

Weber, but to listen to him, because it is in these two speeches that Weber is at his most poetic and tries to force his young listeners to live their lives as they should and not be mere followers and seekers of excitement.

K. usually appreciates Weber's injunction to keep scholarship free from subjective values and for the most part he follows this rule. There are, however, a number of times where he seems to overstep this boundary. One is his choice of the third "lecture," which is not a lecture but Weber's response to one. During the first conference of the German Society for Sociology (Deutsche Gesellschaft für Soziologie) that was held in Frankfurt in 1910, Werner Sombart gave one of the speeches. In "Technology and Culture" Sombart explored the impact that modern technology had on culture, and Weber's comments on it are what K. suggests as the third "lecture." K. is right to note the importance of Weber's remarks but to suggest that they have the same value as Weber's carefully considered *Vocation* speeches is somewhat of an exaggeration. A second, and more problematic, example of overstepping the bounds between fact and values is found in K.'s discussions of charisma. K. acknowledges what Weber does, that he borrowed the notion of charisma from the noted legal scholar and church historian Rudolf Sohm. But, K. incorrectly suggests that Sohm's interest in the concept of charisma has to do with his conservatism and his fight against socialism. Sohm's concern in *Kirchenrecht* was to show that the Catholic doctrine of Church law goes against the essence of Christianity. Sohm argued that the notion of Church law is a contradiction, and that law is a human invention and that the original "Ecclesia" was completely spiritual. More troubling is K.'s use, or misuse, of charisma. Occasionally he notes that Weber emphasized that charisma was an extraordinary, personal gift from God, but when K.'s use of "pedagogic charisma" and "everyday charisma" (164, 182) are incorrect, just as when he erroneously claims that charisma "does not come from a supernatural miracle" and that charisma "becomes part of everyday life" (172, 183). K. seems to realize that his interpretation sometimes veers into the artistic because he admits to having taken "some creative liberties" and that his readings are "occasionally idiosyncratic" (165, 205). These and other problems in the book are not minor; however, K. more than achieves his stated goal to reveal a powerful, emotional, and "'charismatic' Weber" (x). Anyone who is interested in Max Weber as a person and a scholar should read K.'s provocative and fascinating book.

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Relaciones Humanizadoras: Un imaginario alternativo. By Pedro Trigo, S.J. Foreword by Victor Codina. Santiago de Chile: Universidad Alberto Hurtado, 2013. Pp. 328. \$27.

The process of globalization, arising from the interchange of worldviews, products, ideas, and other aspects of culture, may be very aggressive against non-dominant groups. In that light, Trigo's book is a reflection of how faith helps us deal with globalization and a dominant postmodernist society to participate in more humane relationships. It is evident that this book is the articulation of years of experience in

responding to the global hegemonic tendency of hierarchical groups and in working with the poor in social justice issues.

T.'s strong theological framework merges with a good understanding of the socio-political reality of Latin America, resulting in an exploration of how the Christian faith works as the central component of the human relations that we build in our societies. From these human relations we can challenge the world's tendency to look for objective knowledge and reclaim the value of subjective relationships and the knowledge that comes from those relationships. The author considers that the ways that people imagine, relate to others, do things, and become human beings are key aspects toward understanding the practical knowledge that people acquire from their own lives. This is a very important point because understanding practical knowledge lays the groundwork for allowing the autonomous participation of all people, welcoming their interpretation of reality, and imagining a more humane and democratic world. Thus the base of society, built from subjective knowledge and democratic participation, would frame the evangelizing work for gaining democracy and rights.

The author's analysis of a postmodern society—capitalist, individualistic, focusing on success, determined by corporations, uncaring about the other, engendering loneliness, and violent—is one of the most useful reflections of the book for understanding the challenges faced when working for a more humane world. Even though the social sciences, such as anthropology and sociology, guide people about how to approach other cultures, the author shows us that the postmodern paradigm is stronger than we can realize. This paradigm is not letting us visualize and imagine a world beyond a hierarchy of power. Even the person with a good heart and trained to participate in the creation of a better world cannot break this colonializing framework. For the author, encouraging us to participate in an experience of deep faith that lays the foundation to overcome objective relationships and embrace people's reality is the alternative to replicating the dominant culture.

T.'s account about the illustrated man is another section of the book that calls for reflection. T. explains that the egocentrism of the illustrated man relies on believing that he is on a superior stage of human development. Community organizers working on the ground will probably recognize the profile presented here because it is very common to have illustrated men coming with absolute concepts to a community without understanding the culture or knowing the people. They come with the intention of helping the other and finding results, but are not interested in either listening or learning from them. T. helps us see how the postmodern culture affects all aspects of our lives: We have been educated to act, to change the world, and to be good activists, but a just participation in the world starts with being able to listen. T.'s book helps us to understand that to listen requires social and political conditions of equality. Only with those conditions will listening open our hearts and transport us to a different reality. For T. immersing ourselves in the concrete reality of the people, and not in the abstract constructs of the intellectual elite, is the gateway to proposing projects that benefit the poor.

The author's concept of discernment—understood not as the objective analysis of a project but as the spirit that guides a process to relate to others—could significantly help social scientists who are doing work in international cooperation and development.

This is a book that makes us reflect deeply in our own beliefs and the structures that we are replicating around us. It could be very helpful for someone interested in working with community-based organizations or marginalized communities. It will also challenge readers to shed their own mental schemes and spiritual layers and to discover who they can become in community.

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Muslim and Catholic Pilgrimage Practices: Explorations through Java. By Albertus Bagus Laksana. Ashgate Studies in Pilgrimage. Burlington, VT: Ashgate, 2014. Pp. xii + 252. \$119.95.

Laksana offers a richly descriptive account of six pilgrimage sites (three Muslim, three Catholic) in south central Java, Indonesia, where tens of thousands of pilgrims annually spend anywhere from a few hours to a few days or weeks in prayer and visitation. Helpful maps are included. The historical-religious-cultural identities of the sites and of the pilgrims are highly complex, requiring L., a Javanese Catholic Jesuit priest, to work with primary sources in at least seven languages (Javanese, Arabic, Dutch, English, Indonesian, Sanskrit, Latin), and to employ tools from various fields, including history, text criticism, ethnography, participant observation, field interviews, ritual studies, theology, and even art criticism, all of which he does deftly. The book is divided into three parts. Part I examines the Javano-Muslim sites; part II scrutinizes the Javano-Catholic sites, and in each part one chapter is dedicated to the history of the sites, one to the religio-cultural identity underlying and emerging from visits to the sites, and one to the experience of contemporary pilgrims. The reader learns much about the saints and founders associated with the sites: Sunan Kalijaga, Sunan Pandanarang, and Raden Santri for the Muslim sites, and Franciscus van Lith, Johannes Prenthaler, Fr. Sanjaya, and the Schmutzer brothers for the Catholic sites. The reader also learns about the political-religious context of the foundation of the shrines, including the martyrdom of Fr. Sanjaya. Part III compares Muslim and Catholic pilgrimage practices, heavily emphasizing similarities.

L.'s thesis is that "pilgrimage [is] a crucial practice in which a distinctive religious identity is forged and negotiated in creative and fruitful ways, among others through the process of engaging various forms of otherness" (2). There are two other important conclusions. First, Javano-Muslim and Javano-Catholic pilgrims do and seek similar things. Both kinds of pilgrims intend to cultivate peace, well-being, and communion with God in and through relationship with saints/ancestors (rather than to receive worldly favors, as caricatures of such practices often suggest). They exhibit "a shared understanding of history as participatory memory of the sacred past," a concomitant "conception of the past as having an authority over the present . . . through the role and continued presence of paradigmatic saintly figures of the ancestors," "a profoundly communal understanding of the individual self," and "a theological anthropology that understands the human journey as a pilgrimage to God and the true self" (221). Second, the similarities expose what amounts