This anthropological study examines the social transformation that results from the introduction of Brazilian Pentecostalism in Maputo, Mozambique's capital. This is done by considering the effects of conversion on various generations of upwardly mobile women in Maputo in three areas: gender and family, security and development. This is a well crafted ethnographic work. The research delves into the lives of these women and conducts participant observation in churches, as well as in the everyday life of this community.

The author stresses the particularities of this case study and its potential to challenge widely accepted views on the sociological role of religion as a coping mechanism for individuals and their communities in times of change. In addition, as the author further argues, this study disputes the view on the growth of Pentecostalism in the developing world as concomitant with processes of westernization and expansion of the neoliberal system. More precisely, the author poses the question of whether Pentecostalism should or not be seen, in this south-south transnational fashion, as another globalizing force.

The findings of this study to a large extent support these claims. Firstly, as the author shows, far from acting as a cohesive force, the conversion to Pentecostalism among upwardly mobile women in Maputo is creating ruptures and destabilizing households and communities. The study brings to light the destabilizing effects of Pentecostalism in action, in what the author describes as ‘violent techniques’ used by the church to produce ruptures at various levels. These techniques are identified and named as breaking, confronting and destroying. Through such techniques, Pentecostal churches seek to liberate the converts from the weight of kinship relations and its obligation of reciprocity. They are also oriented to liberate members of the church from the persecution of the spiritual entities that have violently ruled the lives of Mozambicans. The effect of these interventions, in view of the author, is the erosion of communities through altering the path of development proposed by the Mozambican government. Indeed, Pentecostals incentivize church members to engage in disproportionate donations of their belongings to the church (they often give away large sums of money, houses, cars) in order to achieve specific goals in their lives. This unbalance and unidirectional economic commitment creates ruptures and resentment within families. It is foreseen that it will gradually cut off relations of solidarity which have been at the core of kinship relations and social cohesion in African societies.

In view of the specificities of this south –south form of Pentecostal transnationalism, the author shows how this process is shaping globalization in specific ways. In this sense she argues that rather than responding to global forces, this case study shows how religious groups act on and actively shape global forces promoted by Pentecostalism. Indeed the study describes how converts are left alone to face the changes the church promotes in their lives. The discourse of Pentecostalism urges its members to design their own lives in Mozambique. One could argue though that by pushing people to independence Brazilian Pentecostalism in Mozambique becomes functional to the neoliberal project. While there is abandonment of converts by the church, there is not real freedom.

The study reveals with great depth the processes taking place in the south-south linkages that Brazilian Pentecostalism maintain in Mozambique which may well be applicable to other contexts. This study represents an important contribution to the field and opens up the possibility for a broader project concerned with social transformations in Africa. I see this study as a foundation stone in the
development of a comparative project that examines the effects of religious conversion on gender and kinship and its broader effects on African societies. There is an ongoing process of expansionism of Pentecostalism in Africa and therefore an urgent need to understand the dynamics involved in the opening out of new frontiers by this evangelization project. This exploration will definitely cement the theorization of the south-south transnationalism and would certainly continue challenging what we know in the field of religion and its role in changing societies. This study is a promising beginning for such endeavor.

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