

says or the way he says it, even though his text is larded with transliterated Hebrew words and sentences, not to mention words and sentences in Yoruba, Igbo, Fon, Ga, Ewe, Mwaghavul, Fulani, Swahili, Zulu and Tswana. Mr Oduyoye is a philologist, and like most enthusiastic and learned philologists he is just a little crazy—well, certainly eccentric. But his madness is of the exciting and positive variety. His book, he tells us is the substance of bible studies he led for the Clergy School of the Anglican diocese of Ijebu. The Anglican clergy of Ijebu must have come away from their bible studies with reeling heads. But at any rate they can have had no excuse for not being thoroughly stimulated. The author sees linguistic connections between Hebrew and all those West African languages I have mentioned, as well as the Bantu languages of central and southern Africa. This is where one naturally suspects that much learning has made him a little mad. But the connecting link is the so called Hamitic languages. It is now philologically established that these are related to the Semitic group. And among the Hamitic languages are the Chadic ones, and Chad is not very far, as words fly, from West Africa.

Philology is only Mr Oduyoye's instrument, however, for linking the interpretation of Genesis texts with African myth and cultural history. This is what makes his short book a genuine piece of African cultural theology. One of the most intriguing connections he states (he would use the word 'establishes', and I would be delighted if he were right) is between Yahweh (which we are assured is pre-Hebrew Kenite) and the Fon word *Yehwe* (Ewe *Yèwè*) meaning a spirit. And this gives us a clue to what Eve really said in Gen.4:1; "I have gotten a man, a Yhwh", i.e. one who is both man and spirit.

More power to Modupe Oduyoye's elbow; may there be many more like him, and just a few who can give a slightly more sober representation of his insights.

EDMUND HILL OP

FAITH AND IDEOLOGIES by Juan Luis Segundo. *Sheed and Ward Ltd., London, 1964. Pp. 362. £13.50.*

This book, elegantly translated from the Spanish by the Dean of King's College, Cambridge, is the first in Segundo's five-volume series, *Jesus of Nazareth, Yesterday and Today*. The need to define terms and establish methodology makes this volume necessarily theoretical and at times demanding on the reader, yet it becomes not only absorbing but exciting as the arguments unfold.

In a Tillichian manner, the author sets about identifying the question which calls for an answer. The question is not itself rarified or theoretical, but the world we inhabit in all its complexity. By being thus 'concretely situated', Segundo's sustained and rigorous analysis serves not only as a preparation for later volumes, but is invaluable in its own right for the light it sheds on the religious, social, and political phenomena that embrace and threaten us.

At the start Segundo creates what he acknowledges might seem to be an unnecessary problem, by defining both faith and ideology in his own special way. His justification is the need for terms to express what he wants to say, which in turn will be justified if his approach can be seen to work.

Faith, then, is represented as an anthropological dimension; it has to do with the values implicit in all satisfaction-seeking conduct. Such values—transcendent data—are self-validating insofar as they precede empirical investigation and are not established through it.

Ideology is also an anthropological dimension. It is the realm of instrumentality through which values are put into effect. In these senses faith and ideology are necessary to each other—faith without ideology is dead.

On the basis of his definitions, Segundo is able to embark on a critique of misconceptions afflicting religion (Christianity in particular) and Marxism. Religion, for

example, might naturally be assumed to belong to the realm of faith. On the contrary, the term commonly signifies a divinely sanctioned, instrumental system of efficacy (ideology), the values implicit in it being all too often in conflict with the values it purports to uphold. In that case religion is an instrument of 'bad faith'. It was religion of this sort that Jesus opposed. In contrast to it, authentic religious faith is possible; it stands in continuity with anthropological faith precisely when it refuses to be turned into a system of sacred or magical instruments.

Marxism, on the other hand, would seem to belong to the realm of ideology, but though in Segundo's terms its ideological (instrumental) character is not to be denied, nevertheless he argues that implicit in it are the values—meaning-structure and transcendent data—that belong to faith.

In presenting his case, Segundo subjects not only Marx himself, but the familiar terminology of Marxism (dialectic, scientific materialism, etc.) and the views of recent Marxist commentators, to painstaking analysis. In so far as Marxism claims to have nothing to do with faith, he refutes it out of its own mouth. But despite his critique, Segundo believes that Marxism true to itself is a better instrument than Capitalism—better able to meet the highly complex problems of social existence and to realize human values.

Segundo's positive affirmation of Marxism depends in part on his being able to relegate some of its most familiar doctrines to the jumble sale of nineteenth century cultural conditioning. Out go its atheism and deterministic materialism in a way that should evoke sympathy from those disturbed by the Bishop of Durham's treatment of some of the cherished formulae of Christianity. Segundo does not touch on the sensitive questions of Christian doctrine in this volume, but he does challenge Marxists to respond to Christianity as it has developed under the impact of critical study today, and not as it was in its nineteenth century dress.

In the final chapter Segundo considers some of the implications of his analysis for the situation in Latin America. He shows how repressive regimes and their revolutionary opponents can both become the often unwilling agents of the evils they oppose. Violence and the reaction to it has brought about socio-ecological destruction on a vast scale. There can be no simple 'return to democracy' because the conditions supposedly to be returned to no longer exist. The question is how a humane culture can be recreated, and how the flexibility necessary for such a culture can be preserved. There is more than a hint that the 'answer' is to be found in authentic Christian faith. We must look forward to the later volumes in this series to see how this is worked out.

T. S. M. WILLIAMS

INTIMATIONS OF REALITY: CRITICAL REALISM IN SCIENCE AND RELIGION
by Arthur Peacocke. *University of Notre Dame Press, 1984. Pp. 94.*

During the last decade there has been a notable shift from positivism to realism in the philosophy of science, and this has made it possible to present the scientific and theological enterprises as interacting and mutually illuminating accounts of reality. This thesis is explored in these two lectures by the new Director of the Ian Ramsey Centre in Oxford.

No one doubts the power and influence of science, but battles are fought over what it all means. Does science uncover what is really there, or does it simply correlate our sense-impressions in the most convenient way? What is the ontological status of the theoretical entities of modern science? From the 1920s to the 1970s the most widely accepted view interpreted scientific activity as an essentially logical enterprise. Then Kuhn's theory of scientific revolutions, with one paradigm replacing another, paved the way to the interpretation of science as a socially-conditioned activity. In its more extreme forms, this does not stand close scrutiny in the context of actual scientific