

## BOOK REVIEW

WILKINSON, Michael (ed.), *Global Pentecostal Movements: Migration, Mission, and Public Religion*. Leiden: Brill, 2012. 228pp. Hbk. ISBN: 9789004235465. £85.

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This book presents a collection of essays considering the relationship between migration, mission and public issues in the context of global Pentecostal studies. Wilkinson, in the introduction, suggests that the “many tongues” of Pentecost provides a metaphor for capturing the relationship between these different features. In particular, the collection focuses on the development of Pentecostalism in relation to theories of globalization. He explains that issues of identity are diverse and religions negotiate identity among different cultural contexts, as well as political circumstances. It is obvious that social forces shape all religions, but it is also the case that religions influence society. He observes that Pentecostalism does not expand or spread throughout the world without being affected itself; it also transforms and mutates, which makes it fascinating, as well as important to research, via the lens of globalization studies.

The book is organized into three sections. First, three essays consider the nature of Pentecostal *negotiations* in Africa and among Africans abroad. Richard Burgess investigates Pentecostalism and politics in Nigeria, Zambia and Kenya. In particular, he considers the role that spirituality plays in the political processes, especially in the use of the media. A. Christian van Gorder looks at the challenges faced by Pentecostals in the context of tense Muslim–Christian relations in Nigeria. Again he considers the role of the media, this time in relation to the international influence on Muslims and Christians that has fuelled intolerance and violence. Finally in this section, Girish Daswani examines the Church of Pentecost in Ghana and abroad. The chapter provides an example of the continuity and discontinuity of networks in a global setting, where the desire to distinguish between culture and Christianity becomes an inescapable reality.

In the second section, three essays discuss the subject of *expansion* via historical case studies. David A. Reed describes the missionary activity emerging from Bethel Temple, Seattle, which planted the Bethel Church, Indonesia, as an off-shoot. Both congregations maintained their independence from the emerging classical denominations at the beginning of the twentieth century. It shows how a version of Oneness Pentecostalism was exported via missionary activity. Connie Au considers the anti-Christian response of sectors of Chinese society to the Pentecostal Holiness Church’s mission (1920–30). She shows how Pentecostal expansion was perceived as a form of Western imperialism. Finally

Seth Zielicke explores the role that American Evangelist Tommy Hicks played in the development of Argentine Pentecostalism. He narrates the story of how Hicks gained access to Presidential level support and filled huge stadia for the purpose of evangelistic rallies.

In the third section, four chapters discuss the notion of *contextualization* through specific case studies. Joseph Bosco Bangura explores the rise of new indigenous churches in west Africa, and how traditional religious beliefs and values combined with Christianity. Thomas Aechtner considers how migrant Pentecostal Africans from different countries have merged into a single congregation that supports their spirituality and views on prosperity in the context of Calgary, Alberta. Otto Maduro describes Latina Pentecostal women pastors and their stories in the context of Newark, New Jersey. These women have become leaders in their communities in different ways, and the chapter charts some of their struggles and successes. Finally, Nestor Medina considers Canadian Pentecostalism from a Latina/o perspective, and uses the notions of hybridity, migration and transnational relations to conceptualize the nature of the relationship as richly diverse and complex. This is informed by the context of Canada's own multicultural policy, as well as their own sense of multiple identities: Latin American, Pentecostal and Canadian.

This collection of essays provides an interesting set of information on how Pentecostals negotiate, expand and contextualize their faith around the world. The majority of essays concern Africa (five), followed by Latin America (three) and Asia (two). They display the state of play in scholarship at the moment, where the study of African Pentecostalism is quite vibrant. Clearly there is room for more work on Latin American and Asian Pentecostalism in sociological and historical perspectives. Nevertheless, these essays all provide very useful insights into how the various forms of Pentecostalism relate to and stand in tension with contextual factors. They support the notion that Pentecostalism is pluralistic, and this pluralism can only be properly understood with reference to social and historical factors across time and place. As a theologian, I would like to have seen greater attention given to some of the theological factors, and it is always a pity when the distinct theological praxis is mentioned but not really developed. This was the case in some of the essays. This possible weakness, however, does not detract from a very useful collection upon which other scholars can now build. The editor should be congratulated for presenting such a well-shaped collection.

