

has since been determined) were accused of murdering a woman who refused to disclose her mobile phone number in a McDonald's restaurant.

The volume is divided into four parts: Japanese, Korean, Chinese (including Taiwanese), and Vietnamese new religions, each part having an introductory chapter by a specialist in the region who provides a historical, political and cultural context within which to understand the variety of new religions in the respective regions. For example, the section on groups in Vietnam, perhaps the least well-known of the countries covered, discusses the emergence and the fate of new religions during the French colonial period, the Vietnam War, and under the current communist situation. Having been referred to as false, strange, and/or bizarre religions, these groups are now given less pejorative names by scholars. According to the 1992 Constitution, the Vietnamese are free to follow any religion or none, and all religions are equal before the law. They are, however, subject to mandatory state recognition and registration requirements; and those which find themselves labeled superstitions are criminalized by the Penal Code.

The volume contains a wealth of information. Almost without exception, the twenty-nine contributors are among the top experts in their respective fields. Even those who have visited new religious movements in the Far East cannot but be overwhelmed by the sheer variety of revelations, the imagination of founders, and, sometimes—though this should by no means be confined to the East—the incredible credulity of the men and women who follow them.

This is not an inexpensive book, but libraries should be firmly requested to stock it. No one who considers themselves a scholar of new religions should be unaware of (minimally) what they do not know about East Asian new religious movements, and here we are presented with an outstanding opportunity to ameliorate at least some of our blind spots.

Eileen Barker, London School of Economics / INFORM

*Global Trajectories of Brazilian Religion: Lusospheres.* Edited by Martijn Oosterbaan, Linda van de Kamp and Joana Bahia. Bloomsbury Academic, 2019. 248 pages. \$103.00; ebook available.

In the last several decades, Umbanda, the ayahuasca traditions of Santo Daime and União do Vegetal, the Universal Church of the Kingdom of God, and other religions originating in Brazil have become global movements with practitioners in far-flung locales. Some initially were exported with Brazilian migrants and have remained largely diasporic movements within communities of Brazilians living abroad, but others have spread among non-Brazilians attracted to Brazil or Brazilian

religion as a source of powerful transcendent experiences. *Global Trajectories of Brazilian Religion: Lusospheres* is one of precious few scholarly volumes to examine this phenomenon and what it reveals about contemporary processes of religious globalization.

The product of a series of international conferences, the book brings together a group of scholars based in Europe or South America and includes chapters on the John of God movement, Umbanda, Candomblé, Capoeira, Santo Daime, and União do Vegetal, as well as Brazilian forms of Protestant and Catholic Christianity (the Universal Church of the Kingdom of God and other, smaller neo-Pentecostal churches, and the Catholic Charismatic Renewal Movement). The first chapter, written by the volume's three editors, makes the case that the presence of Brazilian religions outside Brazil illustrates the multipolarity, multidirectionality, and multiscalar flows that characterize contemporary processes of religious globalization.

Despite differences of subject matter and focus among the chapters, all are grounded in ethnographic research in different locales and integrate, with varying degrees of success, theoretical concepts introduced by the editors in the first chapter. These integrating concepts are "religious *butinage*," a French term intended to convey the ways that people participate in multiple religious traditions in accordance with their social networks and desires, and "lusospheres." The latter, according to the editors, refers to both the geopolitical and cultural domains created by Portuguese colonialism and postcolonial cultural interactions in which imagination plays a significant role in constructing heterogeneous fusions of political, economic, cultural, and religious elements involving some tie to Brazil (3–4).

While the concept of *butinage* foregrounds religious actors and their shifting practices, that of the *lusosphere* is intended to capture the dynamic of fusions, flows, social connections, and material environments that are the mechanisms through which contemporary Brazilian religions are spreading worldwide. What characterizes a *lusosphere*, the editors write, is a "peculiarity of intersection" which creates open-ended "assemblages" of ideas and practices within delimited "spheres" of shared experiences (3). "Both the imagination and materiality of the global connections that shape particular Brazilian religious spaces turn out to display very specific forms," they explain, which "are heavily influenced by colonial lusophone relations . . . in which Brazil has played a particular role" (12).

One of the volume's greatest contribution is its sustained attention to Brazilian religions, but it also will be of interest to those studying contemporary processes of religious globalization more broadly. The chapters provide case studies of communities and practices otherwise not well represented in the literature on new religious movements, loosely organized into three thematic units. Kicking off part one, which

focuses on media, tourism, and pilgrimage, is Cristina Rocha's outstanding chapter comparing the John of God movement and a Brazilian migrant church in Australia. Rocha constructs a fascinating analysis of how global power dynamics and social imaginaries shape the spread of different Brazilian religions. The next two chapters by Matan Shapiro and Claudia Swatowski, respectively, share a focus on the Universal Church of the Kingdom of God, an evangelical denomination whose global headquarters in São Paulo is a replica of the Biblical temple of Solomon. These chapters explore in different contexts the role of Jewish symbols in the church's theology and practice and the transnational circuits of power, imagination, and desire that link Brazil and the Holy Land.

Part Two is organized around themes of human rights, gender, and sexuality. Chapters in this unit discuss the religious lives of Brazilian women living in Portugal and the Netherlands, and the imagined community envisioned by a gay Brazilian pastor in Cuba. The chapters in Part Three—which include studies of Santo Daime and União do Vegetal in Spain and Umbanda in Uruguay—share a concern with the important role that transcendent experiences play in the spread of Brazilian religions outside of Brazil and the adaptations that have to be made to cater to non-Brazilian practitioners. The final chapter on capoeira and Candomblé in Germany indicates that Brazilian religious and cultural practices may appeal particularly to secularized Europeans because of their focus on embodied sensations rather than doctrine.

Like most edited collections, however, *Global Trajectories of Brazilian Religion* is uneven. The strongest chapters unite ethnographic context with judicious use of theory to produce thoughtful analyses. The weakest fail to connect data and theory, overcompensating for thin research with convoluted discussions of theoretical ideas that quickly drift into the rarified air of abstraction. Rather than elucidating the ethnographic data, these theoretical excursions tend to bury it in a morass of jargon.

The volume would also have benefitted from more editorial guidance in the production of individual chapters. Instead, the editors seem to have reserved their interventions for the first chapter, which labors mightily to bring coherence to a diverse welter of subjects and approaches. Although the editors stress the elucidating power of the concepts of lusospheres and butinage for understanding the global flows of Brazilian religions, some chapters effectively employ these concepts while others do so clumsily or not at all. If this conceptual apparatus captures something distinctive about Brazilian religious globalization that is applicable more widely, as the editors argue, a more consistent use of it across the chapters would help buoy this claim by providing evidentiary support.

Nevertheless, *Global Trajectories of Brazilian Religion* is a welcome addition to the scholarship on Brazilian religions specifically and the patterns of religious globalization more broadly.

Kelly E. Hayes, Indiana University-Purdue University-Indianapolis (IUPUI)

*Experiments with Power: Obeah and the Remaking of Religion in Trinidad.* By J. Brent Crosson. University of Chicago Press, 2020. 328 pages. \$90.00 cloth; \$30.00 paper; ebook available.

*Experiments with Power* is an ethnography of rural southern Trinidad focused on what practitioners call the threefold path—the little-known, overlapping Afro-Atlantic movements of Spiritual Baptism, Orisha, and Kabbalah. At various times, all three have been called superstition, or *obeah*, and so denied the privileged status of religion. Still criminalized in other parts of the anglophone Caribbean, in Trinidad and Tobago obeah is disavowed and contentious and yet people also understand it to make a difference in certain situations, to get things done.

Divided into three sections, the book as a whole is framed by interludes narrating the spiritual journeys of a young woman gunned down, along with two friends, by the police in southern Trinidad in 2011. The first section considers what J. Brent Crosson calls the moral and racial limits of religion. It thoughtfully and critically examines debates about the rituals that people did on the streets during protests against the police killings and in the graveyard—what Trinidadians would call spiritual work, high science, or obeah. It takes up questions of the relationship between religion, violence, and the law, using spiritual workers' discussions of religion as experiments with occult powers to flush out the racializing effects of the separation of religion from violence and power in contestations over obeah. The book argues that obeah has been associated with harm to help purify religion of its own entanglements with violence and politics. In this section Crosson also rethinks the recent focus on virtue ethics in the field of the anthropology of religion by engaging with his interlocutors' practices of an ethics of balance, of contemplating not only whether a practice is good, but also what it is good for.

The second section explores the ways in which Trinidadians use spiritual work to negotiate agonistic and amicable intimacies between different ethno-racial and religious groups, particularly between Afro- and Indo-Trinidadians. The formulations of such differences have been important as spurs of conflict and desire but also as sources of power. Not only does obeah make a difference, then, but working across