

DOI: 10.3366/swc.2012.0031

Kevin Ward and Emma Wild-Wood (eds). 2012. *The East African Revival: History and Legacies*. Surrey and Burlington: Ashgate, pp. xvi+235. Hb, £45.00, \$89.96. ISBN 9781409426745.

This edited work is the first comprehensive study of the East African Revival. Its genesis lies in a conference convened at the Henry Martyn Centre for the Study of Mission and World Christianity, Cambridge, to mark the deposit and accessibility of the Joe Church papers, housed in the same institution. The purpose of the book is ‘to articulate the importance of the Revival for an understanding of Protestant Christianity generally in East Africa’ (8). Arranged in five sections, the volume includes contributions from practitioners, historians, sociologists and theologians. Due to its scope and subject, the book provides an innovative contribution to the study of world Christianity and African social and religious history.

In Part I, ‘Historical Overview’, Kevin Ward provides an introduction on the history of the Ruanda Mission — the early epicentre of the Revival — and the Revival’s varying impacts on ecclesiastical life in Kigezi, Rwanda and Burundi. In Part II, ‘Testimony and Personal Perspectives’, autobiographical accounts illuminate how the Revival shaped social activism during the Mau Mau uprisings in colonial Kenya (Gatu), missionary home life in Rwanda (John Church), leadership within the Church Mission Society (Barrington-Ward) and Protestant experience in post-colonial Uganda (Kasibante). Part III, ‘Historical and Cultural Perspectives’, historicises the Revival in some of its particular cultural contexts. Hoehler-Fatton argues that Revivalism in Kenya followed the long history of pre-colonial religion and earlier Islamic ritual. Farrimond shows how Revivalist conversion complicated hierarchical politics in early colonial Busoga; whereas Wild-Wood shows how Revivalists in north-western Uganda and eastern Congo used Christian experience to reinforce and adapt decentralised political practice. Peterson uses archival sources and oral ethnography to demonstrate how women in western Kenya used Revivalist sentiment to distance themselves from the moral and competing claims of Luo patriots; while Larsson shows similarly how Haya women used Revivalism to actively renegotiate marriage custom. In Part IV, ‘Socio-Theological Perspectives’, Karanja, Mombo and Godfrey, respectively, explore the theological contours of Revivalist confessional practice in eastern Africa, women’s uses of theology to recast polygyny in western Kenya and Revivalist influences on genocidal narratives in

post-colonial Rwanda. Finally, Barringer and Wild-Wood usefully provide source commentary and historiographical discussion in Part V, 'Sources and Scholarship'. In this same section, Ward explores Revivalist effervescence in its broader, translocal African contexts.

While this volume contributes to the historiography, it does little to decentre the East African Revival outside its Protestant contexts throughout eastern Africa. The East African Revival was not only a movement to which *Protestant* actors in eastern Africa were challenged to respond. As referenced throughout the volume, though often in passing, Catholic communities, Muslims and 'traditional' activists and priests, in addition to Christian communities throughout non-Africa, were challenged to respond to Revivalist influence, narratives surprisingly absent from this otherwise comprehensive study. Nonetheless, this work is important and its contents beneficial to scholar and student.

Jonathon L. Earle
University of Cambridge

DOI: 10.3366/swc.2012.0032

Miikka Ruokanen and Paulos Huang (eds). 2011. *Christianity and Chinese Culture*. Grand Rapids, MI: Wm. B. Eerdmans, pp. 275. Pb \$35.00 / £23.99. ISBN 9780802865052.

After years of severe repression by the state, religion has experienced considerable growth since the launching of the reform and open door policy in China in the 1980s. Protestant Christianity, in particular, has developed in remarkable ways. As a sign of its growing maturity, Chinese academicians and state-sponsored church leaders attended a symposium in northern Finland in 2003. The published proceedings consist of three parts: 'Christianity in Relation to the Chinese Religious Tradition'; 'Christianity in the Context of Modern China'; and 'Challenges to the Contemporary Chinese Protestant Church'. In this book, Chinese participants — mostly from the mainland — present their various arguments, with responses to most papers by — mainly — Scandinavian academics. The principal focus of Part I is on the similarity of certain concepts in Confucian and Christian texts. Zhao Dunhua, for example, compares the Confucian concept of the goodness of human nature and the Christian idea of original sin. Zhang Qingxiong offers his thoughts on sin and evil in Christian and Confucian perspectives.

Copyright of Studies in World Christianity is the property of Edinburgh University Press and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.