Book Review

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With the rate of contemporary urbanization's expanse across the globe, it is perhaps unsurprising that the phenomenon of the global city has consumed the attention of several academic fields over the years. Despite this increased fascination with understanding global cities and their development, it is only in the past fifteen years that scholars have turned their attention towards the study of religion in these contexts. David Garbin and Anna Strhan's *Religion and the Global City* is a welcome addition to the ever-growing body of literature that seeks to disentangle "the urban" from "the secular" and return attention to the role of religion and religious actors in the city.

Joining a handful of other volumes on urban religion, *Religion and the Global City* comprises fourteen chapters—many of which were originally presented in an eponymous session at the 2014 meeting of the British Sociological Association—that each interrogate and contest the ideas of shrinking religious presence in the city and monolithic urban religious experiences. Bringing together rich ethnographies, historical analyses, qualitative studies and theoretical applications, Garbin and Strhan have constructed a volume that reframes the relationships between religion, cities and globalization. *Religion and the Global City* skilfully explores these relationships through a non-reductive, interdisciplinary lens, acknowledging the distinct expressions of urban religion that manifest in various socio-spatial contexts across the world—not just in the Western cities of traditional focus.

Four interrelated themes structure the volume and provide an overall framework for understanding the urban religion-globalization connection. The first Part, "Power, Visibility, and the Politics of Space", focuses on the production of urban religious space and the strategies by which religious actors construct these spaces. Next, "Religious Media, Publics, and Global Cultural Flows" turns our attention to how global flows and local processes mediate the relationship between religion and the city. The third Part, "Centralities, Peripheries, and Religious Territorialization", explores the intersection and interaction of urban and religious centralities and peripheries. Finally, "Global Migration, Everyday Multiculturalism, and Place-making" addresses the lived experiences of religious urbanites and the ways in which they navigate tensions, connections and disconnections of global cities.

Perhaps the volume's greatest strength is the variety of case studies that it employs to "draw out the roles religious actors, embodied and spatialized practices, and modes of belonging and exclusion play in these local/global dynamics" and to "deepen insight into the diverse and complex interplays of religion, globalization, and the city" (p. 10). Most notably, Garbin and Strhan's collection draws our attention towards cities that are often overlooked in favour of a Western-centric lens with chapters by Peter van der Veer ("Urban Planning and Secular Atheism in Shanghai, Beijing, and Singapore") and Benjamin Kirby ("Occupying the Global City"), which explore spatial politics between the secular and the sacred in the context of Chinese cities. Though case studies of Western cities are not absent in this volume, these case studies still turn our attention towards the consequences of a Western-centric lens. Leslie Fesenmyer's chapter, "Place and the (Un-)making of Religious Peripheries", asks us to consider the renegotiation many Pentecostal Kenyan migrants in London must face as a result of the relationship between the "symbolic power of the 'centre'—London—and a 'peripheral' Kenya" (p. 20).

In addition to challenging a traditional Western-centric scope, chapters in *Religion and the City* also challenge the scope of the impact of global city growth. Claire Dwyer's chapter, "Transnational Religion, Multiculturalism, and Global Suburbs", for example, focuses on the distinctive geography of the "Highway to Heaven"—a three-kilometre stretch in the suburbs of Vancouver with a cluster of more than twenty religious buildings—to illustrate how suburban religious growth is inextricably linked to "the same architectural and economic narrative that describes Vancouver's global city of skyscrapers and luxury condominiums" (p. 188). Petra Kuppinger ("At Home in the Multicultural City") uses the place-making activities of women at the Salam Mosque in Stuttgart, Germany, to illustrate how the global can also permeate the local; that is, the "minute practices" of the women's lived religious experience. She richly describes how the making, maintenance and symbolism of home spaces for religious congregations "reflect urban processes, interact with urban dynamics, and produce urban futures" (p. 208). In these two chapters, we see evidence that religious growth in the global city not only spills over the edges into the city periphery, but also spills into the orbits of individuals within the city.

Garbin and Strhan's *Religion in the Global City* serves as a well-curated volume that simultaneously builds on current debates regarding religion, space and cities, and leaves room for a myriad of fruitful research. Garbin and Strhan skilfully challenge outdated and reductive understandings of the relationship between the urban and the sacred, as well as the experiences of those living in the global city. Because of its nuanced and varied case studies, this volume will appeal to students and scholars from a range of theoretical, methodological and disciplinary backgrounds, particularly those interested in turning attention back towards religious actors and their presence in growing urban cities.