

New Titles

DARYL IRELAND AND
JONATHAN CALVILLO
PUBLISH NEW BOOKS



INTERNATIONAL
CONFERENCE
REPORT



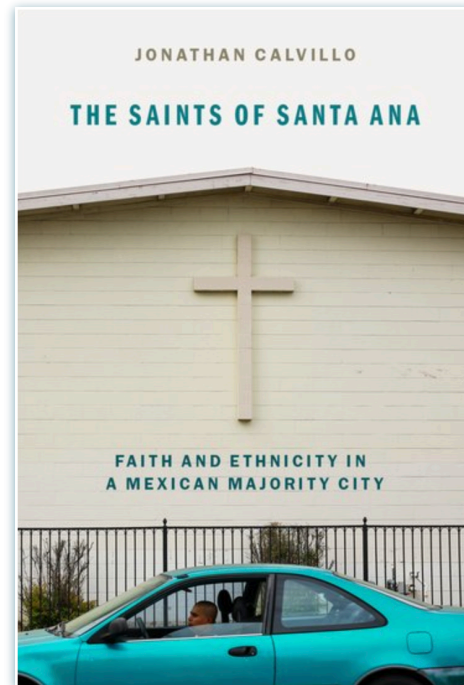
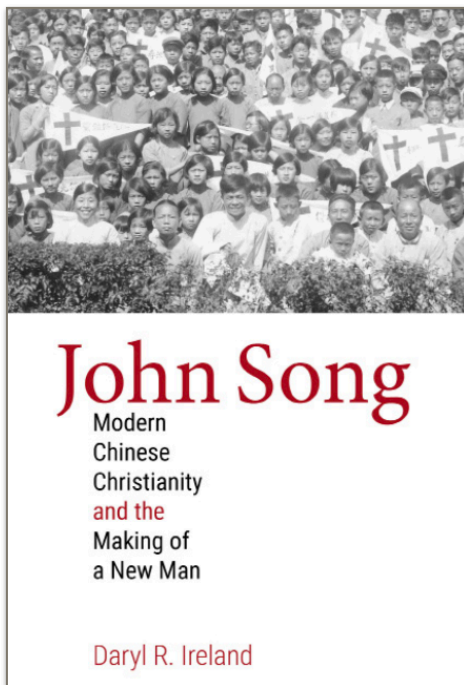
WEST AFRICAN
PENTECOSTAL FILMS
IN THE WORKS



FOR YOUR LIBRARY
NEW PUBLICATIONS &
DISSERTATIONS

CGCM NEWS

Center for Global Christianity & Mission



Affiliated Scholars' Latest Books

Two scholars affiliated with the Center for Global Christianity and Mission have published their first books. Daryl Ireland, Associate Director of the Center, published a biography of China's preeminent evangelist in *John Song: Modern Chinese Christianity and the Making of a New Man*. Song is a crucial but overlooked piece in the puzzle of modern China and modern Chinese Christianity. When he has been remembered, Song has been depicted as a champion of fundamentalism and the Old Time Religion. But the truth is Song

**New Works on
Chinese Revivalism
and Mexican
Immigrants to
Santa Ana**

was an innovator. In the 1930s, he pioneered a kind of Christianity that delivered to China what its urban people most desperately



Dr. Daryl Ireland

wanted: a way to be different, a chance to become new. Ireland's book examines how Song initiated an alternative path to China's modernization. Although his revivals initially operated on the fringes of Chinese Protestantism, their features eventually came to dominate and even define the movement. Today, to look at John Song is to see and understand how contemporary Chinese Christianity first emerged and why it has grown so dramatically over the last four decades.

Assistant Professor of Sociology of Religion, Jonathan Calvillo, also just published his book, *The Saints of Santa Ana: Faith and Ethnicity in a Mexican Majority City*, with Oxford University Press. He sat down with CGCM staff for an interview to reflect on the motivations behind his research and to highlight his key findings, which you can listen to on the Center's website.

Growing up as a child of Mexican immigrants, and as an evangelical rather than a Catholic, Calvillo explains how he was always asking himself "how has faith shaped my sense of who I am." This background prompted him to undertake this comparative study of Catholics and evangelicals in Santa Ana,



Dr. Jonathan Calvillo

where he found that "one of the primary points of difference across these religious groupings" was whether the groups focused on continuity or on change. "Catholics," he notes, "had a much deeper understanding of their tradition as something that was being passed on" across generations. "The maintenance of religion" functioned as "a way to maintain continuity across borders." Alternatively, for evangelicals, "religious identity was conceptualized as an identity rooted in change," with "conversion" serving as "the symbol of authenticity." However, Calvillo does not argue for stark contrasts; rather, his ethnographic work highlights the nuances of different cases, particularly in regard to charismatic Catholic practice.

After describing the surprises he uncovered in the historical side of his research, Calvillo closed with a reflection on the similarities between the religious practice of the immigrants of Santa Ana with those of Christians around the world. He urged that "if the Christian church in the US wants to remain intelligible to Christian churches in other parts of the world," it must look to the "beautiful and wonderful resources in the immigrant communities *within* our borders."

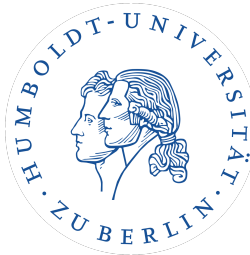
Recent Faculty Publications

Eugenio Menegon, "Telescope and Microscope: A Micro-Historical Approach to Global China in the Eighteenth Century," *Modern Asian Studies* 54, no. 4 (2020): 1315-1344.

Dana Robert, "Naming 'World Christianity': Historical and Personal Perspectives on the Yale-Edinburgh Conference in World Christianity and Mission History," *IBMR* 44, no. 2 (2020): 111-128.

Nimi Wariboko, *The Palgrave Handbook of African Social Ethics*, co-edited with Toyin Falola (Cham: Springer International, 2020).

Virtual Conference on the Young Ecumenical Movement



This October, Dana Robert collaborated with Judith Becker of Humboldt University (Berlin) to organize a virtual conference entitled “Nationalism & Internationalism in the Young Ecumenical Movement, 1895-1920s.”

Over the three days of the conference, presenters and participants logged in from around the world to discuss and synthesize a rich variety of papers. Robert’s opening plenary, “Finding Fellowship: The Search for Christian Community in the 1920s,” argued for the need both to recover and to critique the idealistic public theology coming out of the global Christian networks of that decade. Three CGCM visiting researchers also contributed their work—Ada Focer detailed the administrative work of Ruth Rouse; David W. Scott spoke on nationalism at the Methodist Centenary in 1919; and Yeonseung Lee discussed the influence of the YMCA in Korea.



**Early Ecumenical Leaders
(Yale Divinity Archives)**

Despite the difficulties of distance and varied time zones, the Zoom room became a hospitable, lively, and productive space. The closing panelists—Heike Liebau, Marina Wang, and Jennifer Wasmuth—illuminated the further research avenues the papers suggested. Among these were the geographic and institutional mobilities and class identities of the figures studied, the varied receptions of different expressions of Christian nationalism, and the particular influence of Asian actors on the shaping of the early ecumenical movement. The conveners are working to publish the conference proceedings over the next months.

Doctoral Dissertations of 2020

Laura Chevalier, “Becoming ‘Children of God’: The Child in Holiness and Pentecostal Mission Discourse and the Making of Global Evangelical Movements, 1897-1929.”

Anicka Fast, “Becoming Global Mennonites: The Politics of Catholicity and Memory in a Missionary Encounter in the Belgian Congo, 1905-1939.”

David Dmitri Hurlbut, “Mormonism in Southeastern Nigeria: The Expansion of American Churches in Postcolonial West Africa.”

Tyler Lenocker, “‘A Quiet Revival’: The Emmanuel Gospel Center, Migration, and Evangelicalism in Boston, 1964-1993.”

The CGCM exists thanks to generous donor support. To donate, go to: <https://www.bu.edu/cgcm/donate-2/>

West African Pentecostal Films: A Research Collection in the Works

Three years ago, Daryl Ireland asked Bruce Yoder ('16) to collect films during his trips through West Africa that highlighted pentecostal Christianity. Ireland hoped to create a collection of such films to supplement Boston University's strengths in African Studies and World Christianity, and the Center's efforts to archive Christian visual culture and other ephemera. This summer, Morgan Crago, a CGCM doctoral student, and Beth Restricks, African Studies librarian, helped move the dream closer to realization.

The first task was to create some boundaries around the project—the wealth of West African films with religious themes made limiting the range of films under consideration seem artificial yet necessary. Crago decided to focus on films produced by Christian ministries, marking ones of special interest along the way. For instance, one woman scholar and Christian film maker, Foluke Ogunleye, produced “The Broken Hedge” (1997), which she intentionally crafted to portray the female protagonist as the offended party, rather than as seductive and culpable. Crago marked other films as representing themes of family strife, land ownership, ancestral curses, and conflicting feelings about traveling outside West Africa.

One highlight of Crago's investigations was getting an insider's view of the film industry by attending a virtual Christian drama conference, led by a Nigerian organization and sponsored by a US-based college ministry. The attendees wrestled with the paradox that Christian film scripts are inspired, in that they are received from the Holy Spirit after prayer, and yet need a lot of human editing before they will cohere into a quality film. Their discussions also revealed that the focus on demonic agency is not ubiquitous or inevitable in this group's conception of Christian film production—the speaker instead urged those attending to put their own “uniqueness,” their own life concerns, in their scripts and films.

Next steps for the collection include finding the rarer, older films from the 1990s, needed to describe changes across these films over time. With much scholarly work focusing on Nigeria and Ghana, uncovering Christian film producers in other West African countries, anglophone and francophone, also remains to be explored.

The potential of this collection for further research in world Christianity is substantial. Many of the films are evangelistic or meant to bolster faith within the African Christian diaspora. Scholars of pentecostalism note this tradition's tendency to saturate sensory public space, and filmmaking is one key means by which these ministries achieve this goal. Some films are autobiographies of religious leaders, making these films part of a wider genre of pastor biopic found among charismatics in other parts of the world. Study of these films would also connect with current discussions in missiology, such as the impact of films depicting witchcraft on the accusation of children as witches, or in the relative value of foreign versus locally-produced films for doing effective evangelism.

