

**Is Science Racist?***Jonathan Marks*

Cambridge: Polity Press, 2017 (145 ss).

This is a small, but powerful book. Anthropologist Jonathan Marks skillfully deals with a complex topic that concerns us all. The unfortunate reality of racism is well known today in many and diverse cultural contexts. Does this include our academic disciplines, notably science? The question posed by Marks is a good one and well worth seriously reflecting on.

Marks argues that scientists often rightly reject forms of creationism, whereas many of them not only tolerate, but sometimes welcome a racist perspective. His research shows, from a historical standpoint and the contemporary setting, that racism is a prominent feature of the scientific enterprise. This awful truth, he contends is not merely wayward, but also unscientific. In his view, there is no evolutionary evidence for human, biological hierarchies between people. While there is a good deal of diversity in the human niche, this does not translate into racial differentiation. The human species does not arrive on the scene with different sets of properties or divided up into particular kinds. Race is a cultural process; a social and political notion, not a biological or genetic one.

Further discussion in this volume is devoted to the meaning of 'science' and to the realm of scientific thought generally. And due to the recent rise of genomics, Marks also probes into questions concerning DNA and what relevance, if any, this might have into questions of race. Lastly, Marks offers an insightful chapter entitled: What we Know, and Why it Matters.

"The question posed in the title of this book has a deceptively simple answer. Science is racist to the extent that its prac-

tioners may be narrowly trained and particularly shielded from the knowledge about race that differs from their folk knowledge or common sense." P. 106. One of the advancements of science is to be self-correcting; to debunk its false notions of knowledge and common sense. No doubt this is close to the heart of Marks, as it should be for all scientists and for that matter all human beings.

I highly recommend this book. The author writes with wit, irony, and wisdom about a subject that remains to this day much misunderstood and thus all too often has bogus and derogatory consequences for the human species.

Gregory J. Laughery

**Paul and the Person. Reframing Paul's Anthropology***Susan G. Eastman*

Grand Rapids, Eerdmans, 2017 (207 ss)

This is a fascinating book dealing with the Apostle Paul's anthropology, a topic that deserves much more attention than it has been given recently. Eastman's work, at least partially, makes up for that lacuna. In light of ancient philosophy and advances in evolution and neuroscience today, Eastman explores one of the key issues of our times: Paul's view of personhood. Her interdisciplinary approach is a hallmark of wisdom, especially in our contemporary context, where reductionism is so frequently in evidence. Furthermore, to Eastman's credit she recognizes the complexity of this problem and sees her book as a beginning, not the end of the discussion.

The Introduction is an impressive overview of her approach, entitled The Puzzle of Pauline Anthropology. How shall we understand 'the person' in Paul's

writings? Eastman examines several biblical passages at this early stage of the book to introduce the notion that Paul's view of 'selfhood' is *participatory*. She next goes on to clarify her terminology for the following chapters by acknowledging that some of our understandings and concepts of self and personhood today are not the same as they would have been in Paul's time. Her methodology is referred to as 'Second-Person hermeneutics,' an interesting perspective to further explore in the rest of the book. Eastman draws on and dialogues, especially with Levinas, Buber, Bultmann, and Käsemann, along with the more contemporary perspective of Engberg-Pedersen. Lastly, she puts forward the limits of her investigation and the structure of her argument.

The core of the book is divided into two parts: 1) A Three Way Conversation 2) Participation and the Self.

1) This three way conversation is between the Roman-Greek philosopher Epicurus, neuroscientists, philosophers of science, and experimental psychologists, and the Apostle Paul. Chapter 3, in particular, is focused on Paul's discourse on the body. Eastman argues that these thoughts about Paul's 'body' language raise several points of 'contact for conversation' with her previous interlocutors in the conversation.

2) Participation and the Self delves into three central Pauline texts that function, according to Eastman, 'as exemplars of Paul's participatory anthropology.' She selects Romans 7:7-25, 'Paul's portrayal of sin as an oppressive and indwelling power;' Philippians 2:1-13, 'Christ's mimetic participation in human bondage and death;' and Paul's words "I have been crucified with Christ; it is no longer I who live but Christ lives in me," Galatians 2:20. While interacting with these texts in

Part 2, she also helpfully refers back to the discussions in Part 1.

The two principal sections of the book thus comprise six well researched and thought-provoking chapters. Eastman has raised an essential topic for research and brought it into the forefront of debate about Pauline anthropology.

In the Conclusion, "Pushing the Reset Button on Paul's Anthropology", Eastman pulls together various key thoughts from the book, including that sin is not merely a decision made by self-determining agents, but it is a *power* that is greater than they are. Power shifts are at play in moving from the rule of sin to life in Christ. Finally, she offers some insightful suggestions for future study.

I'd wager that for *reframing* Paul's anthropology Eastman could have benefited from interacting with the works of Paul Ricoeur, notably *Oneself as Another*, Kevin Vanhoozer, especially *Remythologizing Theology*, Darrel Falk, specifically *Coming to Peace with Science*, and particularly *The Evolution of Adam* by Peter Enns. But despite these oversights of additional valuable research material for her topic, in my opinion, this is a fine book and well worth reading, as it puts the discussion of Pauline anthropology back on the map where it should be and offers several paths to follow to find the way ahead.

Gregory J. Laughery