

revolt against land eviction by subalterns who were not expected to rise against their landlords took place (p. 96). Struggles for land recovery are also presented by Zárate in Chapter 10 (p. 228) and Baitenmann in Chapter 14, who show us how ‘amparos’ to contest the State in court have led the campesinos to create a new, post-1992 land reform (p. 296).

This volume is more than a welcome contribution to the study of ‘resistance’ in both political and theoretical terms. It makes clear that resistance might be a challenging concept insofar as we understand the suffused cry and the intrinsic density that make up many discontent manifestations in countries where violence and oppression have been the ink of their hegemonic history.

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**Inhorn, Marcia C. and Soraya Tremayne (eds.) 2012. *Islam and assisted reproductive technologies: Sunni and Shia perspectives*. New York: Berghahn (Fertility, Reproduction and Sexuality, vol. 23). xvi + 338 pp. Hb.: \$95. ISBN 978-0-85745-490-4.**

When thinking about the responses of religious institutions to new reproductive technologies, words like ‘conservative’ or ‘restrictive’ may first come to mind. But, as anthropologists Marcia Inhorn and Soraya Tremayne note in their introduction to this volume, many Islamic clerics, similar to their Jewish counterparts, have enthusiastically embraced assisted reproductive technologies (ARTs) such as in vitro fertilisation, out of a combination of pronatalism and trust in science as a God-given way of improving human lives. In state legislation and opinions issued by religious authorities (*fatwa*), ARTs are treated above all as ways to overcome childlessness among married couples. The chief ethical concern is with the clarification and preservation of the child’s lineage, leading

to a complete ban on egg or sperm donation in Sunni-majority countries, while influential Shia authorities allow donation in the interest of preserving a marital union. By contrast, the same Sunni-majority countries often have quite liberal regulations concerning the disposal and use of excess embryos and other questions that proved contentious in world regions where Christian churches have a strong voice.

Contributions to the volume come from anthropologists, scholars of Islamic legal reasoning, and scholars and practitioners of public health and obstetrics. They are grouped into three sections, the first of which focuses on classical and contemporary normative evaluations of matters of birth, descent and inheritance. The religious studies scholars Thomas Eich and Sandra Houot as well as the practising obstetrician and medical consultant Farouk Mahmoud place the response of Muslim societies to ARTs in the context of notions of kinship in different Islamic legal schools, all of which place high value on clarifying patrilineal descent, leading to a high degree of controversy over practices of egg and especially sperm donation, while debates about embryo rights or social attitudes to ‘test-tube’ children tend to be of lesser concern.

The following section deals with the special case of Shia Iran, where donation of eggs and surrogacy arrangements have been permitted since 2000 following a *fatwa* by the country’s chief cleric, Ayatollah Khamene’i. Robert Tappan, Soraya Tremayne, Shirin Naef and Mansoorah Saniei go beyond the world of jurisprudence to look at the practical consequences of religio-legal regulation. As Tappan finds, clinics cannot base their day-to-day decisions on *fatwas* alone, because the latter leave much unspecified, leading to a hybrid domain of legal, religious and medical considerations. Based on interviews with female Iranian refugees in Great Britain, Tremayne tells chilling stories of donor children who are not accepted by their fathers, who remain committed to the ideal of genetically established paternity. Completed by essays on gestational surrogacy and stem cell research, this section probes the links between religious

prescriptions and permissions and the decisions of actors that are informed by more than religious reasoning, causing pronouncements on religious law to have contradictory consequences.

The question of what it can mean to base ethical decisions on religious traditions is taken up from another angle in the third section, with a number of country-specific studies. Dealing with Lebanon and Turkey respectively, Morgan Clarke and Zeynep Gürtin show that national political contexts and notions of progress and modernity matter as much for ARTs legislation as religious pronouncements. In a comparative essay looking at Italy, Egypt and Lebanon, Marcia Inhorn, Pasquale Patrizio and Gamal Serour argue that, while the positions of religious institutions matter, there are also many unexpected convergences between Catholic-majority Italy and Sunni-majority Egypt, while Lebanon's religious diversity makes for far more lax regulation. Of all authors in the collection, Clarke most forcefully questions the usefulness of a category such as 'Islamic bioethics', calling attention to the situational and dialogic nature of the *fatwa* as a genre, and the problems of deriving universally applicable policy from it.

While presenting the reader with a multifaceted view of the theory and practice of ARTs in the eastern Mediterranean, the volume also presents a multiplicity of theoretical arguments and methodological assumptions about the role of religion in ethical decision making at the individual and communal level. Such theoretical and methodological diversity is probably unavoidable in a volume that brings together voices from very different disciplines. But sometimes contributions read like separate journal articles, with very little mutual dialogue or even editorial effort to avoid repetitions. One wishes, for example, that the concern with matters of kinship reported in many of the case studies had stimulated a more general reflection on connections between kinship idea(l)s and reproductive practice, or that those scholars who talk about 'Islamic bioethics' answered the challenge that Clarke, Mahmoud and others mount against the term.

Instead, the reader is treated to several different retellings of the legalisation of donor gametes in Iran, and almost every chapter explains the split between Sunni and Shia legal interpretations. The volume would have benefitted from a more stringent editorial process, but it demonstrates in form and content that the topic of religion and human reproduction is inherently interdisciplinary and requires constant dialogue between different forms of scholarly expertise.

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**Janowski, Monica and Tim Ingold (eds.) 2012.**  
***Imagining landscapes: past, present and future.* Farnham: Ashgate. 169 pp. Hb.: £55.00. ISBN 978-1-4094-2971-5.**

With an artistic sensibility structured by scientific and philosophical rigour, Tim Ingold has long been a leading theoretician in anthropology, not least in relation to perceptions of the environment such as landscape. In the volume *Imagining Landscapes* edited by Ingold and Janowski, perception is juxtaposed most interestingly with imagination, and questions of movement and temporality. Drawing on a panel organised at the ASA conference in 2009 which combined archaeology and anthropology, the volume features seven contributors from both disciplines.

Inspired by historian Simon Shama's idea of how perceiving a landscape entails imagining it, Ingold opens his Introduction to the volume by discussing the painting entitled *La Condition Humaine* by surrealist painter René Magritte. In the painting, an easel is placed in front of a window hiding the view through the window. The painting within the painting is of a landscape with a tree. The viewer is made to believe that the easel is hiding this particular landscape view and that the tree is both inside and outside. Magritte's poignant point was that 'we think we see an outside world with our eyes' but 'in fact we see an inner world with our mind's eye' (p. 1). The aim of the volume, as Ingold spells