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The quality and complementarity of the essays in part 1 would be reason enough to purchase this book—despite the decidedly mixed-bag/grab-bag content of part 2. It is not clear whether the editors had any guidelines in selecting the "themes and issues" of these eleven essays. Each has relevance in itself, but there is nothing that links them or gives them heuristic structure. Four of these essays, by Marianne Moyaert, Peter Phan and Jonathan Y. Tan, Catherine Cornille, and Paul Weller, stand out for their clarity and insight. Moyaert offers an engaging review of the nature, the need, and the necessary norms for interreligious dialogue, stressing the importance for both fidelity to, yet criticism of, one's own tradition. All such dialogical engagements, Phan and Tan warn us, are profoundly, though often subtly, affected by power differentials between majority-home religions and minority-migrant newcomers; Roman Catholics themselves, they boldly accuse Vatican pastoral initiatives of being camouflaged tactics for evangelization. When interreligious relations become intimate and take the form of "multiple belonging," Cornille admonishes, things become dangerously complex but, she admits, also potentially enriching. Weller shifts from the theoretical to the concrete and offers a thick description of why the British Interfaith Network can serve as a model for creating trust and collaboration among diverse communities.

Other entries in part 2 offer basic content for their scattered topics: conversion, fundamentalism, peace-building, religion and the public sphere, and social justice, but they could have used more editorial rigor in assuring clarity of style (less academic jargon) and a focus on a topic within each essay, and less repetition among them.

In a rather rambling final essay, the editors seek to identify the "trends" for "the future of engagement." They conclude that the "one single issue around which the future of interreligious relations is likely to swing" is "religious diversity" (397), and that "the future of religion lies in dedicated interreligious engagement" (401). These are hardly revelatory conclusions. Still, their book is another solid, though limited, contribution toward realizing such a future.

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Ain't I a Womanist Too? Third-Wave Womanist Religious Thought. Edited by Monica A. Coleman. Minneapolis: Fortress Press, 2013. xxi + 229 pages. $24.00 (paper).
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In 1993, Delores S. Williams authored the seminal book *Sisters in the Wilderness: The Challenge of Womanist God-Talk.* This groundbreaking

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book was one of the first to develop an understanding of womanist religious thought. In 2012, Vanderbilt University and the Black Religious Scholars group celebrated the contributions of Delores Williams and twenty-four other womanist scholars who contributed to womanist discourse with the gathering "What Manner of Woman Is This?" Now in 2014, Monica Coleman, associate professor of constructive theology and African-American religions at Claremont School of Theology, has edited a book entitled *Ain't I a Womanist Too? Third-Wave Womanist Religious Thought* that critiques as well as makes a contribution to the womanist theological discourse.

The book, as Coleman states, evolved from her article "Must I Be a Womanist?" in the *Journal of Feminist Studies in Religion* (2006), as well as from a 2010 Third-Wave Womanist Religious Thought conference organized by Coleman through the Claremont School of Theology and including many of the scholars whose essays can be found in this book. This collection of essays by "third-wave-identified womanists" includes works by female, male, LGBTQ, straight, black, white, Asian, Christian, and Muslim scholars, as well as members of other religious traditions and some who do not identify with any religious community. These third-wave womanists address a wide array of topics, which include religious pluralism, popular culture, gender and sexuality, and politics.

What I find very helpful within the frame of this manuscript is Coleman's historical review of womanism in the first pages of the text. For those who are new to womanist theological discourse, Coleman introduces the reader to the names of first wavers such as Alice Walker, Katie Cannon, Delores Williams, and Jacquelyn Grant, as well as second wavers, including Chikwenye Ogunyemi (African womanism) and Clenora Hudson Weems (Africana womanism). Coleman describes how the second-wave scholars took "the initiatives of the first wave and extrapolate[d] them into descriptive and constructive work within its field" (14).

After this history lesson, the author introduces the reader to new voices in womanist theological discourse. Coleman argues that these third wavers have begun to focus less on the identity of the scholar and more on the ideology of the scholarship. For her the question becomes, "Does a womanist have to be a black female religious scholar?" She answers this question by including contributors to this volume who are male and white as well as female and Asian. This inclusion can be unsettling for many who have journeyed in their research with the understanding of womanist as a black woman of color. At the same time, if one focuses on the scholarship within the discourse, the question can become, "Why not?"

Scholars who teach religion and theology in a Catholic university or seminary context should be aware that many aspects of this book may be

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considered in conflict with Catholic teaching. This is of particular note in the essays dealing with sexuality, as well as those dealing with politics. Several of these essays use language that may appear harsh to some, but it is probably language that is not uncommon or unfamiliar to the students in the classroom. It is also important to note that university professors regularly encounter students who are struggling with identity issues focused on their sexuality as well as their racial, ethnic, and political identity. This book may be helpful as a gateway for dialogue on some of these sensitive issues.

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Divine Self, Human Self: The Philosophy of Being in Two Gītā Commentaries. By Chakravarthi Ram-Prasad. New York: Bloomsbury, 2013. xx + 148 pages. $29.95 (paper).
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Chakravarthi Ram-Prasad, professor of comparative religion and philosophy at Lancaster University, is among the finest contemporary scholars of South Asian philosophy, having published several incisive studies that place the ancient nondualist teachings of Advaita Vedānta and its major rivals into constructive dialogue with modern Continental thought. In the present work, he shifts from phenomenology and epistemology to metaphysics, and from constructive philosophy to what he terms a "constructive Hindu theology" (ix). As a constructive theology, it is also comparative, taking as its focus major commentaries on the Hindu classic, the Bhagavad-Gītā, by the Advaita teacher Śaṅkara (ca. eighth century CE) and the later theistic Vedāntin Rāmānuja (ca. eleventh century CE). Unlike R. C. Zaehner and Arvind Sharma, whose comparable works preceded his, Ram-Prasad explicitly disavows any attempt to discern which of these commentators comes closest to some "original meaning" of their shared text. Indeed, he suggests that whereas the central concerns of the Gītā lie in the realm of "moral psychology," both commentators treat it almost exclusively as a work of "metaphysics and theology" (78). The text and its central figure—Kṛṣṇa, charioteer to the epic hero Arjuna and living embodiment of the Lord—present different kinds of intractable problems for each interpreter, and therein lies the drama of Ram-Prasad's study.

The structure of the book is simple, with a first chapter on Śaṅkara's interpretation of the nature of the divine (*brahman*) in the Gītā, a second on Rāmānuja's treatment of the same theme, and a third that compares their respective accounts of the relation between concrete, empirical "person" (*puruṣa*) and "core, metaphysical self" (*ātman*) as this bears on the relation

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