

certain desirable religious mode of experience. However, the use of electronic media in religious practice did not diminish the role live performance play in worship nor did it invite complacency on the part of church musicians. Chapter Five discusses the relationship between the church's cosmological conceptions and forms of media that enabled members to bring it to life. Members drew on angelic symbolism and mimicry to produce a direct connection between paradise and the church, collapsing the space between "world" and "heaven." Religious text and sacred forms of dressing were combined with music and dance to re-enact visions of angels worshipping before the throne of God. Thus, music and other media were manipulated to produce multiple, simultaneous effects that activated sensory domains. These sensory effects became materially linked through white robes, candles, incense, lighting, church's interior space, singing, and bodily comportment.

Chapter Six emphasizes the emulation of Jesus by following "In His Steps" to achieve one's goals as a Christian. Though life is filled with trials and temptations, endurance is needed for a final rest with God in heaven. Through dramatic recreation, people understand that life choices, as well as past, present, and future, help shape their actions. To navigate these issues, a particular moral and ethical stance was required to achieve well-being in life and final salvation in heaven. At the same time, the church was positioned as an answer to troubles and tribulations, doubts and frustrations while mimicking Christ. Chapter Seven examines the transformation of individuals and their behaviors through proper religious practices via Christ and the Church. The Holy Spirit was a crucial and necessary interlocutor through which the process of transformation and rebirth is experienced. A key medium through which the Holy Spirit worked to cultivate good character and reanimate the body towards sanctified spiritual practices was discipline through sound practices. Chapter Eight articulates the way members conceptualized the purpose and efficacy of their worship practices: the congregation glorified God in their worship thereby received divine assistance. In other words, worship was a form of ethical action that ensured one's well-being in the world.

To conclude, each chapter of the book has endnotes, rounded off with an epilogue, glossary of terms, bibliography and index. The book examines musical media and worship practices which are the social ways through which members of the Cherubim and Seraphim (Ayo Ni O) Church articulated and embodied the moral prescriptions needed to be a Christian and organize the world. Moreover, this book juxtaposes the link between Pentecostalism and the global, as opposed to the local, as well as reliance on notions of rapture and conversion that are used to make sense of global/local relations in studies of Christian globalization.

Oti Alaba Rotimi, *The Redeemed Christian Bible College (Ogun State, Nigeria)*

Jonas B. Bunte. 2019. *Raise the Debt: How Developing Countries Choose their Creditors*. New York: Oxford University Press. 276 pp.

Bunte's book is a must-read for political scientists, particularly those specializing in international political economy and comparative politics. Without a doubt, the systematic and methodical manner in which the author approaches the issue of international finance in the developing world, focusing specifically on Ecuador, Colombia and Peru, provides an interesting guide on how similar studies could be organized and executed. Bunte's book brings back the issue of international finance in the developing world to the forefront of academic discussion to revalidate the importance of credit in the domestic affairs of developing countries. In this regard, Bunte argues that "loans are extremely important to developing countries: they help recipients overcome financial crises, fund critical infrastructure, and facilitate economic development. Without credit, governments' capacity to function would be severely limited" (p. 1).

The book is principally designed to answer the question: "why do countries borrow money from some creditors and not others" (p. 3). To answer this question effectively, the *terminus a quo* is

to acknowledge the diversity of credit sources to developing countries. The author identifies these sources as Western governments, multilateral institutions such as the International Monetary Fund (IMF) and the World Bank, private foreign banks or the bond market, and more recently BRIC countries—Brazil, Russia, India and China. In terms of the influence on the choice of creditors, among competing credit sources, by the recipient countries, the author emphasizes the incentives created by domestic forces or societal coalitions in debtor countries. The findings of the study are quite revealing. In Ecuador, as a result of the influence of the corporatist coalition, politicians prefer BRIC loans to Western creditors. Due to the incentives created by the capital coalition in Colombia, politicians rely on bonds and private banks. Considering the influence of the consumer coalition in Peru, politicians prefer bilateral loans from Western governments and private creditors.

The theoretical and methodological orientation of the book would make it attractive to readers. First, the study makes some exciting contributions to theory. The application of the “distributional consequences” thesis to the specific issue of international finance in developing countries is indeed novel. In the context of this thesis, there are two critical factors that determine which type of loan is preferred: the preferences of domestic interest groups or coalitions and the distributional consequences of creditors. While the interests or preferences of all domestic groups/coalitions may be recognized, politicians pander to the interests or preferences of the most politically powerful social groups in deciding between competing loan offers. These assumptions clearly allowed the author to generate interesting propositions that gave direction to the study. The systematic and logical manner in which the author develops and articulates the thesis and then tests the propositions represents a major strength of the book. Second, to arrive at its conclusions, the study also employs the qualitative and quantitative research tools. The work combines specific country case studies, fieldwork and elite interviews, and detailed statistical analyses of data.

However, the study has an obvious pitfall. For a study that is supposed to make generalizations about the developing world, the three cases studied (Ecuador, Colombia and Peru) were drawn from South America. This approach belies the criterion of representativeness. In terms of categorization, the developing countries of the world are mostly found in the regions of Africa, South America, and Asia. Therefore, to make valid conclusions that would stand the test of further empirical investigation, each region in the developing world should have been represented in the study’s dataset or sample. The narrow focus of the book on South America and the three specific case studies may have some merit in that it would allow the study to fulfil the criteria of criticality and exhaustiveness in research, however, the broader analysis of issues—as a result of more diverse and heterogeneous dataset—about how developing countries choose their creditors is what is being compromised.

The limitations notwithstanding, the study makes some exciting contributions to knowledge. It is not only a comparative analysis of factors that shape the choice of creditors in the case studies; those choices also have political and economic implications on the debtor countries. The contributions of the study to theory building, particularly in the field of international political economy, are apposite. The choice of the “distributional consequences” thesis has no doubt extended the frontiers of knowledge on how developing countries make strategic decisions about international finance. Again, the reliance on qualitative and quantitative evidence represents a strong point of the study.

Segun Oshewolo, *Landmark University (Nigeria)*

Jeffrey Butler. 2017. *Cradock: How Segregation and Apartheid Came to a South African Town. Charlottesville and London: University of Virginia Press. 256 pp.*

Jeffrey Butler’s (1922-2008) history of his childhood hometown begins in the 1920s. Described at this time as “a sleepy town of some 6,800 souls,” Butler depicts Cradock as a place of quiet