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warning how information technologies can slowly and subtly transform into new weapons of war and contribute to a process of domestication of violence in a context of prolonged military occupation, the book highlights the need – political and ethical, as well as scientific – for further and deeper investigation into the topic.

Reference

Taussig, M. T. 1999. *Defacement: public secrecy and the labour of the negative*. Stanford, CA: Stanford University Press.

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Malogne-Fer, Gwendoline and Yannick Fer (eds.) 2015. *Femmes et pentecôtismes. Enjeux d'autorité et rapports de genre*. Geneva: Labor et Fides. 295 pp. Pb.: €20. ISBN: 9782830915785.

This is the first collective volume to address women's role and changing gender relations in global Pentecostalism. The title *Women and Pentecostalism. Stakes of authority and gender relations* stresses from the outset the underpinning idea: gender and gendered authority within contemporary 'Pentecostalism' are best approached in terms of diversity. The 11 essays bring us from the suburbs of Paris to the Brazilian Nordeste, through Lebanon, Cameroon, Canada, Switzerland, Sweden and other places, illustrating a variety of ways in which local and national configurations, and specific social dynamics have influenced changing definitions of gender roles and the construction of gender in Pentecostal churches.

The authors of the introduction argue that, in spite of this diversity, a persistent paradox has characterised the movement.

Pentecostals consider that women establish a privileged spiritual connection to God. However, most often, women are denied access to leading ecclesial positions or, when access is made possible, their numbers are statistically insignificant. The extant more or less conservative theologies do not provide an explanation. Neither do two usual propositions, one stressing the struggle for women's emancipation, the other emphasising regression towards patriarchy. A comparative approach to Pentecostal gender relations and the values attached to them reveals a complex picture.

In order to address the initial paradox, the introduction starts by formulating strong criticism against a Weberian bias in French sociology of religion. For the authors, influential sociologists have disregarded the role of emotions in charismatic movements, while emotions are central to the charismatic social construction of gender. Women are typically considered as more receptive to the Holy Spirit, but also to evil forces. This openness is their strength and their weakness. Spiritual powers express themselves through female bodies (possession, glossolalia, prophecy), but generally women are considered unable to control these powers. The opposite stereotype of masculine self-control over one's body and emotions justifies men's access to leadership positions in the churches. The authors criticise what they see as a misleading polysemy in Max Weber's definition of charisma as a source of authority. They underline the distinctive ways in which emotions participate in the charismatics' construction of women and men. Thus, they claim that women's prophetic charisma is distinct from men's institutional charisma.

Experiences of conversion vary according to gender, although Pentecostal conversion typically implies a standardised (masculine) narrative of

radical individual change. In Lebanon and Cameroon, women experience conversion as relational rather than individual. They see it as a modern way to liberation from parental and family control, but by no means a way to liberation from men's dominance. Accepting this dominance is suffused with spiritual meaning when women converts marry Pentecostal men. Women of the Sydney Hillsong megachurch reproduce the model of masculine dominance; their bodies and conspicuous consumption attest to the economic prosperity of their husbands, thus becoming an advertisement of Jesus.

Migration further complicates the issue of women's search for economic stability, balanced life and symbolic resources through conversion. Matrimonial choices and rituals of exorcism, as performed by African migrants in Canada and France, are pivotal experiences of shifting, often ambivalent gender relations. Diverging patterns of employment within the churches exemplify structural gender inequalities. Usually, women occupy voluntary and part-time jobs, while men occupy the highest positions of pastor and leader of the community. This generalised disparity does not imply that there is a single value system at work, but diversity in terms of values and local socioeconomic circumstances. For instance, widespread church leadership of the pair husband-pastor/wife-prophetess inspires diverging interpretations in the different case studies, as different values and encompassing social frameworks favour this leadership in the different settings.

The last two case studies, situated respectively in Sweden and Brazil, argue that long-term national policies in the area of gender, economy and social inequalities have strong interlocking dimensions with Pentecostal women's growing access to high office in the

churches and in the political apparatus of their country.

Overall, by bringing together case studies from a large range of geographical settings, the collection tackles the relations between local and congregation-level transformations of gender, and global Pentecostal models by making apparent the crucial role of national dynamics and cultural values.

This rich book has great potential for inspiring further dialogue beyond Pentecostalism, with studies of other conservative and patriarchal movements within Christianity, as well as for instance with Islam, where women's role and subjectivity have recently spurred fruitful debate. Beyond, this volume contributes to the understanding of the shifting complexities of the contemporary construction and practice of gender.

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Meinert, Lotte and Bruce Kapferer (eds.) 2015. *In the event: toward an anthropology of generic moments*. New York: Berghahn Books. 180 pp. Pb.: US\$24.95. ISBN: 9781782388890.

This edited volume stakes out a succinct programme for the anthropological analysis of events. Comprising an introduction and nine ethnographic chapters, the book is guided by a coherent analytical orientation: the ethnography of events should not merely be mobilised as exemplifying illustrations of social wholes, but rather as singular 'generative moments', entailing the potential both to *reveal* otherwise hidden social fissures and to *impact on* the course of history.

The Introduction, authored by Kapferer, provides a critical review of