultural practices may falsely conclude that the indigenization of an adopted religion can be only be achieved through the abandonment of the central tenets of that religion.

Overall Christianity in Indonesia is an excellent resource for anthropologist, historians, and political scientists who are in need of an in depth understanding of the issues religious minorities face within a multicultural and multiethnic nation state. The various essays represented in this work provide a framework in which the reader can study the historical role Christians have played in the development of the Indonesian Republic. Continual study of such developments may provide a great insight towards the future development of Christianity throughout the archipelago.