differences in Pentecostal trajectories that result from different colonial pasts and missionary traditions. Nevertheless, this is a welcome addition to the study of Pentecostalism in Africa. This book will be relevant to students and scholars alike, in the disciplines of anthropology, theology, and missiology, with an interest in the study of global Pentecostalism.

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In _The Buddha Party_, John Powers examines the People’s Republic of China’s official discourse regarding Tibetan Buddhism, in particular, and Tibet, in general. At its core, this is a book about propaganda, “its techniques, stratagems, logic, [and] worldview its creators wish for their audiences to adapt, how it is disseminated, and how it is received by various groups, including Tibetans and Chinese” (5). At the center of the Chinese propaganda as studied by Powers through a wealth of Chinese, Tibetan, and English materials, there are three main claims: first, that Tibet has always been part of China (or at least for long enough that Tibetans’ historical claims of independence have become irrelevant); second, that Tibetans are happy, prosperous, grateful, and free to practice their religion under the auspices and protection of the Chinese government; and third, that any form of discontent or protests are the product of external forces, mainly the Dalai Clique and the Tibetan Government in Exile, or other foreign powers. The problematic nature of these claims is made obvious in the first chapter of the book, in which Powers explores the causes and consequences of the 2008 uprising when, a few months before Beijing was to host to Summer Olympic Games and with all eyes on China, tens of thousands of Tibetans all over the Tibetan Plateau protested Chinese policies in Tibet. The opposition included several dramatic cases of self-immolation. This raises the question of how there can be such dissonance between the official Chinese discourse and the reality on the ground.

Powers’ book outlines chapter by chapter the construction of the Chinese claims over Tibet and its presentation through propaganda materials by exploring the role of patriotic education in Buddhist institutions; the manipulation of the process of the selection of reincarnate lamas; and the use of academia and scholarship to construct and legitimize a discourse about Tibetan religion and Tibet that does not rely on evidence and facts, but on ideology.

The book, though, is also about both the failures of propaganda and Tibetan forms of resistance against this dominant, colonial, and
oppressive discourse in ways that are subtle (making fun of patriotic education sessions), and not so subtle (self-immolation). Although Powers’ book shows the dramatic and very real effects of the imposition of an ideological discourse on the Tibetan Plateau, he also exposes its own absurdity, as in the case of the female hermit who had spent years in solitary retreat meditating when she received the visit of Chinese and Tibetan party officials to lecture her on how to be a “better Buddhist” (78). The book also benefits from Powers’ access to a wealth of propaganda material that many scholars had not had entrée to before, including some material that is intended only for cadres and party officials. Powers’ book also reminds us of the dangers of propaganda, and the risks that a society takes when propaganda infects political discourse. Quoting Stanley Cunningham, Powers says that propaganda

[uses facts and poses as truthful information; it instrumentalizes truth; it does falsify, but in ways that involve the use of truths and facts as much as possible; it exploits expectations and confusion; it overloads audiences with information; it relies upon murkier epistemic moves such as suggestion, innuendo, implication, and truncated modes of reasoning; it accords priority to credibility and being believed; it discourages higher epistemic values such as reflection, understanding, and reasoning, and the accumulation of evidence and its procedural safeguards (8).

Although this book is important reading for anyone who wants to understand the contemporary religious situation in Tibet, it is also a useful resource for understanding the use of propaganda in modern China. I would also highly recommend the book to general readers who are interested in, and concerned about, the recent rise of similar forms of discourse in Europe and America: “alternative facts” is propaganda by another name.

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Contemporary Pagan and Native Faith Movements in Europe: Colonialist and Nationalist Impulses. Edited by Kathryn Rountree. Berghahn, 2015. 326 pages. $95.00 cloth; ebook available.

As Kathryn Rountree notes in her introduction to this edited collection, up until recently the study of contemporary Pagan religion has focused almost exclusively on its manifestations in the Anglo-American world. In contrast, little scholarly attention has been paid to the emergence of modern Paganism—or, as many Eastern European practitioners prefer it, “Native Faith”—in other parts of Europe. Her book comes as just one of a variety of recent attempts to correct this situation, and sits particularly nicely alongside Kaarina Aitamurto and Scott