February 2003

Book Reviews -- Monographic Musings

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Reading through Foerstel's book makes this obvious. Whether in reference or circulation, *Banned in the USA* is a book that most libraries should own.

With *The Louisiana Purchase: A Historical and Geographical Encyclopedia* (2002, 157607188X, $99.) historian Junius P. Rodriguez adds to the other solid works he has edited for ABC-CLIO. Rodriguez is also responsible for the *Historical Encyclopedia of World Slavery*, (1997, 0874368855, Out of stock, but available used from Amazon) and its later companion volume, the *Chronology of World Slavery* (2001, 1576074714, $110).

This new volume may sound narrow in focus but titles can be deceiving. This encyclopedia includes information about more that the *Louisiana Purchase*. By discussing later events and historical figures affected by Jefferson's deal with Napoleon, it literally covers the opening of the West. As one looks through the entries in this book, it is obvious that the history of the early 1800s was in a large part prompted by the *Louisiana Purchase*. The Lewis and Clark Expedition would have been unnecessary, the opening of the Santa Fe and Oregon trails unlikely, and the settlement of 15 Western states far different without the *Louisiana Purchase*. It was also the first step in the destruction of Native American cultures, the depletion of countless natural resources and animal species and the pollution of wild and pristine rivers. Rodriguez argues in his introduction that the *Louisiana Purchase* enabled many of the transformations that created our modern world. In short, a reference work on such a seminal event in our history is hardly narrow in focus.

Depending on individual needs and available funds, *The Louisiana Purchase: A Historical and Geographical Encyclopedia* could find a home in either reference or circulating collections. It is worthy of consideration by high school, public and undergraduate libraries.
Cohen's writing is clear and evenhanded. Indeed, I occasionally found myself wishing he would take a position either in support of Weber or against him. Cohen avoids drawing any conclusions until every shred of evidence is laid out. He introduces the book with a chapter outlining Weber's thesis. A knowledge of Weber isn't necessary; I know little of Weber's work, but Cohen gives a thorough explanation both in the introductory chapter and in the summary chapter. The second chapter examines Puritan views toward work and employment, and the third examines Weber's theory of the spirit of capitalism and whether or not this spirit was present among the Puritans. Next Cohen details Puritan views toward wealth and its acquisition. He then questions whether Puritans lived in fear of a vengeful God and the influence of Calvin's teachings on Puritans. He also examines Puritan ethics. Finally, Cohen revisits the outline of key points in Weber's thesis he established in the first chapter, and answers each point with the evidence he has gathered.

Protestantism and Capitalism is a very wide-ranging book—it is not bound by the series guidelines of sociology and economics. Certainly, Cohen's writing could be useful in history and religious studies courses as well, thanks to its heavy use of first-hand material. Cohen compiles a wide-ranging view of Protestantism through the sermons and writings he references. There is a list of 77 Puritan divines in the appendices, and Cohen quotes every name on the list at least once in the course of the book. Cohen also uses recently-discovered diaries of two merchants: one born a Puritan and not terribly interested in business, the other a Puritan convert who curbed his capitalistic tendencies in order to be a better Puritan. Cohen's stated goal of examining Weber's thesis seems less the point of the book than examining how the Puritans viewed themselves. It is this focus that makes the book useful beyond the bounds of sociology; had Cohen spent more time examining Weber directly and less letting Puritans speak for themselves, it would have been a much less effective book. Indeed, Cohen's strongest criticism of Weber is that Weber did too much purely theoretical work without finding support in the historical record to justify his theories.

I am not interested in sociology or economics, but I still found the book highly engaging because of its reliance on primary texts from a very turbulent time in English history. Cohen's sources extend from Elizabeth I's reign through the English Civil War and the Commonwealth, the Restoration, and the co-regency of William III and Mary II. Another selling point for the book is Cohen's dedication to breaking down stereotypes regarding Puritans and presenting them in a more honest and complicated way. Protestantism and Capitalism manages to encapsulate many different subjects without becoming too general to be of use. In the end, it is an excellent book, far beyond the bounds of its series.

Henderson, Carol E. *Culture and Customs of India*. Culture and Customs of Asia. Westport, CT: Greenwood, 2002. 0313305137. 240 pages. $44.95.

Mukenge, Tsilemalema. *Culture and Customs of the Congo*. Culture and Customs of Africa.

Reviewed by Debbie Vaughn (Reference Librarian, College of Charleston) <vaughnd@cofc.edu>

In the tradition of its exceedingly informative *Daily Life Through History* series, Greenwood Press has introduced its *Culture and Customs* series, featuring the continents of Asia and Africa. Carol E. Henderson's *Culture and Customs of India* and Tsilemalema Mukenge's *Culture and Customs of the Congo* illustrate the strengths of the volumes that are must-haves for school, public, and even undergraduate academic library shelves.

Each volume follows essentially the same format. An in-depth chronology is followed by chapters examining history and people; religion and world view; literature; art, architecture, and landscape; food and dress; relationships, family, and gender roles; festivals and customs; and music and dance. Explicit notes and suggested readings sit at the end of each chapter. Illustrations, photographs, and tables are found throughout. A glossary and index conclude each book.

Henderson, a lecturer at Rutgers University, has an easy-to-read manner that engages readers. *Culture and Customs of India* packs buckets of information into a scant 240 pages. Henderson begins with a pronunciation chart, taking into consideration differences in dialect and pronunciation. The seven-page historical chronology begins in 7000 BCE and flows to 2001. When writing about India's land, people, and history, Henderson briefly discusses the roles of both Afghanistan and Pakistan. Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, and other religions are summarized and reviewed in respect to Indian culture. Food cosmology is related to vegetarianism. In the realm of clothing, India's prominent pink is related to the rest of the world's navy blue. Overall, Henderson does an exceptional job of describing Indian customs and culture and, through subtle comparing and contrasting, making it relative to the Western way of life.

Mukenge follows suit in *Culture and Customs of the Congo*. A professor at Morris Brown College and a Congo scholar, he offers a wealth of information about Congolese social practices, routines, and comforts. From sorcery to Kinkangluists; from counting rhymes to animal stories and legends; and from long pants to short pants, Mukenge's knowledge of the Congolese way of life is astonishing. I truly enjoyed reading these volumes, in part because of the straight-forward nature of Henderson's and Mukenge's narratives. Mainly, though, I enjoyed these *Culture and Customs* titles because I learned a great deal about different ways of life.


Reviewed by Jared Sey (Reference Librarian, College of Charleston) <seayj@cofc.edu>

David New, a "full-time writer" who earned a Ph.D. in religious studies from McMaster University, has written a relatively good book on the rise and influence of Christian fundamentalism, the history and proliferation of nuclear weapons, and the various terrorist groups that have attempted to gain access to them. Unfortunately, that—and only that—is what *Holy War: The Rise of Militant Christian, Jewish and Islamic Fundamentalism* is really about. Despite the subtitle, New writes very little regarding militant Jewish fundamentalism and even less concerning Islamic fundamentalism. The book would have been more aptly titled *Christian Fundamentalism and Armageddon*.

New spends the first 16 of his 23 chapters detailing how the dispensational premillennial mindset of modern fundamentalist Christians shapes their apocalyptic visions and fuels the more militant among them to attempt violent means to hasten the apocalypse and the return of Christ to the earth. "Dispensational premillennialism" is a theology that was developed in the mid-19th century that uses certain passages from the Bible to support the idea that the world will end with a nuclear Armageddon in the Middle East just prior to the return of Christ to earth. Though New begins his story with a few particularly strange Christian apocalyptic-types (that were arrested by Israeli security for plotting to blow up the Dome of the Rock), his main point is that such apocalyptic thinking has entered the mainstream with the likes of fundamentalist figures Pat Robertson and Jerry Falwell. He uses some severely disturbing continued on page 64
doomed statements of former president Ronald Reagan (who clearly harbored dispensational premillennial beliefs himself) to illustrate the political influence of such ideas.

New also gives a brief history of nuclear weapons, current nuclear politics (especially those of Israel), and the attempts by militants and terrorists to attain nuclear weaponry to further their apocalyptic designs. New paints a grim picture of a militant-driven End of Days in a world awash with atomic arms (mostly from the crumbling, lightly-guarded labs of the former Soviet states) and the readily-available knowledge to construct them.

Although New’s style is easily readable, and while his work on Christian fundamentalist apocalyptic beliefs appears well-researched and convincing, his use of Ronald Reagan, Jerry Falwell, and Pat Robertson for examples makes his work seem out-of-date. As I read through his early chapters, I kept looking back at the publication date to make sure of the time period to which he was referring. New states that “Robertson is a political” and that “he [Robertson] is on the verge of seizing the Republican party.” Such statements gave me flashbacks to the 1980s when the Moral Majority was on the rise and good old Pat was running for President.

To be sure, New later considers the political power that Robertson has wielded silently since his failed presidential bid in 1988. It does indeed sound impressive and scary. Yet, Ronald Reagan, though exemplifying the influence of such dispensational premillennial beliefs in high political office, has not been a personal force in politics in over a decade. Furthermore, Jerry Falwell, notably incarcerated for soliciting a prostitute, also has only a shell of his former obvious political influence.

New is subject to a bit of hyperbole and gullibility when he notes in the preface that “Russian intelligence has confirmed that Osama bin Laden has nuclear weapons” obtained through a heroin deal with the Chechynan Mafia. Later, in a small paragraph near the end of the book, we get the details. It seems that a former head of Russian intelligence claims that 84 nuclear “suitcase bombs” have gone missing. The head of a United States House of Representatives task force on terrorism is “virtually certain” that he “knows” that Bin Laden has possession of said bombs. Although we should be concerned about 84 missing nuclear weapons, New offers no evidence other than a bureaucrat’s opinion that they have fallen into terrorist hands. Such confusion of spurious, uncorroborated allegations for well-researched fact undermines New’s “suitcase bomb” scenario.

Overall I liked Holy War for what it did contain. This book clearly lays out the apocalyptic beliefs of Christian fundamentalists (the fastest growing Christian sect) and how these beliefs have become mainstream ideas within the last three decades. It also does a pretty good job of showing how these beliefs tend to enflame the more aggressive brands of Christian fundamentalism, which in turn enflames both Jewish and Islamic revolutionaries. Indeed, enflame everyone in a holy war is the aim of all of these militant groups.

But don’t be fooled by the title. Holy War, in fact, is only about the rise of menacing, ill-fated beliefs of Christian fundamentalism and the violent fanaticism that results. Jewish and Islamic militant fundamentalism get practically no space here.


Reviewed by Debbie Vaughn (Reference Librarian, College of Charleston) <dvaughn@cofc.edu>

In the follow-up edition to his 1991 Minorities in the Middle East: A History of Struggle and Self-Expression, Mordechai Nisan “carries the minority narrative into the new century, with new information and analysis.” When Nisan’s monograph debuted, only a handful of titles—six, to be exact (only three of which were written in English)—explored the history of minority groups in the Middle East. Since its publication, another handful of titles have been added to the list; yet Minorities in the Middle East remains one of the only volumes to consider a variety of groups, their relationships with each other, and their collective role in the region and beyond. Nisan, a professor of Middle East Studies at Hebrew University of Jerusalem, has written almost two-dozen books on Arab-Israeli relations and political and social issues. Since the late-1970s, hundreds of libraries have added Nisan’s works to their collections. His writings offer a pro-Zionist sentiment, while also offering a quest for balance and understanding in the wake of ongoing conflict. Throughout his body of work, Nisan makes no apologies for his Jewish background; likewise, it seems genuinely important to him to fairly study and communicate information regarding varying Middle Eastern cultures, peoples, and issues.

Divided into four parts, Nisan categorizes minorities according to their major religion—Muslim, Heterodox Muslim, Christian, and Jew. Nisan then examines the minority groups within each religious category. For instance, after looking at the long-standing struggle of the Kurdish population under Muslim rule, their quest for sovereignty ( Kurds are the world’s largest ethnic group without a country to call their own), and sordid social, religious, and economic issues facing them in the 21st century. Other minorities—Berbers, Baluch, Druzes, ‘Alawites, Armenians, Sudanese Christians, and secular Zionists, to name a few—receive similar attention. The pages are dotted with first-hand oral histories documenting the real-life experiences of minorities in often-hostile regimes and social orders.

Of particular interest is the second edition’s consideration of the impact of 9/11 on these minority groups. As Nisan states in the preface, the post-9/11 political and social watershed has affected more than just the Taliban regime in Afghanistan. Changes in American foreign policy have trickled down from Kabul and Baghdad to the myriad minority cultures dwelling in these societies.

If your library’s collection does not include the first edition—or even if it does—Nisan’s second edition will prove an invaluable and timely resource for both public and academic institutions.