This book reads like a crime story. The suspense starts with the cover itself: *Violent Conversion*, etched in white on a sky blue cover underneath a photo of a Brazilian pastor blessing a young Mozambican woman. The reader senses the conflict revealed in the pages to come. And indeed, the book yields harsh insights into the lives of urban Mozambican women determined to change their lives through Brazilian Pentecostalism.

Pentecostalism is a transnational and mobile religious phenomenon. This publication provides valuable knowledge on the possible consequences of south-south Pentecostal mission. Linda Van de Kamp shows how Brazilian Pentecostal techniques of breaking, confronting, and destroying local Mozambican tradition simultaneously establish a new venue for individual upward mobility and create social distance, insecurity, and loss. *Violent Conversion* has six chapters initiated by a thorough introduction outlining Van de Kamp's fieldwork in different Pentecostal churches in Maputo and her choice of violence as an analytical category. In the subsequent three chapters, the author shows how social transformations brought about by a national history of shifting regimes direct gendered and generational trajectories toward new Brazilian-African transnational spaces of mobility. In the last three chapters, the author exemplifies her claim of Pentecostal violence through empirical cases. Throughout the publication, Van de Kamp applies the Dutch philosopher Hans Achterhuis' understanding of violence as the intention or threat to inflict harm to people or things. Here, intention is the cornerstone of violence. It is more significant than the very act of harming, which includes verbal, psychological and symbolic forms of violence that affect the local community in three ways: 1) by damaging Mozambican traditions, 2) by inflicting fear among surrounding communities, 3) and through the violence inflicted upon ancestral kin and demons by burning paraphernalia connected to the spirit world (p. 29).

Chapter One describes how the history of Portuguese colonization (until 1974), the socialist politics after independence (c. 1974–1989), a lengthy civil war (c. 1976–1992), and neoliberal socio-economic and democratic structures (in the 1990s) have created a vulnerable Mozambican society. Conflicts between traditional ways of organizing a family and the model of nuclear individualized families fill the everyday reproductive lives of Pentecostal women. Chapter Two places the national history in the Lusophone Atlantic connecting the former Portuguese colonies Brazil and Mozambique. This transnational space enables
the Pentecostal converts to become independent from local systems of reciprocity – at least in theory. In practice, the ideal of independence through mobility is partly achieved by organization: The pastors in the Brazilian Pentecostal churches are native Brazilians on a temporary stay to secure a certain amount of anonymity. Likewise, the congregants do not establish networks in church. By becoming strangers both pastors and converts attempt to transform into the Pentecostal transnational subject disaffiliated with local customs. In chapter three, Van de Kamp elaborates on how age and generation influence the life trajectories of the Pentecostal women, concluding that the youth are more self-assured than the older generations and also more confrontational towards traditional ways of life. These historical and contemporary states of friction are also manifested through bodily experiences of the spirit spouse, a spirit obstructing sexuality, marriage and procreation (Chapter Four). The chapter explicates how the spiritual war between Pentecostalism and Mozambican tradition manifests itself in the convert’s body. For Pentecostals the spirit spouse needs to be fought by putting on the armor of God, in effect breaking with tradition by redirecting bodily sensations. Chapter Five explains how the converts transfer the Brazilian ideals of romantic and public love informed by the popular telenovelas into the Pentecostal confrontational techniques of Terapia do amor. In this case, confronting also means to demonize partners and kin, causing distrust between the female converts and their families. In her last case presented in Chapter Six, Van de Kamp argues that Pentecostals seek to destroy local forms of reciprocity by demanding that the converts donate substantial amounts of money to the churches. These donations sometimes result in poverty and downward mobility for individual converts.

Summing up, the publication stresses how Brazilian Pentecostalism induces a radical transformation of sensory regimes and ways of acting in the world that aim to destroy local Mozambican traditions, thereby representing a new way of organizing society. With this insight, Van de Kamp contributes to the field of Christianity in Africa and current anthropological discussions on continuity and change in Pentecostal relations to established religious structures. She convincingly contextualizes how societal transformation overlaps with individual goals in today’s neoliberal economy, making the conversion to Brazilian Pentecostalism an understandable choice for urban Mozambican women.

I started this review by suggesting that the book reads like a crime story. Good crime stories come alive with suspense. Slowly, the murder is revealed to the reader in all its ghastly details, provoking an uneasy form of satisfaction. In my reading of Van de Kamp’s study, the notion of violence kept cropping up in the text in different forms (domestic violence, violence as a verbal strategy, violence as a general sense of distrust), accumulating an expectation of physical