

of a synesthetic model of a particular society can lead to a better understanding of how ritual works, not only in that specific society, but also more universally. The book closes with an article by David Howes, one of the leading scholars in the study of the senses. Howes's argument does not disappoint. Proposing a theory of the 'extended sensorium', a new concept he develops, Howes argues for conceiving religion as a 'sensational form'. He suggests that religion should be approached in accordance to how people in each socio-cultural context perceive, perform, and, perhaps most importantly, sense.

As can be presumed by the book's chapter outline above, this is an excellent collection of articles that are both theoretically and empirically rich and offer innovative approaches to long-standing concepts. It can certainly be valuable reading for students and scholars in a variety of fields, ranging from anthropology to cognitive science, and from ritual to performance and religious studies. Its readership, however, can unquestionably be extended to anyone who is interested in the themes of ritual, performance, religion, cognition, ontology, and, of course, the senses.

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References

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CONNOR, Phillip, *Immigrant Faith: Patterns of Immigrant Religion in the United States, Canada, and Western Europe*, 192 pp., figures, tables, notes, bibliography, index. New York: New York University Press, 2014. Paperback, \$22. ISBN 9781479883790.

Does religion have a role in moving people worldwide, and, if so, what role does it play? Do religious faith and practice change upon settlement in the destination country? Is there

a relationship between religion and the possibility of success in the new country? And how does faith change across time and generations?

These are the main questions that this original book addresses by analyzing data gathered across different statistical sources. Its author, Phillip Connor, identifies two main variables in databases built on censuses and international surveys: 'religious affiliation' (membership in a religious group) and 'religious attendance' (the frequency of attendance at religious services). These variables are crisscrossed with other social parameters in order to explore the role of religion in the migratory experience and to sketch a picture of the changes that religious practice undergoes during the migration process.

Since comprehensive data are not available for many countries except the US, Canada, and some European nations, the study is limited to these three macro-contexts (with some insights from Australia included here and there). Nevertheless, the comparison across these regions allows us to observe remarkable differences in the processes of transformation and adaptation of immigrant faith to new religious environments.

In chapter 1 ("Moving Faith"), the author asks whether some religious groups are more likely to move than others and how religious features influence the choice of destination. Whereas the frequency of religious attendance has no bearing on the probability of moving, something different occurs for religious identity. Data show no correlation for the main groups of cross-border migrants (i.e., Mexicans in the US and Turks in Germany), clearly mirroring the prevailing religious composition of their countries of origin. However, some groups that are religious minorities in their home countries seem to be over-represented in the flows directed to countries where their faith prevails. This is the case for Indian, Nigerian, and Vietnamese immigrants of Christian faith who move to the US, Canada, the UK, and Austria. That is to say, some religious minorities may prefer to move to countries where their religion is

practiced by the majority. This observation seems confirmed in the case of Muslim Indians moving to Egypt, Hindu Bangladeshis to Nepal, and Guatemalan Protestants to the US. As the author suggests, each of these cases may be influenced by some non-religious factors (geographical, historical, political, and the like). Still, this general pattern is worth exploring and may serve as a working hypothesis for future research.

Chapter 2 (“Changing Faith”) discusses the probability of changing one’s religion and/or religious practice after migration. While most immigrants maintain their religious affiliation after migration, not all groups have an identical rate of retention, and a slight predominance of conversions to the majority religion has been documented. An analogous phenomenon is observed with regard to religious attendance, which, after an initial short-term drop due to social readjustment, becomes more similar (in terms of style, organization structure, and frequency) to that of the majority. Very significantly, this general pattern seems inverted in cases of ‘highly different minorities’, that is, stigmatized groups within the society, for whom religion may be a fundamental support for their identity. A noteworthy example is the religious attendance of Muslim immigrants, which, in different regions across Europe, increases in parallel to the expression of negative attitudes toward immigrants.

Chapter 3 (“Integrating Faith”) weighs in on the advantages and hindrances of religious faith in the process of social insertion. Here again, the results draw attention to the specificity of the reception context: faith can be a bridge for integration in the US (a context in which religion is highly practiced and appreciated) and a barrier in Europe, especially for some socially stigmatized groups such as Muslims. As data indicate, in Western Europe and to an extent in Canada, religious minority immigrants and their adult children are less likely to be employed than the general public and Christian immigrants. The hypothesis is that an ‘overtly religious immigrant’ in a mostly secular society could be met with a

negative public perception. Nevertheless, in all countries, and regardless of their religion, immigrants who regularly attend religious services are more likely to manifest higher levels of mental and emotional well-being. Interestingly, practicing believers also have a higher propensity to acquire citizenship (in the US) and to vote in national elections (in Europe). It thus seems that, to a certain extent, faith can work as a bridging tool to achieve social insertion and participation, at least in some countries. Furthermore, where religion works as a means of social integration (in the US and, to a lesser extent, Canada), attendance is also correlated with higher levels of education and career advancement, although this applies more to those who practice the religion of the majority.

The fourth chapter (“Transferring Faith”) investigates the intergenerational transmission of faith and practice to the ‘second generation’ of immigrants. Whereas in all contexts the children of immigrants largely remain in their parents’ religion, the movement toward other religious affiliations (non-religious groups included) is more common than in first generations, although not in the same way for all groups and in all places. For instance, it is more likely for adult children of non-religious immigrants to become religious in the US than in Europe, while this movement goes in the opposite direction in France. The analysis shows how the general adaptation to dominant religious groups, which occurs in the first generation in terms of faith (in fewer cases) and practice (to a greater extent), is similarly present and even more accentuated across the second generation. Not differently from what happens for the first generation, however, this general trend is not confirmed for those in stigmatized groups (again, Muslims in Europe), who have a greater probability of practicing the religion of their parents.

In the clear conclusive chapter, Connor weaves together the different threads of this wide tapestry in order to shed more light on the emerging patterns. In the final methodological appendix, he provides additional

references and links to the databases consulted and explains the ways in which variables have been defined and measured.

Overall, the text is well-conceived, rich, and, despite being mainly based on statistics, widely accessible. Data are presented clearly, and findings are repeatedly reformulated in order to make them plainly understandable. Moreover, each chapter opens with a qualitative vignette, which illustrates the topic under scrutiny and gives more concreteness to the argumentation. All these features make this book a good complement to other introductory materials on studies of migration and religion.

This volume represents a convincing attempt to identify general trends in the ways in which migration and religion influence each other. Through its comparison of processes that occur in different countries of destination for international immigrants, the work indirectly achieves a further, perhaps not fully expected scope—that of contributing to the literature on migration and social inclusion by showing how the normal process of change and mutual integration can be hindered by social discrimination. This is a relevant point, particularly in contemporary Europe, where the religion of ‘the other’ (and Islam in particular) is often portrayed as incompatible with citizenship and, consequently, conflictive in its very nature.

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ELSHAKRY, Marwa, *Reading Darwin in Arabic, 1860–1950*, 448 pp., afterword, notes, bibliography, index. Chicago: University of Chicago Press, 2014. Hardback, \$45. ISBN 9780226001302.

In 2000, Stephen Jay Gould remarked that creationism is “a local, indigenous, American bizarritry”—a statement that has been belied by recent scholarship. Among other works, Engels and Glick’s (2008) edited collection,

The Reception of Charles Darwin in Europe, and Creationism in Europe, edited by Blancke et al. (2014), have focused on the contestation of Darwinism outside of the United States, both historically and today. Recent studies on the varying reactions to Darwinism in the non-Christian world have been somewhat sparser, although the 2011 special edition of the religion and science journal *Zygon* may be an indication that this is changing. Today, much of the Muslim world rivals the United States in its reputation and practice of hostility toward Darwinism on both individual and institutional levels. But is there an Islamic theological precedent for accepting a Darwinian conception of biological life? Put differently, is the rejection of Darwinism an organic part of Islamic tradition, or is it largely an American export? While scholars such as Taner Edis have taken the former position, others, including Salman Hameed and Martin Riexinger are closer to the latter view.

Marwa Elshakry’s *Reading Darwin in Arabic, 1860–1950* is poised to provide an important intervention in respect to these questions. But the title of the book, while arresting, is somewhat misleading. The emphasis throughout is on ‘reading’ rather than on Darwin. Readers hoping or otherwise expecting to find a historical exegesis on the early reception of Darwinism by Islamic (or Arab-Christian) communities may be disappointed. Darwin is hardly the book’s central figure, and his theory is often only tangentially related to the interactions within the “matrix of readership, translation, and cross-border interpretation” (p. 5) that populate Elshakry’s wide geographical and temporal zones of exploration. Likewise, the book’s lengthy fifth chapter, “Darwin and the Mufti,” could have been more accurately titled “Spencer and the Mufti,” as it is Herbert Spencer, not Darwin, who seems to have had a greater impact on the ideas fomenting in Arab lands during the period in question.

It was in the context of larger social and political debates—the British occupation of Egypt, the failure of Arab ‘civilization’ to modernize,