

expect persons to “uplift themselves,” while ignoring the oppressive influence of destructive systems (44, 66, 68).

There are many intersections between Viswanath’s telling of Dalit history and the stories of Indigenous peoples around the world, including in my Canadian context. Self-determination was not available to Pariah communities (256), and neither is it widely accessible to Indigenous communities in Canada. The reasons for this are complex and frequently tied to government protection of economic resources, as was the case in Dalit history (36).

Christian evangelism has been a historic companion to the European colonial enterprise. Interestingly, what Indian missionaries called “conversion” was actually more of a political alliance from the viewpoint of the Dalit. The Dalit did not “accept Christ,” though they did accept the benefits of Christian allegiance offered by the missionaries. Ironically, “turning to Christ” was a form of resisting the political and social realities that governed Dalit people’s lives; it was a way to gain agency when their own context offered none. The conversion transaction was more political than spiritual (69, 75). Viswanath’s research also highlights that Christian missionaries, through their correspondence with the sending churches and groups, accidentally provided vast historical data about Pariah peoples that would not otherwise exist (10–12).

I’m grateful for what this text taught me about historic India, which is beneficial for its own sake. But I’m also grateful for how this text taught me to look at my own Canadian backyard, providing fresh reminders of how power operates. The more power/influence/privilege we have, the more we are afforded the ability to see a problem or situation as small; as located in a small space; as having little relevance. The more power we have, the more we are able to deny the existence or validity of another’s experience and get away with it, as has happened to Dalit peoples and Indigenous peoples worldwide.

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Peter M. Sensenig, *Peace Clan: Mennonite Peacemaking in Somalia*, Pickwick, Eugene, OR, 2016. 260 pp. \$25.60. ISBN: 9781498231015.

What happens when sincere disciples of different faiths meet in weakness? That’s the question Peter M. Sensenig explores in *Peace Clan: Mennonite Peacemaking in Somalia*. In this volume, he documents the story of over sixty years of Mennonite witness and service in Somalia. Working from primary sources, Sensenig docu-

ments the relationships between Somali Muslims, pacifist Mennonite missionaries, and Mennonite Central Committee workers.

Drawing on the work of many who have taught conflict transformation and world religions, Sensenig often cites John Paul Lederach and Mark Gopin. He embraces the just peacemaking theory and practice pioneered by his mentor Glen Stassen at Fuller Theological Seminary, and he echoes the missiology of David Shenk; keeping one's identity in Christ clear while welcoming and valuing the contribution of the other is a constant theme.

Mennonites in North America have long struggled with how to understand the calling of the Great Commission in relation to the Sermon on the Mount. Should we emphasize evangelism or service? In his strongest chapter, "Salt, Light and Deeds," Sensenig uses the Mennonite experiences in Somalia as a lens to help us better understand Matthew 5:13–16. He argues that Mennonite peacemaking work in Somalia followed the mission Jesus gave his disciples to be a community of salt, light, and deeds. Mennonite peacemakers used these terms to describe their commitments: salt refers to communal practices that witness to Jesus the Prince of Peace, light points toward God's saving work and elicits the cultural resources that will glorify God, and deeds refer to acts of service that reflect God's concern for the well-being of people. The community that embodies these traits embodies an alternative to the violence of the powers. As Sensenig states, "In the Sermon on the Mount Jesus initiates a family whose means and ends are peace—in Somali terms, a *peace clan*" (92).

"What can it possibly mean when someone identifies as a Somali Muslim Mennonite?" Sensenig asks (220). He then argues that such a label is not an oxymoron if Mennonites are understood as a peace clan that provides the imaginative framework for Muslims and Mennonites to partner together. In this argument, he makes a distinction between the peace clan and the church. The peace clan centers its identity on peacemaking, while the church centers its identity on Jesus crucified and resurrected. If we understand Mennonites as a peace clan, then it is quite reasonable to think that it is possible to be a Somali Muslim Mennonite.

Sensenig quite rightly suggests that Mennonite peacemakers should draw on any and all sources for peacemaking. He makes a strong case for the resourcefulness of Sufi peacemaking traditions and encourages us to draw on Quranic sources, even as we return to biblical texts.

Peacemaking is something lived, even by Jesus. It is not singularly based on his teachings. From my Anabaptist theological perspective, however, peacemaking without Jesus, the one who returned grace and mercy even in the face of death, is powerless to bring forgiveness and reconciliation. Mennonite peacemakers in

Somali lived what Dr. Larycia Hawkins calls “embodied solidarity”:⁵ knowing their suffering Lord, they were empowered to enter fully into the lives of their communities.

Mennonite institutions should consider making this text required reading for anyone engaged in theology, missiology, peacemaking, service, or witness in their many forms. Peacemakers from other traditions will also benefit from this research. Why? “Mennonites have understood rightly that the seeds of peace are sown in relationship, founded on the hope that God is calling out a peace clan who can teach one another how to walk in the light of the Lord” (235).

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Roberta R. King and Sooi Ling Tan, eds., *(un)Common Sounds: Songs of Peace and Reconciliation among Muslims and Christians*, Cascade, Eugene, OR, 2014. 348 pp. \$38.00. ISBN: 9781625644886.

In *(un)Common Sounds*, editors King and Tan set out a bold claim: “Where barriers between people have come to exist, they are torn asunder through musical performance of common musical traditions” (2). Focused on case studies from the Middle East and Indonesia, the book examines how music has been used to foster dialogue and reconciliation between Muslims and Christians; the title’s play on words derives from the rareness of such endeavors as well as from the many musical styles that are often treasured across religio-ethnic boundaries, like rock and rap among youth globally. Anchored in the specific, the authors try to avoid representing the members of either religion as a homogenous block with unitary beliefs and practices. Rather, they provide localized examples of lived faith.

This is a work of applied ethnomusicology, following “consultations” in Lebanon and Indonesia, where musicians and academics gathered to discuss music and social activism and listen to local examples. As the editors state, “Our ultimate goal became to suggest an initial framework (model) for implementing sustainable peacebuilding through music and the performing arts” (25). They expressly hope that other religious practitioners will follow their example by using music to reach across barriers of distrust and misinformation. Though scholarly in tone, the book includes discussion questions for each chapter. A website with some multimedia examples and information about the accompanying one-hour documentary also helps to make the project more accessible to lay audiences.⁶

⁵ See <http://drlaryciahawkins.org/>.

⁶ See www.songsforpeaceproject.org.