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New Age in Norway ed. by Ingvild Sælid Gilhus, Siv Ellen Kraft, James R. Lewis (review)

Susannah Crockford

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mainstream Rodnover belief. Attention is then shifted to Ukraine, where Mariya Lesiv examines competing Pagan perspectives on the ethnic conflict that has raged in the east since 2014: Ukrainian nationalist Pagans typically lambast what they see as Russian aggression, while Ukrainian Pan-Slavists, in contrast, welcome Russian involvement.

The volume next takes us to Israel, where Shai Feraro discusses the small trend for Canaanite Reconstructionism within the country's Pagan community and its relationship to wider issues of Hebrew nationhood and identity. Moving into the southern hemisphere, Dale Wallace details the issues facing South Africa's (overwhelmingly white) Pagan community in its attempts to reclaim the term "witchcraft," a task complicated by its usage among the majority black population to describe malevolent magical practices. The application of Eurocentric conceptions in non-European contexts recurs in Douglas Ezzy's chapter on the ways in which the Wheel of the Year—a festival system established by the Wiccans of 1950s Britain—has been adapted for Australia's environmental conditions. Crossing over to New Zealand, Dawne Sanson provides an overview on the often productive relationship among (largely) white neoshamans and Maori traditional healers, highlighting the increasing cross-cultural fusion of traditions. In the final chapter, Rountree sticks with the theme of neoshamanism but returns the reader to Europe, discussing growing interest in neoshamanic practices among the Maltese Pagan community and offering new thoughts on the often-heated cultural appropriation debate.

Although not presented as such, this tome serves as a companion to Rountree's 2015 edited volume, *Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses*. As with that anthology, there is comparatively little discussion of the main theoretical issues impacting the study of Paganism, although where the volume does contribute to the field's development is in foregrounding the widespread geographical coverage of the Pagan milieu and deepening our understanding of Pagan engagements with nationalism. There can be little doubt that Rountree has assembled another volume with considerable interest for both scholars of modern Paganism and those interested in the relationship between nationalism and religion.

Ethan Doyle White, University College London

New Age in Norway. Edited by Ingvild Sælid Gilhus, Siv Ellen Kraft, James R. Lewis. Equinox, 2017. xiv + 290 pages. \$100.00 cloth; \$40.00 paper; ebook available.

Perhaps unsurprisingly, given the title, this book is about the New Age in Norway. The introduction is short but useful and succinctly sets

the theoretical frame for the subsequent chapters. The chapters focus on a range of subjects under the wide umbrella put up in the introduction: relations with the Lutheran Church of Norway, angels, conspiracy theories, spiritual tourism, alternative medicine, shamanism, and meditation movements all find a place to dwell within the capacious analytical space drawn by the editors and contributors. The Afterword offers instructive comparisons between Norway, Denmark, and Sweden, broadening the purview of the work.

The threefold delimitation of the New Age as a 1) global discourse, 2) structured around small groups and networks both on- and off-line, and 3) a relational term that marks the boundaries of official religion (with New Age being what lies beyond this boundary), is indebted to the two principal scholars who have theorized on the New Age, Wouter Hanegraaff and Steve Sutcliffe. With the addition of “everywhere” to Jonathan Z. Smith’s definition of religion in the ancient world as here, there, or anywhere, this book follows much of the theory in Gilhus’ previous volume on the New Age co-edited with Sutcliffe (*New Age Spirituality* 2014). However, the subject matter here is specifically Norwegian. The contributors are weighted toward the faculty of the University of Bergen to the extent that this work can be seen as emblematic of a “Bergen School” of New Age studies.

Where this work really shines is in its individual contributions, which are well-argued, thoughtful, and enlightening about their subject matter. The chapters on conspiracy theories and angels in particular stand out as novel elaborations of topics that are common among New Age circles but as yet have drawn scant attention academically. The formal identification of the New Age is apropos and what was particularly revealing was the way the last part of the threefold definition—that it is a relational term that accomplishes a form of religious boundary work—was worked out in the various contributions. Throughout the work, the New Age was shown to exemplify what lies beyond the boundary of “real” religion for critics and opponents, yet embodies “real” spirituality for adherents. This is a significant trend in modern religiosity, and one that rightly requires analytic development.

This could be taken further, however. The introduction mentions that “new age” has ceased to be a term of self-designation, something that occurred in the 1980s, when “spirituality” became more common in its stead. This is not further remarked on, yet it seems that this directly relates to the threefold definition. If, indeed, the term New Age has disappeared among adherents decades ago, then why continue to use the term academically? If part of the definition is that New Age stands at the boundary of proper religion, isn’t it highly relevant that those who participate in New Age call it spirituality? This opposition of spirituality to organized religion indeed inverts the equation of New Age as not real religion, claiming instead that spirituality is the authentic form of

connecting to the divine and that organized religion is merely empty ritual and dogma. This destabilizes accepted notions of what religion is for those who participate in the New Age, and is reacted against by those within the structures of organized religions. Should it not also be allowed to destabilize our scholarly notions of what religion is?

This book will be of interest and use to scholars of religion, particularly those specializing in New Age or alternative religions, and also to a general readership curious about what religion is in a contemporary, secularized society.

Susannah Crockford, London School of Economics

Walking the Old Ways in a New World: Contemporary Paganism as Lived Religion. Edited by Adam Anczyk and Joanna Malita-Król. Sacrum, 2017. 290 pages. zł 64,00 paper.

Recent years have seen growing interest in modern Paganism from scholars in Central and Eastern Europe, a welcome move with great potential for the study of this new religious milieu. In this volume, two Krakow-based academics have assembled eleven chapters exploring modern Paganism as a lived religion, outlining the methodological value of this concept in their introduction. As they note, this is not an altogether novel approach, for previous scholars of Paganism, like Sarah M. Pike, have explored religious elements in the everyday life of practitioners. Despite this, it is clear that the term “lived religion” is not commonly utilized by scholars of Paganism, and, indeed, Anczyk and Malita-Król’s introduction is the only chapter to engage explicitly with the concept, with the term being conspicuously absent from the rest of the volume.

Dominique Beth Wilson and Carole M. Cusack follow with a chapter on fashion, music, and festivals within the Australian Pagan scene, before Monika Banaś provides a light overview of Heathenry within Nordic countries. Shifting the reader’s focus south is Ullrich R. Kleinhempel’s chapter dealing with geomantie (effectively, what is known in the U.K. as Earth Mysteries) in the German region of Franconia; Kleinhempel’s chapter is particularly important for bringing much fresh information to an English language readership.

Piaga Paganism, a new Brazilian religion, is the subject of Celso Luiz Terzetti Filho’s offering. Deriving its name from the Tupi word *Piaga*, this new religion combines Pagan elements deriving from Norse and Greco-Roman sources with aspects from indigenous American and African diasporic traditions. As far as I am aware, Filho’s discussion of this movement is the first to appear in English; hopefully, further scholarship on it will be forthcoming. The reader returns to Europe