

emerging scientific research. These chapters reflect constructively at the edges of Christian anthropology today. Stephen Okey's outstanding chapter on artificial intelligence (AI) examines ways AI can help us understand what it means to be a human person and whether AI can be a person. Amey Victoria Adkins-Jones prophetically exposes the theology of race operating within Christian life and anthropology. Vincent J. Miller assesses neoliberalism's effect on human beings as it is produced through the markets. He calls for Catholic anthropology to resist an individualistic, competitive, and callous model of humanity in favor of an intrinsically interrelational one.

The handbook offers a uniformly excellent resource for advanced undergraduate students, graduate students, and interested readers. Each chapter is short and accessible, easily read alone or together with other chapters. The volume's major limitation is the limitation of any handbook: space. The editors had to make tough choices and chose largely to focus on Roman Catholic and North Atlantic perspectives. In this regard, the handbook is not comprehensive (nor could it possibly have been so). As a result, it may not be the final word on the subject (pun intended), but it is a remarkable resource of many major thinkers and themes in Christian anthropology.

TRACY SAYUKI TIEMEIER

Loyola Marymount University, USA

tracy.tiemeier@lmu.edu

Christian Interculture: Texts and Voices from Colonial and Postcolonial Worlds. Edited by Arun W. Jones. University Park, PA: The Pennsylvania State University Press, 2021. viii + 252 pages. \$99.95.

doi: 10.1017/hor.2022.67

Christian Interculture is an edited work priced for the library market and written for a high-level academic readership concerned with questions of historiography. Nevertheless, it is readable and rewarding. It is especially significant for the growing field of world Christianity, which is only beginning to grapple with subject-specific questions of method and theory. The volume tackles two pressing issues for studies of colonial Christianities and non-white postcolonial Christian communities and movements, namely, where to find Indigenous sources and how to read between the lines of colonial and missionary texts to discern native voices.

The bulk of the publication is made up of papers originally presented at a conference at Emory University in 2014. Those selected are of a uniformly high quality, and they have been woven together with both an introduction and a conclusion by Arun Jones. The editor's attention is especially on the

“Christian intercultural” of the title. The book illustrates not only the intercultural encounters of Indigenous peoples with Western missionaries but also the extent to which, in both colonial and postcolonial periods, local Christian communities outside the West are misrepresented and marginalized in similar ways, while at the same time, they are enabled by global interconnectedness to make contact with one another and build common ground. Another theme running through the volume is that the local people have agency and that, where this is not recognized, there is historical work to do to reveal it.

The nine main chapters are divided into three equal parts: “Methodological Reflections,” “Early Colonial Catholicism,” and “Christian Nationalism.” Although each chapter details results from research in a particular historical and regional context, it also includes self-conscious reflection on the actual doing of history. The editors and contributors share a desire to find marginalized characters and groups (Esther Mombo, Haruko Nawata Ward, J. J. Carney) and hear “native Christian” voices (Mrinalini Sebastian) in situations that were controlled by colonizers (Yanna Yannakakis, Adrian Hermann), missionaries (Paul Kollman), or local males (Mombo, Ward). The sources include not only mission archives and histories but also literature (Kenneth Mills), oral history (Christopher Vecsey), private correspondence, personal journals and diaries (Carney), records of court cases (Yannakakis), and periodicals (Hermann).

Highlights for this reader included Paul Kollman’s opening essay, which is a rare resource showing how contemporary historical research methods can be applied in mission studies. Conversely, Kollman illustrates the wider historical importance of mission records and the added value of a researcher who understands the relevant missionary movement. Mrinalini Sebastian’s thoughtful contribution shows how Spivak’s subaltern may speak yet not be heard. Nevertheless, the choices made by the low and outcaste Indian communities she describes are a clear communication of their values. J. J. Carney’s portrait of Bishop Aloys Bigirimwami shows how an Indigenous person had an “alternative vision of both ethnic discourse and Catholic politics” (215) in Rwanda, although tragically, it did not prevail. Christopher Vecsey points to “the greatest archive of Christian Indian source material: living American Indian peoples themselves” and suggests that historians should not be “too timid or circumscribed” but “go beyond the archives” and draw conclusions for the present day (178).

All the chapters demonstrate the complexity of intercultural relations. They go “beyond troublemakers and collaborators” (Kollman, chapter title), and other stereotypes and prejudices, to question assumptions about

power relations and linear processes. In these intercultural encounters, the influence is reciprocal, the result is hybrid, and all parties are changed. There is no possibility of going back or of purging colonial influence, but the volume holds out hope that some one-sided records can be corrected as hitherto unheard voices and unseen actions are detected, however faintly, in historical records. This book lives up to its promotional claim that it will “inspire historians of World Christianity to critically interrogate—and imaginatively use—existing Western and indigenous documentary material in writing the history of Christianity in Asia, Africa, the Americas, and Oceania.”

KIRSTEEN KIM

Fuller Theological Seminary, USA

kirsteenkim@fuller.edu

White Christian Privilege: The Illusion of Religious Equality in America. By Khyati Y. Joshi. New York: New York University Press, 2020. 277 pages. \$28.00. doi: 10.1017/hor.2022.70

Khyati Joshi makes a timely and important contribution in this volume. In the highly polarized current US context marked by the violent resurgence of White Christian nationalism, she offers an incisive, historically grounded analysis of the ways in which interwoven social constructions of White supremacy and Christian privilege shaped European systems of colonization. The formation of the United States as a nation-state emerged from those well-established cultural patterns and practices of linking belief in White racial superiority with Christian identity, lending justification to enslavement of Black people and the subjugation of Indigenous peoples in the name of Manifest Destiny (70ff). She argues compellingly that Christian normativity combines with White racial normativity to define the cultural, institutional, and structural manifestations of what it means to be “American,” thereby excluding all deemed non-normative as “foreign” (22). The civil religion of American patriotism masks Christian normativity and can reinforce nationalist and ethnocentric ideologies (24).

Methodologically, she models her constructive suggestions for dismantling institutional and structural manifestations of White Christian privilege by attending to intersectionality and clearly identifying her own social and religious locations as an immigrant Indian American Hindu professor of education and woman of color, and by inviting others—students, popular and academic audiences, colleagues, and readers—to do so as well.