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Conclusion and Outlook 8. Introduction Let me set up the following study with a brief illustration of my first encounters with Pentecostals: Back in , while traveling around in the US I was kindly invited by a group of young and eager Bible college students to join them in their weekly church service on Sunday. Curious about it, I accepted their invitation. What I experienced during the church service, however, was something I had never seen before at least not in Europe. Some began dancing ecstatically through the aisles, shaking their bodies as if possessed. Others were jerking spasmodically on the ground, their eyes wide open, uttering strange words nobody could understand. To an outsider like me, the whole scene seemed rather surreal and the density of the atmosphere left me with a queasy feeling lasting several days. On my recent field trips to Indonesia and Singapore, I could observe similar patterns of Pentecostal worship, however, again with slightly different accentuations. I believe that these kinds of Pentecostal manifestations can be detected around the world, be it in Chinese Pentecostal congregations in Sydney, among migrant African Pentecostals in London or Philippine Charismatics in Hong Kong. The reason for starting off with an illustration like this is neither to bore the reader with some trivial droll story of my life, nor to bring the religious practices of Pentecostals into discredit. Instead, my intention is to point out to the interesting fact that despite the different cultural contexts in which Pentecostalism could establish itself globally, the religious characteristics of Pentecostal churches and charismatic groups resemble each other in considerable ways. What makes the Pentecostal movement so unique is not so much its global expansion. Religions, such as Christianity and Islam that claim universal relevance have always been viewed as possessing globalizing tendencies. The spread of Pentecostalism is insofar outstanding that it has the ability to adapt itself to local conditions while maintaining and preserving its distinct religious features at the same time. In this sense, Pentecostalism can be considered being truly the first global religion and historically, the first and paradigmatic case of a de-centered and de-territorialized global culture Casanova The birth and rapid global expansion of Pentecostal movements has led to widespread recognition of Pentecostalism as a major force in the Christian globalization enterprise, and a significant subset within the broader globalization movement. A main thread running through the study of global Pentecostalism, therefore, is its adaptability to the modern world system and, concomitantly its increasing visibility in the public sphere. This does not seem to fit into the common picture of religion as being merely a private matter. Accordingly, this reductionist conception treats Pentecostalism or religion in general as an independent and analytically separate domain within society and equates it too readily with abstract beliefs, doctrines and practices. Out of these preliminary considerations emerges following interrelated complex of questions which I want to discuss in this book. The first question asks about the origins of Pentecostalism and the historical trajectories of its emergence. How did Pentecostalism expand globally and what were the conditions for its development? What theoretical framework is suitable to define this fluid and reticular movement? The second question refers to the reasons for the rapid growth of Pentecostalism. Why is it, that Pentecostalism attracts so many people around the world? How can the global success story of Pentecostalism be explained? Underlying these two topics is another, more fundamental question that runs like a common thread through this book: How does global Pentecostalism relate to processes of globalization and modernization and what forms does it take in an increasingly globalized setting? Or, more generally speaking: How, under global conditions, can new forms of religion and religiosity like that of Pentecostalism be adequately described and analyzed scientifically? In short, the central aim of this study is to understand Pentecostal expansion within the theoretical framework of globalization and in terms of its internal religious characteristics. In my opinion, Pentecostalism can serve as a heuristic entry point to understand the complexity of cultural globalization processes more generally. With this end in mind and for this purpose, Pentecostalism is regarded as an active agent of globalization; as a transnational movement characterized by fluidity, innovation, and practicality within the context of an increasingly complex and plural world order, particularly

in terms of the wider discourses on globalization. Entering the academic field of discourse on religion and globalization in general and that of the interrelationship between globalization and Pentecostalism in particular, can be confusing and at times even frustrating. However, none provides a wholesale account of what Pentecostalism is all about: Moreover, the problem with these contrasting approaches is that they tend to take a static picture of a movement that has constantly been in a state of transition and metamorphosis. However, despite this unsatisfactory condition, there seems to be no alternative than to stick to already established concepts, at least for the time being. This book therefore, does not provide any clear-cut and definitive answers to the complex nature of globalization and Pentecostalism. Rather it should be understood as an explorative approach that seeks to untangle some of the complexities that emerge when theorizing global Pentecostalism. In order to do so, this book is structured as follows: In the subsequent chapter I will first briefly look at the emergence of Pentecostalism as a subject of academic research, followed by a reflection on the process of my own field research in Southeast Asia. Chapter three contextualizes the discourse on global Pentecostalism by examining some theoretical developments on topics such as modernity, secularization, globalization and the globalization of religion. This will lay the foundation for my further analysis on the spread and impact of Pentecostalism in the contemporary global context. In chapter four I will turn to definitional issues, trying to identify Pentecostalism and addressing some problems that arise with it. Further I will discuss and trace back the global historical origins of the Pentecostal network. The succeeding chapter looks at some of the internal factors that constitute Pentecostalism as a globalized religion and the ways it relates to external processes of globalization. In chapter six I will go into a more detailed analysis of the interrelationship between Pentecostalism and capitalism, discussing the Pentecostal prosperity gospel and some of the sociological approaches that try to account for this nexus. Finally, chapter seven, provides the reader with a brief summary of the main arguments made in his book. Today, Pentecostal Christianity is by no means some marginal or peculiar denomination within world Christianity. It is not simply a niche product in the global religious market, but the most dynamic and fastest growing religious movement within the contemporary Christian world Casanova Whereas in less than 10 percent of Christians identified with Pentecostalism, Barret and Johnson predict that by , fully one-third may be Pentecostal *ibid.* However, putting numbers on this emergent expression of Christianity is a difficult endeavor, as is the process of drawing a hard line between Pentecostals and other forms of Christian charismatics. For Barret and Johnson , for instance, the Pentecostal movement includes all Christians who consider themselves Pentecostal or charismatic and pursue the corresponding religious praxis. Catholics and Protestants “not just members of organized Pentecostal churches” are therefore also included in their calculations. Any statistics on Pentecostalism must therefore be looked at critically, as they depend on what definition of Pentecostalism and charismatic movements one adopts. Further, when evaluating statistics on the size of the Pentecostal movements one needs to remember the great range of churches that are grouped under this rubric Robbins According to Barret and Johnson , not less than recognized Pentecostal denominations can be counted as belonging to the wider Pentecostal movement. However, there is also a significant segment of the movement that is independent and not organized into denominations. Nevertheless, even conservative estimates see the Pentecostal movement as currently having around million adherents worldwide D. The following summary statement by Anderson a: Even though we have to take these figures with a grain of salt, it is evident that there is a decrease in the western share of world Christianity. The center of gravity in the Christian world shifts inexorably southwards, to Africa, Asia and Latin America, with most of the dramatic church growth taking place in Pentecostal and indigenous and independent Pentecostal-like churches Anderson b: We could even state that Christianity is now returning to its roots by becoming a post-Western religion dominated by the peoples, cultures, and countries of the global South. This radical southward swing of Christianity has not gone unnoticed. However that may be, the rapid and pervasive expansion of Pentecostalism and other charismatic forms of Christianity has compelled scholars to critically reconsider their neglect of one of the fastest growing religious movements in the world. Accordingly today there is an ever increasing academic interest in understanding the dynamics of global Christianity in general and the rise of Pentecostalism in particular. Pentecostalism and its relation to globalization has been the subject of much scholarly debate recently, especially in disciplines such as

sociology of religion and social anthropology of religion. Unfortunately, this has by far not affected the research agendas in the science of religion Religionswissenschaft departments as it should have, at least to my observation. For reasons of transparency, I will reflect on the actual process of how the idea to this book has been evolved and the sometimes unpredictable ways these ideas finally are shaped, reshaped or even dismissed. These insights will further help to understand why the following discussion is not based on any empirical findings, but instead solely relies on theoretical premises. The aim was to analyze, why and by what means Pentecostals in Surabaya engage themselves socially in their community and to what extent these social activities help to provide and promote the building of bridges and links towards wider society. Admittedly, the scope of my research interest was rather wide-ranging. As there were too many unknown factors related to the success of the project, I thought that a broad approach would make sense. Keeping my research questions open and general I intended to generate theoretical assumptions out of the research process itself, rather than to stick to a particular theory and test specific hypothesis constructed beforehand. However, I had to realize that this approach only makes sense, when conducting field research for a longer period of time. Doing research from scratch, off the beaten path and with no other reliable data available takes considerably more time than I had at disposal. Besides time constraints, I encountered other obstacles which showed me the limits of my endeavor: First, getting access into the research field proved to be rather difficult due to my underestimation of the big size and diversity of Pentecostal churches in Surabaya. Third, the interviews I planned to conduct largely failed because of my elementary Indonesian language skills and the rudimentary command of English on behalf of my interview partners. In short, neither did the actual outcome of my small research project meet my expectations, nor was the quality of the data I had gathered good and sufficient enough to base my study on. On the contrary, I think I have gained a lot of interesting insight, culturally and scientifically. Further, and more importantly, this experience stimulated me to pose some fundamental epistemological questions about the nature of social-scientific methodology in general, its limits in creating meaning as well as the contestable relationship between theory, method and the research field. It led me to revise some of my basic assumptions about the reliability and validity of data gained from field research and to be cautious about how to apply them. Methods do not simply describe social realities and social worlds as they are, but also enact and produce the realities that they understand. This is not the place to discuss the political implications of this argument. This is not to say that social activities, such as donating for the poor or providing basic health care services, were completely absent. However, my observation was that most of these social engagements were rather informal, carried out on an irregular basis and initiated privately rather than organized by the church. They were simply not a distinct feature of Pentecostal religiosity. In other words, I could have constructed and described a social reality while completely ignoring other, maybe more important aspects of Pentecostal societal involvements. In my opinion, this would not have done justice to the Pentecostal people I have met in Surabaya. It would have felt like betraying them. After this, at first sight, rather frustrating experience I had to rethink and redefine the thematic priority of my scientific interest. Looking back at the time I spent in Surabaya what struck me most was the considerably high percentage of Chinese middle-class people in the Pentecostal congregations I had visited. As some scholars have noticed, Pentecostalism has not only grown among the poor and marginalized people in the outskirts of megacities around the world, but also noticeably among the upwardly mobile, urban, middle-class cf. The economic and cultural globalization has led to significant social restructuring and introduced new measures of status and value in the form of material accumulation and consumption. Significantly, Pentecostalism has shown remarkable ability to adapt in pace with these radical socio-economical transformations, transposing novel value systems, challenges and opportunities onto its basic cosmology of personal salvation. Pentecostal and charismatic movements explicitly endorse success, wealth and prosperity as expressions of both efficiency-oriented achievements and divine approval. With these thoughts in my mind, I again headed down to Southeast Asia in January

2: Studying Global Pentecostalism | David Duncombe

Studying Global Pentecostalism: Theories and Methods (The Anthropology of Christianity) - Kindle edition by Allan Anderson, Michael Bergunder, Andre F. Droogers, Cornelis van der Laan. Download it once and read it on your Kindle device, PC, phones or tablets.

The phenomenal growth of Pentecostalism and evangelicalism around the world in recent decades has forced us to rethink what it means to be religious and what it means to be global. The success of these religious movements has revealed tensions and resonances between the public and the private, the religious and the cultural, and the local and the global. This volume provides a wide ranging and accessible, as well as ethnographically rich, perspective on what has become a truly global religious trend, one that is challenging conventional analytical categories within the social sciences. This book informs students and seasoned scholars alike about the character of Pentecostalism and evangelicalism not only as they have spread across the globe, but also as they have become global movements. Adopting a broadly anthropological approach, the chapters synthesize the existing literature on Pentecostalism and evangelicalism even as they offer new analyses and critiques. They show how the study of Pentecostalism and evangelicalism provides a fresh way to approach classic anthropological themes; they contest the frequent characterization of these movements as conservative religious, social, and political forces; and they argue that Pentecostalism and evangelicalism are significant not least because they encourage us to reflect on the intersections of politics, materiality, morality and law. Ultimately, the volume leaves us with a clear sense of the cultural and social power, as well as the theoretical significance, of forms of Christianity that we can no longer afford to ignore.

Wipf and Stock Publishers Format Available: Pentecostal Theology in Africa is a collection of essays that explore the theology of African Pentecostalism from various vantage points. The theological focus of the volume is timely as African Pentecostalism, though well researched, is rarely given a thorough theological elucidation. The book does not approach the issue of African Pentecostalism in a systematic fashion but aims at explicating the theological implications of African Pentecostal practices and beliefs. The book is divided into two sections: This volume is by no means the last word on this issue but hopes to make a contribution towards opening up more theological discourse in the study of African Pentecostalism over against the historical, empirical, and anthropological.

Oxford University Press Format Available: These attacks are carried out by violent anti-minority activists, many of them provoked by what they perceive to be a Christian propensity for aggressive proselytization, or by rumored or real conversions to the faith. Pentecostals are disproportionately targeted. Drawing on extensive interviews, ethnographic work, and a vast scholarly literature on interreligious violence, Hindu nationalism, and Christianity in India, Chad Bauman examines this phenomenon. While some of the factors in the targeting of Pentecostals are obvious and expected--their relatively greater evangelical assertiveness, for instance--other significant factors are less acknowledged and more surprising: A detailed analysis of Indian Christian history, contemporary Indian politics, Indian social and cultural characteristics, and Pentecostal belief and practice, this volume sheds important light on a troubling fact of contemporary Indian life. No branch of Christianity has grown more rapidly than Pentecostalism, especially in the southern hemisphere. There are over million Pentecostals in Africa. In Latin America, Pentecostalism now vies with Catholicism for the soul of the continent, and some of the largest pentecostal congregations in the world are in South Korea. In *To the Ends of the Earth*, Allan Heaton Anderson explores the historical and theological factors behind the phenomenal growth of global Pentecostalism. Anderson argues that its spread is so dramatic because it is an "ends of the earth" movement--pentecostals believe that they are called to be witnesses for Jesus Christ to the furthest reaches of the globe. He describes more recent developments such as the creation of new independent churches, megachurches, and the "health and wealth" gospel, and he explores the increasing involvement of pentecostals in public and political affairs across the globe. Why is this movement so popular? Exploring more than a century of history and ranging across most of the globe, Anderson illuminates the spectacular rise of global Pentecostalism and shows how it changed the face of Christianity worldwide. Despite these surprising developments, and the undeniable significance of the Holy Spirit

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throughout the life of the church, pneumatology too often remains a subject of misunderstanding and neglect. These essays, gathered from the Wheaton Theology Conference, provide an ecumenical exploration of the Holy Spirit's person and work in biblical, historical, doctrinal and practical perspective. In addition to essays on Augustine, Aquinas, creation and salvation, the volume features important contributions on the current shape of global Pentecostalism by leading scholars in the field. This collection includes contributions by: Crisp Timothy George Gregory W.

3: Project MUSE - Studying Global Pentecostalism

Yet some fundamental questions in the study of global Pentecostalism, and even in what we call "Pentecostalism," remain largely unaddressed. Bringing together leading scholars in the social sciences, history, and theology, this unique volume explores these questions for this rapidly growing, multidisciplinary field of study.

4: Studying global Pentecostalism : theories and methods (Book,) [www.enganchecubano.com]

Studying Global Pentecostalism: Theories and Methods by Allan Anderson With its remarkable ability to adapt to many different cultures, Pentecostalism has become the world's fastest growing religious movement.

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The study of Pentecostalism is a developing field, and this book attempts to embrace its different methodological and theoretical aspects from a global perspective.

6: Studying Global Pentecostalism: Theories and Methods by Allan Anderson

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8: Studying Global Pentecostalism: Theories and Methods - California Scholarship

With its remarkable ability to adapt to many different cultures, Pentecostalism has become the world's fastest growing religious movement. More than five hundred million adherents worldwide have reshaped Christianity itself. Yet some fundamental questions in the study of global Pentecostalism, and.

9: Global Pentecostalism: An Inquiry into the Cultural Dimensions of

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