

a Jehovah's Witness science, a Talmudic science, a Christian Science science, etc. Each of the above rejects at least some tenets of orthodox science. The consequence would be a loss of the universality of science. We have already seen that young-earth fundamentalist Protestants, basing their views on a literal reading of the first section of Genesis, reject much of the findings of geology, biology, astronomy, physics, natural science, and others. Nor do the authors of the essays in the book being reviewed consider the many creation myths and religious systems that would have to be given equal place in scientific theories and models.

The authors in *Faith in Science* assume that an integration of science with religious values solves a number of problems of value. But such blending would result in even more philosophical and theological problems while weakening the scientific endeavor. We are witnessing today the dangers of placing religious values over scientific decisions whether in the field of education, biology and medicine, and so on. Materialistic science has served humanity well for over six hundred years; the authors fail to show how religion can improve on the atheistic model of nature.

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Religion & Security: The New Nexus in International Relations. Edited by Robert A. Seiple and Dennis R. Hoover. Lanham, Md.: Rowman & Littlefield Publishers, 2004. 198 pp. \$22.95.

While many books have addressed the role that religion plays in international relations, *Religion & Security: The New Nexus in International Relations* brings together an impressive collection of scholars and policy practitioners to examine the challenge brought forth by religious-based radicalism. Divided into four parts: (1) religious violence and religious repression; (2) religious pluralism and political stability; (3) religious influences on military intervention and post-conflict reconciliation; and (4) religious freedom and civil society—this small volume carefully lays out a template to reassess the *realpolitik* policies pursued by the United States, thoughtfully arguing for a re-examination of American foreign policy as our disregard for religious motivations has left the United States ill-equipped to deal with religious-based conflicts of the twenty-first century. In order to understand the underlying force, policymakers have to understand the intersection of religious ideology and group interests that threaten to undermine the international system.

The book begins with the editors' critique of current American foreign policy strategy and an argument for its reexamination. Contrary to the expectation that modernity would lead to a "third-wave" of democratization, the collapse of communism was accompanied by a resurgence of religious

fundamentalism and religious nationalism. Globalization further challenged the Westphalian state system as sub-state actors used religious ideology and symbols to consolidate and mobilize their supporters. From Bosnia to Iraq, the rise of religious intolerance and the politicization of religion left the United States ill-prepared to face religiously-motivated communal violence as the failure of ideologies and institutions left a vacuum that religion easily filled.

In Section I, Otis skillfully makes the case for religion to become a salient component of diplomacy, arguing that as a result of the separation of church and state, the United States has neglected religion in its analysis of international relations, thus leaving the United States ill-equipped to deal with religiously inspired violence. Jenkins then analyzes the persecution of religious minorities and asserts that persecution creates an embittered minority receptive to religious violence. In Chapter 3, Seiple and White use Uzbekistan as a case study to illustrate how suppression of religious freedom may backfire and lead to religiously-motivated radicalism.

In Section II, Brauch explores the common positive nexus points within the Abrahamic faith tradition—Judaism, Christianity and Islam—from a theological perspective. He chronicles the long history of mutual antagonism between the monotheistic traditions and argues that only when theologians of the differing Abrahamic faiths acknowledge their shared common ground in Scripture will peace and security be achieved. In chapter 5, Hall explores religious pluralism and security from a Christian perspective while bin Baker analyzes it from the Islamic tradition in chapter 6.

In Section III, Elshtain and Gopin explore faith-based responses to conflict. Elshtain examines the meaning of justice and the applicability of military intervention guided by the principle of “Equal Regard,” and the use of *jus in bello* requirements to justify military intervention. Gopin comments on the plethora of literature on security and just war, notes that little attention has been given to the spiritual dimension of conflict resolution, and argues that spirituality is an essential component of peacemaking and reconciliation.

In Section IV, the final section of the book, Hasson, Saunders and Seiple address religious freedom and civil society. Hasson asserts that religious freedom and respect for differing religious values is the key for robust religious pluralism in civil society. In chapter 10, Saunders argues for a new, relational archetype capable of understanding the importance of civil society that balances religious freedom and security. In the concluding chapter, Seiple asserts that just as there is a correlation between liberal democracy and opposition, there is a correlation between security and religious freedom. In order for civil society to flourish, religious freedom must be guaranteed for all, not just the majoritarian religious community.

This timely volume addresses one of the salient themes of international relations today, religion and security, and will interest national security scholars and foreign policy practitioners alike. *Religion & Security: The New*

Nexus in International Relations is essential reading for those interested in religion and security.

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Protestant Political Parties. A Global Survey. By Paul Freston. Hampshire: Ashgate Publishing Ltd., 2004. 175 pp. np.

This book, as the subtitle indicates, is a "global survey" of the surprising phenomenon that throughout the world there are political parties which are, more or less, inspired by Protestantism and can, therefore, be referred to as "Protestant political parties." Needless to say, the degree of allegiance to Protestant confessions varies a great deal and such parties are not the only expression of political involvement of Protestants.

The author distinguishes three waves in the emergence of Protestant parties, the first being restricted to Holland (1870s onward), the second to Scandinavian countries in the 1930s and 1970s and the third in the 1980s and 1990s on practically every continent. A variety of socio-political or ethnic factors may hinder or help to establish Protestant parties. In countries with proportional representation, easy registration, a high level of religious practice, and where existing political parties are considered insufficient, a Protestant party may develop. Nearly everywhere, however, such parties are endangered by splits. Thus, not only are there numerous parties across the globe, between 40 and 50 in thirty countries, but also a great variety as far as size, internal organization, self-definition, relation to other religious groups or parties, programs, projects, and goals or influence are concerned. In fact, the differences seem to be more numerous than the similarities.

The different socio-political contexts, including the secularization processes or the religious, perhaps non-Christian environment, play a major role in determining what a party wants to achieve and how it wants to do it. Also, there are enormous differences between "traditional" and left-wing Protestants. The latter, as Freston observes, include more and more evangelical-pentecostal people globally. Left-wing parties easier give up their ghosts or merge with secular parties, whereas the right find ways of "becoming and remaining a specifically Christian right-wing." The limitations for specifically Protestant parties follow from the Protestant authority: the Bible presents neither a timeless political recipe nor a recipe at all for today's societies. Instead, the cultural gap between biblical times and contemporary complex societies is so vast that even a most sophisticated hermeneutical bridge seems inadequate.

Other profound questions are raised by the existence of Protestant parties: If they perform poorly, the reputation of Protestant churches may suffer. If clerics are in leadership positions, do they want to gain power and influence and for what reason? Do ministers and churches lose credibility? It may be