University of Groningen

Review of: 'Religion Out Loud: Religious Sound, Public Space, and American Pluralism.' By Isaac Weiner. North American Religions Series. New York: New York University Press, 2014

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Published in:
Religious Studies Review

DOI:
[10.1111/rsr.13093](https://doi.org/10.1111/rsr.13093)

IMPORTANT NOTE: You are advised to consult the publisher's version (publisher's PDF) if you wish to cite from it. Please check the document version below.

Document Version
Publisher's PDF, also known as Version of record

Publication date:
2017

[Link to publication in University of Groningen/UMCG research database](#)

Citation for published version (APA):

Mclvor, M. (2017). Review of: 'Religion Out Loud: Religious Sound, Public Space, and American Pluralism.' By Isaac Weiner. North American Religions Series. New York: New York University Press, 2014. *Religious Studies Review*, 43(3), 271-272. <https://doi.org/10.1111/rsr.13093>

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safeguard tolerant safe spaces, so as to protect and empower the underprivileged voices of the socially marginalized. Simultaneously, however, we must ensure a fruitful debate forum, often accompanied by the healthy discomfort of confrontation in disagreement. With wit and terminological precision, Langerak provides a framework for living within this tension: one meant to help persons navigate disagreements over important, often fundamental, social, political, and religious questions. Still, Langerak could have expanded on how to approach dialogue in which one's interlocutor seems outwardly civil, but holds potentially dangerous views. What are the limits of civil diplomacy when the stakes are high and lives may even be on the line?

Zachary R. Dehm
Duquesne University

JOURNEY TOWARD JUSTICE: PERSONAL ENCOUNTERS IN THE GLOBAL SOUTH. By Nicholas P. Wolterstorff. *Turning South: Christian Scholars in an Age of World Christianity*. Grand Rapids, MI: Baker Academic, 2013. Pp. xiv + 253. Paper, \$22.00.

This text provides an autobiographical exploration of Wolterstorff's theory of justice, previously explored in more academic works. It recounts from his life moments of encounter with the world's most vulnerable. In it, he describes how these moments engendered his personal awakening and, ultimately, his philosophical framework for addressing injustice. The author experienced these encounters on multiple occasions in the course of his career. In each encounter, the story of the victim before him constituted a confrontation with the reality of the plight of the marginalized and, in turn, the author's conversion to love of justice. Rather than emphasizing a theoretical idea of a perfect society, his theory of justice centers on the inherent worth of the human person and interpersonal relationships. His methodological starting point is with face-to-face encounters with those who have been wronged. One stylistic concern, however, is the author's occasional tendency toward code-switching. Wolterstorff prefaces the text by saying that it is more personal than previous writings and consequently less academic and systematic in style and substance. However, the text at times gives the impression of a calculated presentation of systematized ideas with the occasional personal story. At certain instances, the author may pay too much attention to theory (despite his best effort) without sufficiently connecting it to the memoir stories, leaving the reader to ponder the connection on their own. Still, the work draws readers into contemplation, challenging theories of justice grounded in a theoretical ideal for society and moving the focal point toward encounter with the oppressed.

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Religion and Law

FREEDOM OF RELIGION OR BELIEF: AN INTERNATIONAL LAW COMMENTARY. By Heiner Bielefeldt, Nazila Ghanea, and Michael Wiener. Oxford: Oxford University Press, 2016. Pp. v + 660. Hardback, £125.00/\$210.00.

Over the past decade, issues of law and religion/belief have become inextricably linked. Individuals and communities, both religious and nonreligious, are increasingly turning to legal mechanisms to protect their right to freedom of thought, conscience, and religion and to seek redress for violations of this right. At the international level, however, there is an increasing number of difficulties in trying to interpret and apply this right. This commentary, written by leading experts in the field, provides a clear examination and interpretation of the various international legal provisions relating to the right to freedom of thought, conscience, and religion and offers a critical assessment of the approaches of the United Nations (UN) Special Procedures and Treaty Bodies in protecting this right. Organized around the thematic categories of the UN Special Rapporteur's framework for communication, the text explores five key areas in impressive detail, including (1) freedom of religion or belief (including freedom to hold and change a religion or belief and the right to manifest religion or belief); (2) discrimination on the basis of religion or belief; (3) vulnerable groups; (4) the intersection of freedom of religion or belief with other human rights (such as freedom of expression and freedom from torture); and finally (5) cross-cutting issues such as derogations and limitations. Throughout the commentary, a remarkable variety of pertinent issues affecting individuals and communities today is addressed in a rigorous and instructive manner, including restrictions on the wearing of religious symbols, laws relating to places of worship, accommodations for holidays and days of rest and the right to conscientious objection. The chapters on freedom of religion or belief in relation to women, children, and minorities are particularly insightful. Overall there is a tremendous richness to the discussions in this commentary, characterized by a deep understanding of and sensitivity toward the complex issues relating to freedom of religion or belief. This commentary will not only be an invaluable resource for scholars and practitioners working in the field but will also be a useful tool for anyone interested in any aspect of the relationship between religion/belief and international law.

Caroline K. Roberts
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RELIGION OUT LOUD: RELIGIOUS SOUND, PUBLIC SPACE, AND AMERICAN PLURALISM. By Isaac Weiner. *North American Religions Series*. New York: New York University Press, 2014. Pp. xiii + 249. Cloth, \$89.00; paper, \$27.00.

By focusing on the regulation of religious sound in the American public sphere, Weiner's fascinating account

of the construction of (certain forms of) religious practice as “noise” and “nuisance” provides a theory of lived pluralism that “takes seriously the ways that Americans have responded to other religions not as intellectual abstractions but as particular sets of embodied practices and material investments.” In addition to exploring the impact of changing demographics, technologies, and economic practices on the ways in which sounds-deemed-religious have come to be heard as “noise,” Weiner highlights the law’s role in constructing the category of “suitable religiosity” through its policing of the boundaries between acceptable and unacceptable varieties of religious expression. Weiner’s book is divided into three sections, each of which is grounded in a legal case or city council dispute involving the distinction between “sound” and “noise”: *The Sounds of Power*, which details a struggle over church bells in nineteenth-century Philadelphia; *The Sounds of Dissent*, on Jehovah’s Witnesses and “sound car” religion in 1940s New York; and *The Sounds of Difference*, which focuses on a 2004 debate about the Islamic call to prayer in Hamtramck, Michigan. Each section features a short theoretical introduction to the more sustained analysis of the cases, and it is these case-centered chapters that form the core of both Weiner’s data and his analysis. As one might expect in Protestant America, “‘good’ religion” gets framed as “internalized, individualized, and intellectualized,” as opposed to expressive, communal, and grounded in the materiality of the senses. Drawing on the anthropologist Mary Douglas, he suggests that religion becomes noisy when it begins to sound “out of place”—an aural, spatial judgment most likely to target those outside the dominant community. By offering concrete examples of the conflicts, compromises, and challenges of negotiating religious difference in urban spaces, Weiner’s work makes a valuable contribution not only to the anthropology of media, religious studies, and socio-legal critique, but to ethnographically grounded studies of political philosophy and pluralism more broadly—one in which religious “toleration” is less an abstract theory, and more an act of community negotiation.

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Religion, Arts, and Culture

RELIGION AROUND SHAKESPEARE. By Peter Iver Kaufman. University Park: The Pennsylvania State University Press, 2013. Pp. 264. Cloth, \$34.95.

Kaufman’s enjoyable study represents one of the first volumes in Penn State University Press’s “Religion Around” series, which evaluates as well as situates celebrated creative writers in their specific social, historical, and cultural contexts. W. Clark Gilpin has penned a similar text on Emily Dickinson. Kaufman’s work is lovely. He grounds his five main chapters in detailed as well as

cautious literary sleuthing, using archives associated with early modern English religion.

Together with meticulous readings of Shakespeare’s dramas, such resources reveal Catholicism’s and Calvinism’s importance to understanding the playwright’s circumstances. “My challenge is to see how well we can see what he [Shakespeare] saw when he looked out,” Kaufman declares. And in the main part of his book, the last three chapters, he shows that “many doubts about religious hierarchy and solidarity as well as doubts about election or regeneration were very much in the air in the religion around the realm and closer, the religion around Shakespeare.”

No doubt numerous Shakesporean scholars and historians of the English Reformation will take delight in Kaufman’s highly readable and thoroughly engaging scholarship. Yet I also suspect this clever work will repay the close attention of anyone captivated by the art, religion, and literature alliance.

Darren J. N. Middleton
Texas Christian University

GRAHAM GREENE’S NARRATIVE IN SPAIN: CRITICISM, TRANSLATIONS AND CENSORSHIP (1939–1975). By Mónica Olivares Leyva. Newcastle Upon Tyne, UK: Cambridge Scholars Publishing, 2015. Pp. 170. Cloth, £41.99.

An assistant professor in the Department of Modern Philology at the University of Alcalá (Alcalá de Henares, Madrid), Olivares has authored a book that makes an important contribution to Graham Greene studies by addressing the “literary contact” between Franco’s Spain and the English Roman Catholic novelist. Franco’s control of the Spanish book industry focalizes Olivares’s text. In the first of her book’s four parts, for example, she recounts the politically motivated regime’s numerous and authoritarian methods of cultural influence. Part 2 examines commentary on Greene’s art in many outlets (newspapers, magazines, periodicals, journals) throughout Franco’s Spain, not forgetting the critical analyses that surfaced as introductions, prefaces, or forewords to Greene’s own writings in translation. The book’s final two parts detail how Franco’s censorship office thwarted the Spanish book industry’s desire to disseminate Greene’s work throughout the country. Ironies abound. We learn from Olivares’s reading of the censor’s files that although Franco’s regime decried suicide as morally offensive, Greene’s censors seemed bafflingly tolerant toward *Brighton Rock* and *The Heart of the Matter*, two novels that end with the protagonist’s suicide. The censor’s files also reveal an incongruous indifference to the political dimensions of Greene’s literature. Grounded in painstakingly detailed archival research and displaying a literary sleuth’s keen eye, this study is an absorbing reconsideration of Greene’s life and legacy within a country that he visited many times and