

## BOOK REVIEWS

**Jacob Abadi. 2013. *Tunisia Since the Arab Conquest: The Saga of a Westernized Muslim State*. Reading, UK: Ithaca Press and Southern Court. 586 pp.**

This book is a general review of the history of Tunisia, which is a tumultuous, rich, and varied history. Tunisia is a country that has managed to forge an identity that distinguishes it from other Arab countries and North Africa. In his introduction, Jacob Abadi discusses Tunisia's bibliographic sources, which contain all the great names in the history of Islam in North Africa and Ifriqiya. These sources are rich and varied. This means that Abadi's study is scientifically based, and can be seen as an accurate window on the history of Tunisia and its Mediterranean environment, an environment that encompasses the northern Mediterranean (Sicily, Sardinia, Spain) and southern Mediterranean, both to the east (Libya, Egypt) and the west (Algeria, Morocco).

Abadi begins his history with the Arab conquest of Ifriqiya but fails to discuss that the past of this region, as an autonomous entity, dates back to the Carthaginians, Romans, and Byzantines. Located in the center of the Mediterranean, Ifriqiya played a major role in trade. It was a target for all Mediterranean civilizations. It was the center of all the Punic Wars that induced the destruction of Carthage. It was a refuge for Christian sects considered heretical by Catholic Rome. When it was under Byzantine rule, its inhabitants were the subject of taxation and abuse. This explains the ease with which they welcomed the Arab conquerors when they arrived in the country. The latter brought with them their new religion, Islam. But they also brought their language, Arabic.

The Arab conquerors arrived from Egypt and founded the city of Qayraouan, which became for many centuries one of the most important intellectual centers of the Islamic world and the seat of power for Muslim emirates even though Byzantines and Europeans continued to be present in the country. But the Arab and Muslim character of Ifriqiya also began to be imprinted upon the country at that time. Tunisia never ceased to be the object of envy by Muslims and Europeans (Umayyad, Abbasid, Ottoman, Almohad, French) who at one point or another sought to rule the country due to its strategic locale in the ongoing struggle for dominance in the Mediterranean.

The book is organized into fifteen chapters, each one corresponding to the reign of a dynasty (Aghlabids, Fatimids, Zirids, Hafsids, Muradites, Husseinis) or the colonial and post-colonial eras. This approach helps to capture the differences between them and to understand the ruptures and continuities that eventually make Tunisia what it became. This continuity shows that the country was endowed with a personality that allowed it to become autonomous in its relation to the successive empires that ruled it. It was able to challenge Umayyad and Abbasid rule and suffered the power of the Aghlabids, the Fatimids (who left Tunisia for Egypt), the Zirids (their servants), the Almohads, the Hafsids, and the Ottomans. It was finally able to keep a certain autonomy vis-à-vis this latter empire, while it was legally a regency. Unlike Algeria, which could not be consolidated into a centralized state, Tunisia, with its particular history, has been able to build a dynasty (the Husseinis), which gave it its character of a consolidated state. When The French occupied the country, they were forced to choose the formula of ruling it as a Protectorate. They were unable to occupy it outright and had to accept the principle of the internal sovereignty of the Beys.

<http://www.africa.ufl.edu/asq/pdfs/v16i3-4a12.pdf>

Abadi describes how the French Protectorate founded modern Tunisia but also provided the impetus for Tunisian nationalism that began with the Constitutional Liberal Party (Old Destour) and became the Neo-Destour Party whose leader was Habib Bourguiba. When Tunisia became independent in 1956, Bourguiba became president and ruled the country with authoritarianism and exercised a personal power until 1987 when he was declared unfit to govern because of illness and his advanced age. This removal from office was achieved by Ben Ali, who was prime minister and became the new president. As president Ben Ali exercised no less personal power than Bourguiba until he fled from the country in January 2011 in the aftermath of popular protests.

The Arab conquest changed Tunisia's intellectual and religious life since it introduced Islam and Arabism, although it was opposed by the Berbers in the beginning. The second great change was the French protectorate imposed on the country in 1881. Through its actions and reforms the protectorate altered the Tunisian lifestyle. The country became francophone, and the elite trained in French schools embraced a western way of thinking and acting.

Abdelmalek el Ouazzani, *University Cadi Ayyad, Morocco*

**Awol Allo (ed.). 2015. *The Courtroom as a Space of Resistance: Reflections on the Legacy of the Rivonia Trial*. Burlington, VT: Ashgate Publishing. 348 pp.**

Written to celebrate the fiftieth anniversary of the Rivonia trial, in which Nelson Mandela and nine other leaders of the African National Congress were prosecuted for their attempts to overthrow South Africa's Apartheid system, Awol Allo's edited volume *The Courtroom as a Space of Resistance* explores the development of "geographies of resistance" in highly protected legal spaces such as the courtroom. According to Allo, "geographies of resistance" develop when defendants in political trials re-appropriate legal spaces in order to challenge the status quo. Allo invokes Mandela's statements during the Rivonia trial as examples of a defendant employing the "radical openness" of legal discourse in order to challenge the contradictions and injustices problematically dominant in the prevailing symbolic order.

*The Courtroom as a Space of Resistance* approaches resistance as a spatial formation. To lay the conceptual groundwork for this approach, Allo draws on Henri Lefebvre's concept of social space as a social product, and on Edward Soja's argument for conceptualizing space not only as a social product but also as a force that moulds social life. Allo's emphasis on the spatial qualities of resistance is most skilfully demonstrated in his introduction's description of how, during the Rivonia trial, Mandela's questioning of the very legal system through which he is being tried succeeds in expanding "the horizon of the legally permissible and imaginable" (p. 2).

Allo's volume is invested in considering a variety of possible manifestations of resistance in the courtroom and as such is highly interdisciplinary in character. Of particular note are the chapters that highlight the performative aspects of judicial proceedings. In her chapter, Chloé S. Georas takes the Lorena Bobbitt trial as a case study through which to explore how gendered and racialized narratives are constructed and performed in the context of a domestic violence case. Kanika Sharma's exploration of the Gandhi murder trial, in which Sharma skilfully depicts how "the state carefully selected each visual marker of the trial—from the building where the trial was located, to the organisation of the courtroom itself" (p. 342), emphasizes the concern of the political trial with playing to the wider

audience that exists beyond the courtroom. In its concern with the performative, this volume demonstrates how spaces of domination and resistance are created, shaped, and intertwined.

As several authors in the volume emphasize, resistance is not only a spatial formation; it also possesses temporal qualities. Isolde de Villiers's chapter on "lawscapes" explores both the impact of historical political trials also held in Pretoria on the Rivonia trial, and the ways in which the legacies of the Rivonia trial continue to shape Pretoria's legal landscape. Similarly, Catherine M. Cole's chapter considers the influence of South African political trials between 1956 and 1964, on shaping the narratives associated with the Truth and Reconciliation Commission. Taken together, these chapters reflect not only the imprint of trials past on the Rivonia trial courtroom, but also the Rivonia trial's capacity to generate ripples affecting subsequent major judicial events in South Africa.

A striking reading of this relationship between resistance and temporality comes from Derek Hook's chapter reflecting on the impact of the death of Mandela in 2013. Arguing that the death of Mandela is equitable to the death of ideas of South African exceptionalism, Hook envisages contemporary South Africa on the precipice of a void, facing a crisis of self-definition, having lost what he describes as its "quasi-mythic" father figure. Whereas other authors in the volume, particularly Alison Phipps in her chapter on the theme of unanswered letters written during Mandela's trial, view Mandela's speeches during the Rivonia trial as a continuing source of inspiration in the ongoing struggle against oppression in South Africa, Hook evokes the need for a post-Mandela self-fashioning for South Africa that is at once disconcerting and brimming with potential.

Overall, Allo's edited volume is a dynamic synthesis of the spatial, temporal, and performative dimensions of the political trial. In particular, the volume provides a multifaceted set of interpretations of both the workings and the legacies of the Rivonia trial, which would provide a range of interesting insights for scholars of Apartheid and post-Apartheid South Africa across disciplines from history to performance studies, as well as an engaging and accessible introduction for graduate and advanced undergraduate students.

Hannah Marshall, *Brown University*

**Carol Anderson. 2015. *Bourgeois Radicals: The NAACP and the Struggle for Colonial Liberation, 1941-1960*. New York: Cambridge University Press. 372 pp.**

Anderson's book makes an essential contribution to Black Studies and its relation with the African diaspora and Third World countries. She analyzes the most crucial African-American rights organization, the NAACP, perhaps in its most difficult time, that of the Cold War and civil rights era through revealing its anti-colonial politics, internal struggles, its place and role in the African-American movements, its approach regarding the USSR and communism, and its stance on international affairs. In her analysis of the NAACP's anti-colonial struggle, Anderson implies that the organization was controversial but also had an important and powerful role in the African-American community's internal struggle for civil rights, equality and in its desire of challenging colonialism.

As the title "Bourgeois Radicals" indicates, Anderson aims to show that the NAACP in its anti-colonial approach was unique regarding not only similar American organizations but also several international organizations, and institutions. As a "bourgeois" organization its agenda on US politics was constituted through preservation of the civil rights politics'

framework, and it put distance between itself and communism and communist groups. Meanwhile as a “radical” group, it challenged Washington’s Cold War politics, “Jim Crow structure,” and colonial administrations through the UN, the media, various alliances, and supporters within the US administration.

She chooses to use the term “NAACP’s anti-colonialism.” However, Anderson cannot be certain in elaborating the organization’s success in its struggle against colonialism and its articulation of anti-colonialism. She acclaims that international relations and colonialism were “unfamiliar” (p. 57) for the organization and that it did not want to take the lead in the struggle for colonial liberation. Rather, the NAACP aimed to be cooperative (p. 60) but to Anderson its mission was “helping destroy colonialism”(p. 268). Moreover she argues that its anti-colonial campaign was coherent. She also wants to indicate that it had some difficult accomplishments (p. 202) like challenging colonial administrations, having allies “closely working with the NAACP on UN issue” (p. 191). However Anderson accepts that the NAACP lost its role, effects, and had a “stalemate” (p. 56) on colonial liberation struggles. Its confusion was mainly based on hesitancy of a potential link with the USSR and radicals, Cold War politics, and turbulent domestic politics like the Eisenhower era (p. 290).

The book also indicates that Anderson’s analysis of the NAACP’s anti-colonial struggle includes comparison among African-American movements, left wing, and progressive groups. She makes a distinction between the NAACP and these groups especially in terms of their approach to communism and relations with the Soviets. Anderson highlights that in analyzing the NAACP is crucial to recognize the fact that African-Americans had different anti-colonial approaches. For instance to Anderson, the NAACP lacked ideological grounds, it was an ally of “indigenous freedom fighters”(p. 268), and partner with progressive alliances (p. 133). She bases the NAACP’s anti-colonialism on human rights to further highlight differences in the anti-colonial struggle between the NAACP, the USSR, and other African-American organizations. According to her the NAACP was more successful (p. 135) than Black left groups or as she says radical organizations (p. 335).

The comprehensiveness of Anderson’s work can be seen in the quantity and quality of resources and its content. Its structure and content have both positive and negative elements. For instance, she elaborates the NAACP’s policies regarding South Africa, Italian colonialism, and Indonesia, which give a comprehensive background to its liberation politics. On the other hand, a lack of headings and subheadings in all chapters makes it difficult for readers to follow the argument of the sentence, paragraph, page, or book. Anderson, in presenting the NAACP comprehensively refers not only to primary resources like reports and speeches of key figures but also to rhetorical elements and uses her own judgments. In some chapters, she takes part in the internal rivalry within the NAACP. She compares Du Bois with White or Wilson; criticizes Du Bois’ actions as failures (p. 54). She uses newspaper articles, comments, and citations from persons or institutions sometimes without a connection to the NAACP. She makes generalizations that lead readers to think that the whole African-American community supports the NAACP and its policies (p. 216). Hence, readers may question Anderson’s objectivity, her selections, and their contribution in supporting the book’s arguments.

The book shows that the NAACP was not a reactionary organization, and did not include black radicals. It functioned within the dynamics of the relationship between the White House and the civil rights movement—thus the distinction among the NAACP, left wing groups, and the black community is emphasized throughout the book. Furthermore it is argued that an anti-colonial stance cannot be attributed solely to radicals. In terms of the

book's structure, using headings and subheadings would facilitate readers' analysis of the arguments and examples. Instead of details or detailed examples, a direct correlation can be established between examples, quotes, and the organization and its politics to better understand the argument. Rather than details of Cold War history, a summary of the era, the colonial administrations' or other African-American movements' approach to the NAACP would be more useful to elaborate its anti-colonial politics. As Anderson claims, the organization was successful in some domains. She provides an essential resource for readers who are familiar with African politics, Cold War history, and are interested in African-American civil rights movements' international relations.

Ceren Gürseler Özbilgiç, *Neuşehir Hacı Bektaş Veli University, Turkey*

**Sean Anderson. 2015. *Modern Architecture and its Representation in Colonial Eritrea: An In-visible Colony, 1890-1941*. Burlington, VT: Ashgate. 288 pp.**

*Modern Architecture and its Representation in Colonial Eritrea* is a four-chapter book on the history of modern architecture in colonial Eritrea, the distinctive hallmarks of the country today, serving as reminders of its Italian colonial past. The densely presented book—with extensive citations, images and designs—helps fill the gaps of a less-studied Italian legacy in Eritrea.

The first chapter covers the early Italian colonial explorers' conquest of the "Eritrean empty spaces." Eritrea posed a great challenge for the Italians, as their nation's first colony with great strategic importance but without many desirable raw materials or a hospitable climate. The second chapter covers the planning and building from scratch of Asmara and other towns. Asmara rose relatively quickly as a vibrant replica of Italian cities. This was appropriate for its designated role as a springboard for colonial conquest. At the same time, with majestic architectural designs portraying power, the Italians designed the capital as an intimidating fortress. The chapter discusses the construction of grand institutional and residential buildings designed to blend into the magnificent landscapes. These eventually became imposing symbols, embodying and reinforcing the colonial presence.

The third chapter further explores the "interior spaces" of the Italian colonizers, the places where they finally began to enjoy their hard-won colonial presence. In the new overlapping spaces negotiated between the colonizer and the colonized, the local population finally began taking part in the modernization scheme. Thus they began to delimitate the space between the local and the colonizer, and even man and woman. The fourth chapter reframes and summarizes Italian colonial conquest through sources' memories, museum items and collections, along with surviving representations in Europe. After Italy lost its colonies during World War II, its ultimately failed efforts to reclaim them and resurrect the colonial era but depended upon memories and exhibitions that attempted to make up the loss of power.

Anderson has written about the least-studied colonial era, often neglected in the bigger African colonial map. Reading the book through the eyes of a former colonial subject, applying a localized, post-colonial critique, however, the book's positions are not so solid or trustworthy. Although Anderson expresses his heartfelt gratitude to Steven Nelson, through whom he "discovered the continent and lifelong source of inventiveness" (p. xix), he seems detached from the population of the African continent. The author reveals a conspicuous neglect of the local Africans; of the 108 people mentioned in the acknowledgements of

individuals who made the book possible, none is an Eritrean. This lack of representation and the trend of ignoring Eritreans, and African people in general, becomes even more apparent in the sources Anderson referenced. Out of the 110 primary sources he cited, none was Eritrean-produced. Similarly, of the more than 360 secondary sources cited across the book, only seven are Eritrean-authored and are used to confirm basic, uncontested facts.

Flaws and oversights resulting from such disregard of readily available scholarly material written by Eritreans are evident throughout the text. Although the book seeks to explore modern architecture in colonial Eritrea, the author, if one did not know any better, seems to be writing about a literally empty space. It's difficult to see how one can write about distinct buildings and their history, without mentioning the human element. The book ignores the interactions, relationships, and acts of conscription, dislocation, and nationalization of land that played such crucial roles during the Italian colonial period. By ignoring these ignominious hallmarks of Italian colonial rule, and instead gazing at the Eritrean historic spaces through the eyes of the colonizer, the book reads more like an homage to the latter.

The book uses leading scholars in the field of architecture to substantiate its theories and conclusions. It provides a thorough look at the Italian colonists' justifications and perspectives during the early colonial period in Eritrea, through travelogues of the early settlers and diaries from colonial missions. Employing theoretical abstractions and overusing minute details at the expense of rendering a bigger picture, the book avoids any meaningful treatment of the excessive use of lethal force and brutality exercised by the Italian colonizers. Furthermore, the author, by omitting discussion of these sensitive but relevant areas and quoting texts that appear to justify the colonial occupation, exacerbates, ignores, and/or misrepresents the rarely discussed Italian colonial "color bar" (racial hierarchy). For example, the book cites a text that glosses over the Italian color bar (later infamously adopted in Apartheid South Africa), casually observing: "Sons of Europeans mingle and play freely with native boys" (p. 173).

While *Modern Architecture and its Representation in Colonial Eritrea* features dazzling photographs of the buildings and colonial spaces discussed between its covers, it perpetuates the tired patronization and condescension committed by the early colonizers—treating the indigenous population as exotic subjects rather than human beings. Photographs repeatedly depict the superior, civilized Italians exercising their "white-man's burden"—their mission to "civilize" the muscular black body of the indigenous population, showing either topless women or the stereotypical image of "African hunters with their prey." Such images are included repeatedly, without any critique or retrospective judgment.

Abraham T. Zere, *Ohio University/PEN Eritrea*

**Ruy Llera Blanes. 2014. *A Prophetic Trajectory: Ideologies of Place, Time and Belonging in an Angolan Religious Movement*, Cambridge: Berghahn. xiv, 234 pp.**

The book consists of two parts: itineraries and heritages, with a separate introduction. The author's great interest in Christian pluralism in Lisbon encouraged him to study the Tokoist Church as an African Pentecostal Church. Points of interest include Portuguese governance, the Tokoist Prophet Simão Toko in exile, and the system of evangelism. The author garnered information from the participants in Tokoist Church itineraries. He also utilized historical archives regarding Portuguese political and social life. The author emphasized the need to

educate readers on effective religious change. His investigation revealed to him that the Tokoist Prophet had predicted that this work would be written after his death.

Chapter one and two present the biography of Simão Toko, while chapter three examined his life style in the struggle for Gospel. Angola gained independence on 25<sup>th</sup> April 1974. The next year witnessed various developments like patriotism, libertarianism, communism, and pan-Africanism. But of all of them, the Tokoist Church emerged as second to the existing Catholic Church of Angola (p. 8). The author stated that Christian movements in Angola led to the establishment of the Tokoist Church. The Prophet reconstructed some forgotten histories in Angola, and the Tokoist Church thus became popular in Angola and was named after its founder and prophet Simão Toko. The Church embarked upon the following gospel work: the way of prophetic trajectory, Angola's heritage was turned to specific acts and practice: liturgy, singing, praying and prophesying. Blanes also reported that dialectic concern regarding history, time, and social sciences through academic discipline was another issue that concerned the Prophet.

Simão Toko carried out an exchange of correspondence, which produced the church's doctrine with a view to striking a balance between dynamic and confusion; it was a unique development. The colonial establishment attempted using Simão Toko to destabilize and divide Angolan, accusing him of offences and seeking to influence various groups against him. During this victimization, Simão Toko was imprisoned and suffered from cardiovascular disease, but he survived and the attempt proved a futile effort on the part of colonial officials. His illness created ambiguity in the memories of Tokoists in postcolonial and post-war Angola, which reduced the membership of the Tokoist Church (p. 83).

Cultural markers were set for Tokoist Church members. They dress in white garments with eight pointed stars and cut their hair short. Tokoist Church members promoted gospel work through correspondence, they set aside time for hymns and prayers, and they taught the concept of Omnipresence. Before the Prophet's death, several obvious issues emerged. They included succession, financial mismanagement, and civil war. The transition challenge was noted when many groups in Angola and the diaspora came together as Tokoist Church members. Simão Toko planned to build central temple that was not realized. In the 20<sup>th</sup> century, members intended to erect it, but no sooner than later the idea culminated in economic determinism and sectorial national analyses (p. 173). The succession took another phase when Ilda, the eldest daughter of Simão Toko, did not subscribe to the Church of her father. She advanced reasons for her action such as sufferings, Kongo prophetism, subversive anticolonial messianism, and angel political leadership against her father.

Who was this Tokoist Prophet the author studied? He was born Mayamona Simão to the Anictombele and Ndundu family at Sadi-Zulumongo near Taia, Uíge Province, Angola in 1918. He studied at the Kibokolo Baptist missionaries 1926-1937, which included three years of study in Luanda. He also worked as an apprentice in painting, a watch repairer, a public registrar, and a secretary for associations. He joined Catholic Church and then later proclaimed that God had called him to herd the sheep, after which he formed a choir group. Having fulfilled his proclaimed mission, he died, though there was a great deal controversy about the exact date of his death. Some sources claimed it was January 1<sup>st</sup> 1984 while others presented 31<sup>st</sup> December 1983. The author described the Tokoist Prophet as a man of peace, ideas, an open heart, and an example of solidarity. He rejected violence, advocated unity, and agreed to be Portuguese until his last day.

The author did a wonderful job of research. The book is self-explanatory and informing not about Angola alone but the existence of other churches and their practices amidst political manipulations and turmoil.

Huud Shittu, *University of Jos*

**Lydia Boyd. 2015. *Preaching Prevention: Born-Again Christianity and the Moral Politics of AIDS in Uganda*. Athens: Ohio University Press. 237 pp.**

Lydia Boyd's robust contribution to AIDS discourse in Africa, particularly in Uganda where she undertook her study through an anthropological approach, provides a set of critical tensions to the overall understanding of the intricate interface between the pandemic, cultures, religions, politics, traditions, and foreign policies. Although the book harps on abstinence and faithfulness as veritable measures of preventing the spread of AIDS in a country that was highly infested, the cultural cum traditional perception of them and the foreign dimension that obviously promoted them, created a tension of how best to understand these measures. Within the frames of this tension is how the African personhood is defined and distinguished both from within and outside, a tension that tends to superiorize the one and inferiorize the other; and also breaks down, if it ever exists, the equality of humans. The tensions could be felt between Christianity and African religious traditions and beliefs occasioned by change and dynamism in society; western culture and African culture; African Christianity and African traditional religious traditions; African Christianity and African culture in Africa; men's and women's authority in changing family settings; concept and appreciation of love in Uganda in precolonial and postcolonial eras; and, finally, African Christians and Western Christians, which was demonstrated when there was a change in foreign policy.

Boyd argues that President George W. Bush's President's Emergency Plan for AIDS Relief (PEPFAR) project caused a dramatic change in the perception of HIV and AIDS. Its thrust, however, was behavior change, which makes it rupture the common prevention strategy like the use of condoms. The absence of condoms and the emphasis on abstinence and faithfulness (i.e. A+B-C) within marriage in PEPFAR seemed to have perfectly aligned with the Ugandan traditional panacea to the pandemic. Thus the enthusiasm with which PEPFAR was received and the results achieved, despite the tensions, can be easily measured. For the Ugandans and their government, there existed before PEPFAR a lifestyle that emplaced and insisted on abstinence, which is elaborately celebrated when a woman was not deflowered before marriage; and faithfulness, which oils that love in marriage.

The book espouses the cultural contests within which the Ugandans live and how these have affected their understanding of AIDS and response to behavior change. Boyd underscores the fact that most "traditional" Ugandans romanticized their past as quintessentially fit to live in even in the "modern" society. The intrusion of colonialists has been fingered as the cause of disruption of tranquillity in the community, and created tension in the family: "the household became a key locus of political and social change" (p. 61). But there are also some tensions within the precolonial Ugandan cultural values that postcolonial Ugandans do not pay attention to. Love in marriage/relationship as Boyd paints it seems to be stimulated and sustained by gifts. The ability to pay bridewealth in precolonial Uganda and the place of money among modern Ugandan youth altogether make love "insincere" (p. 136). Even parental love toward children raises a tension: the Christians

see their parents as persons that are unable to love; genuine love could only be found in the church.

Boyd locates this situation of things within the structural change introduced by colonialism and missionary religions. Within the prism of AIDS prevention strategy, abstinence and faithfulness in the precolonial era can therefore be construed in a communal framework rather than individual responsibility that characterized their understanding and application in PEPFAR. It would seem that deep down, the communal spirit of abstinence and faithfulness in the traditional love protocol still helped the campaign against AIDS even among the Ugandan Christians. The demonization of precolonial African life by Christian missionaries and African Pentecostal Christians obviously resulted in the militarization of prayer that goes in the name of deliverance. This is not without the fact that those who Boyd worked with are almost postcolonial, urban Ugandans. The Pentecostals, in dealing with human problems through deliverance prayers, come to the same point with the traditional healing mechanism which embodies both the physical and spiritual.

Finally, the Ugandan response to the American government and western Christians' support for decriminalization of homosexuality gives a sense of "freedom." Both traditional and Christian Ugandans mostly accepted that homosexuality is not admissible in the Ugandan public. The resistance from Uganda demonstrates that PEPFAR was successful, and can only be, to the point that it aligns with most Ugandans' cultural belief rather than the aid that comes with it. Despite the tensions, Boyd calls the Africans to wake up to that which defines them, which can only be found within them.

Benson Ohihon Igboin, *Ajasin University, Ondo State, Nigeria*

**Gwyn Campbell and Elizabeth Elbourne (eds.). 2014. *Sex, Power and Slavery*. Athens OH: Ohio University Press. 646 pp.**

In twenty-six essays, this book looks at the intersections between the history of sexuality and the history of slavery in broad comparative perspective. The book is divided into seven thematic sections. Section one begins with three overview essays about sexuality and enslavement in particular regions, by David Brion Davis on the Americas, Martin Klein on the vast northern regions of West Africa known as the western Sudan, and the late Richard Hellie on Russia and the Russian Empire. These essays lay out some paradigmatic arguments.

Section two examines concubinage, law, and the family in polygamous societies. Griet Vankeerberghen's essay in this section addresses concubinage, marriage, and slavery in China during the Han period. Abdul Sheriff and George Michael La Rue dissect relationships within the elite harems, in Zanzibar in the case of Sheriff and in nineteenth-century Egypt in the case of La Rue. Ann McDougall examines the dynamics of carnal relations within slaveholding families in Mauritania, with the attention to the status ambiguity between "wife" and "concubine" and to the ways in which enslaved concubines and the children they produced fit into wider economic and familial structures. Matthew Hopper looks at the family relationships of enslaved pearl divers, most of African origin, in the Arabian Gulf between the late nineteenth and early twentieth centuries. Finally, Marie Rodet echoes Hopper's emphasis on the strategies of the enslaved, focusing on the "sexual and migratory strategies" of slave women in French Sudan in the region of Kayes at the time of emancipation.

Section three looks at sexuality, slavery, and the family in the Atlantic trading system. Ulrike Schmieder provides an ambitious overview of sexual relations not only between slaves and nonslaves but also among the enslaved themselves in nineteenth-century Cuba. Tara Innis seeks to overcome the silences in both the historical record and subsequent scholarship around the sexual exploitation of enslaved children to examine the abuse of children in Barbados in the final half century of slavery in the British Empire. Mariana Candido examines sexual liaisons between foreign men and enslaved women in the slave-trading center Benguela, in what was then the Portuguese colony of Angola.

In section four, the volume homes in on some key themes. One cluster of essays addresses sex trafficking and prostitution. James Warren describes the trafficking of Japanese girls and women to colonial Singapore and the daily life of Singaporean brothels between 1870 and 1940. Johanna Ransmeir looks at the mechanisms that saw Chinese women trafficked in the first place, in the analysis of the sale of women at the end of the Qing dynasty from the late nineteenth to early twentieth centuries. Rosaline Uyanga and Marie-Louise Ermisch explore the current trafficking of Nigerian women and compare this to enslavement. Francesca Mitchell makes similar observations about the rise of sex trafficking in Thailand and Cambodia from the 1960s forward. Shigeru Sato provides a sobering comparison with the trafficking and exploitation of comfort women by the Japanese army in World War II.

Section five turns to art and the light that it can shed on the relationship between sexuality and slavery. Gabeba Baderoon analyzes contemporary South African art and fiction that seeks to recapture the traumatic but often hidden history of slavery in the Cape Colony. Charmaine Nelson examines how black girls were portrayed in Canadian art from the time of slavery. Finally, Ana Lucia Arujo analyzes the representations of slaves and slavery in colonial Brazil by European artists and the ways in which they perpetuated particular stereotypes about the enslaved, including their sexuality.

Section six turns to three chapters that “Queer” the study of slavery. Brian Lewis re-examines the sexual life of Casement in the context of his antislavery activities. Ronaldo Vainfas combs through sources to uncover information about sex between men in Minas Gerais in eighteenth-century. Salah Trabelsi writes about eunuchs in the early Islamic world, mining Arabic-language chronicles and travelers’ account from the period to gain glimpses of the lives of enslaved and the nature of relationships in elite households.

The final section of the book brings together three essays that discuss aspects of the ideological structures that accompanied slavery but in environments without formal juridical enslavement. Joost Coté studies abolitionist rhetoric in the Dutch East Indies, as well ways in which coerced labor continued after the formal abolition of slavery. In contemporary Madagascar, Sandra Evers argues, peasants in the community she studied continued to believe that some people were the slaves of other and owed them labor because they did not have ancestral tombs or land rights. The final essay in the collection, by Subho Basu, looks at the labor as coerced, but women were often forced into it by debt bondage and other more women mill workers in twentieth-century Bengal.

This collection challenges many established conceptual boundaries, and refines and reinterprets others. All its essays are framed in the larger debates on sexuality and slavery, so that each case study functions as a window on a particular theme.

Syprien Christian Zogo, *Laval University*

**Campbell, John. 2013. *Nigeria: Dancing on the Brink*. Updated edition. Lanham, MD: Rowman & Littlefield Publishers. 240 pp.**

John Campbell is a political scholar and an eclectic sociopolitical author on Nigerian historiographic content and administrative current events. As a US diplomat, he served two-terms in Nigeria, first as a political counsul, 1988 to 1990, and then as a US Ambassador, 2004 to 2007. Currently, he is a Ralph Bunche Fellow for Africa Policy Studies at The Council on Foreign Relations and produces lucid scholarship on Nigeria's lackluster governmental competence to attract and maintain sustainable national development, and policy-making capabilities that culturally appeases the split between the Muslim North and the Christian South.

Campbell's hard-hitting contemporary political literary work demonstrates Nigeria's seemingly unwillingness to internally cooperate rationally with nationalis ethics. He notes Nigeria's multi-ethnicities, the conglomeration of religiosity, and the sociocultural differences recognized between the North and the South as divided by the Middle Belt. Given the fact that Nigeria exists within oil-rich tropical lands in the Southern core Niger Delta region, especially within Bayelsa State, Campbell vividly challenges the notion as to why Nigeria is natural resource wealthy while the average citizen suffers from unprecedented economic deprivation. The Nigerian government and its federal constituents in supposedly striving for an operative democratic statehood, Campbell depicts who through economics owns and controls Nigeria as a corporate power structure. Methodically, he exposes the intricate political extremes of Nigeria by comparing and contrasting the ideological stance between the Islamic North as a province separate from the Christian South in terms of sociopolitical ideology and religious philosophy. His monograph unveils the egregious political clout of unfair and culturally under-represented presidential elections, thus advancing the general Nigerian citizenry's lack of trust and political investment into insupportable levels of governmental corruption and narrated violence.

The book's chronological time-span stretches from Nigeria's third president, Shehu Shagari (1979-1983), to the sixth president, Goodluck Jonathan (2010-2015), and he distinctly contextualizes the political tyranny that often occurs therein via coup d'états. He moves forward by deconstructing elements of clandestine techniques used in the process of obtaining the presidency in Nigerian "election-like" events. Interestingly, although Northern Nigeria is predominately Islamic, it is experiencing political disturbances Boko Haram, which was Mohammed Yusef, an Islamic cleric formally instituted circa 2002 in Maiduguri, the capital of the northeastern state of Borno. Nigerian Muslims since Boko Haram's commencement have been pushing for the institution of Sharia Law. As a non-apologist of Westernized education, Campbell thoroughly scrutinizes Boko Haram as simply facilitators of political agitation, and not adept enough to infiltrate the Nigerian federal government through standard political negotiations, other than mustering change through tactical messages of self-imposed schematics of the onslaught of terrorism.

Ambassador Campbell strongly encourages the US Department of State to succor Nigeria with formulating a functional blueprint for democracy in a potentially failing statehood. From Washington, D.C. to Abuja, Campbell persuasively argues that practical methods of influential international diplomacy could serve in the greater interest of Nigeria, leading towards self-sufficiency and national independency. He ponders the contemporary Nigerian sociopolitical environment by questioning if the Federal Republic of Nigeria is

truly “Dancing on the Brink” of collapse; certainly he tends to think not. However, at a conference held at the Nigerian Institute for International Affairs in April 2008, those involved in the Fourth Republic deliberations declared that “revolution” is the only way out of Nigeria’s current predicament. Some argued for violence, others for civil disobedience, and others for revolution of ideas and moral conduct (p. 167).

In closing, Campbell’s monographic illuminates Nigeria and its probability for super-power statehood as searching outwardly for internal healing. Nigeria, ceremoniously known as the “Giant of Africa” and by far the most populous country on the continent ostensibly is like a black-necked spitting cobra that hasn’t fully developed its venom yet. Campbell’s book is a literary testament to the modernity of Nigeria’s sociopolitical atmosphere with an undertone poignancy for practical transformation. Without reluctance, I strongly recommend this literary masterpiece, because through combining primary evidence and personal experience, Campbell administers a strongly supported critical analysis of Nigeria’s political upper class (formally known as the “Ogas”). Academically, he exhibits the potential of Nigeria and the litany of governmental dysfunctions in a systematic chronological fashion that is readily comprehended without being a histo-academician. The evidence of Nigeria’s sociopolitical historiography is arduously contemptible, however; Ambassador Campbell attentively resurrects the idea that Nigeria can mobilize for political purposes in steps towards a righteous direction of statehood stability and dependable political behavior servicing its citizens in kind for a tangible bright future.

Chinedu Uzoma Amaefula, *Indiana University-Bloomington*

**Judith Lütge Coullie and Andries Visagie, (eds.). 2014. *Antjie Krog: An Ethics of Body and Otherness*. Scottsville, South Africa: University of KwaZulu-Natal Press. 341 pp.**

This book is a collection of thirteen scholarly essays that trace over four decades of Krog’s literary and cultural output as a writer, journalist, and translator. The book is logically organised, and offers a stimulating discussion on Krog’s transposition of South African identities. The first three essays explore the place of ethics in *Country of My Skull*, Krog’s semi-fictionalised memoir based on the Truth and Reconciliation Commission (TRC) hearings. Judith Lütge Coullie in “Remembering to Forget: Testimony, Collective Memory and the Genesis of the ‘New’ South African Nation in *Country of My Skull*,” draws from studies about trauma and memory to explain how Krog has used her authorial voice as a “second-person witness” to structure national memory. Building on the limitations of memory in constructing national consciousness in traumatic situations, Coullie is interested in Krog’s privileging of certain narratives while suppressing others.

Kim Rostan’s “The Ethics of Infidelity in *Country of My Skull*” explores two features in the memoir that offer ethical dilemmas: Krog’s integration of ambiguous testimonies of the TRC hearings, and the inclusion of an imagined extramarital affair. Rostan identifies the ethical dilemma of infusing personal narratives in a fluid genre as Krog’s. Drawing parallels from the German Holocaust and other traumatic histories, Rostan highlights the complexities inherent in reconciling private and collective memories to build a conscientious society. Concluding that it is difficult to write about others’ experiences in traumatic situations, Rostan questions certain fidelities in Krog’s writing that aspire to forge ethical responsibility.

Susan Spearey in “*Country of my Skull, the Transmission of Testimony, and the Democratisation of Pedagogy*” addresses the pedagogical complexities and moral anxieties inherent in the teaching of *Country of My Skull*. Arguing for innovative pedagogical approaches that reflect context, Spearey is interested in the “ethics of *reception*” necessary for a wholesome reading and understanding of the memoir. Providing case studies of classroom engagement in Brock University in Canada, Spearey argues for a reading that offers new sense of experience to both the learners and their lecturers.

Louise Viljoen, in her two articles in this collection, builds on Krog’s use of the (auto)biographical voice in her writing to inscribe notions of the female body. In “‘I Have a Body, Therefore I Am’: Grottesque, Monstrous and Abject Bodies in Antjie Krog’s Poetry,” Viljoen uses Krog’s ambiguous representation of the female body in her poetry as “grotesque, monstrous or abject” to underscore the ethical dilemma of (re)presenting the female body as a transgressive self. Pointing out specific aspects of female corporeality from Krog’s early poetry (1970-1975) and later volumes (1981-2006) in which Krog deploys the autobiographical female self, Viljoen brings to light Krog’s politicised female subjectivity. In “The Mother as Pre-Text: (Auto)biographical Writing in Antjie Krog’s *A Change of Tongue*,” Viljoen explores Krog’s changing conception of the self, especially in how she constructs her (writing and feminine) identity, in relation to her mother, Dot Serfontein. Viljoen underscores Krog’s ethical dilemma of writing out of her mother’s embodied self, contesting notions of motherhood, culture, and history.

Turning to Simone de Beauvoir on the manifestation of the female erotic, Christy Weyer, in “The Ambiguity of the Erotic: Antjie Krog’s *Down to My Last Skin*,” builds on Krog’s ambiguous representation of the female body. Identifying the ambivalent sexual positions in the poems, Weyer underscores how Krog writes against radical feminism, especially in her representation of “objectified eroticism” that identifies the female self as passively dependent on male eroticism.

Anthea Garman’s two contributions use media theories to discuss Krog’s standing as a journalist. In “Antjie Krog and the Accumulation of ‘Media Meta-Capital,’” Garman appraises Krog’s early political and cultural consciousness, and connects it to Krog’s active participation in the media. Borrowing from Pierre Bourdieu, Garman consecrates Krog as a “public figure” with considerable “symbolic capital” in the media, hence her “‘media meta capital’”. In her second contribution in this volume, “Running with the Jackals: Antjie Krog the Journalist”, Garman discusses how Krog imprints her poetic sensibilities in the field of journalism in her use of the autobiographical voice in what Garman exemplifies as “advocacy journalism”.

The other essays in this collection explore Krog’s contribution in the field of translation. Dan Wylie’s “‘Now Strangers Walk in That Place’: Antjie Krog, Modernity, and the Making of //Kabbo’s Story” examines Krog’s version of /Xam translations by Bleek/Lloyd about the Cape Bushman. Building on studies about the Bushman and San-related peoples, Wylie is interested in Krog’s translation, titled *The Stars Say ‘Tsau’*, in its engagement with transculturation. Wylie turns to a few //Kabbo’s stories to underlie Krog’s fidelity in maintaining //Kabbo’s voice, while locating the translation within modernity in the South African context.

Andreas Visagie in “Writing the Medea Myth in a New Context: Tom Lanoye, Antjie Krog and *Mamma Medea*” meditates on Krog’s challenge of translation across cultural contexts. Focusing on Krog’s Afrikaans translation of Tom Lanoye’s *Mamma Medea*, Visagie

is interested in her appropriation of strategies of “cultural substitution and ‘foreignisation’.” Visagie questions Krog’s choice of language of translation, as well as her fidelity to sources and indebtedness to authorship.

In “The Splendour and Misery of Translation: Interview with Antjie Krog” Ileana Dimitriu interviews Krog on her translation strategies. In this interview, Krog identifies language and audience as primary in textual translation, underlining that fidelity to the narrative voice and cultural sensitivity guides her writing. Krog explains her choice of “same-language translation”, and argues for her use of “foreignising” strategies, particularly in the Bleek/Lloyd collection and in her adaptation of Lanoye’s *Mamma medea*. Krog also addresses criticism on her translations.

In “‘Inhabiting’ the Translator’s *Habitus*: Antjie Krog as Translator,” Frances Vosloo ascribes Bourdieu’s concept of *habitus* to Krog in her use of an intrusive voice in the Afrikaans translations. This *habitus* is marked through her “transposable dispositions” which explains the seamlessly shifting identities and subject matter in her oeuvre, and which finds ultimate expression in her identity as a translator.

The concluding chapter, “A Question of Ethics in *There Was This Goat: Investigating the Truth Commission testimony of Notrose Nobomvu Konile*,” by Judith Lütje Coullie, addresses Krog’s journey at self, her translation and the ambiguity of otherness. Coullie revisits Krog’s physical (and symbolic) journey to Mrs Konile in the Eastern Cape. Coullie is emphatic on Krog’s ethical and intellectual obligation that sets her as an ethical scholar who registers alterity in her work with utmost sensitivity.

This book is recommended for scholars on Antjie Krog, and those interested in South Africa’s transitional moment.

Robert Rotich, Egerton University

**Robert S. DuPlessis. 2016. *The Material Atlantic: Clothing, Commerce, and Colonization in the Atlantic World, 1650-1800*. Cambridge: Cambridge University Press. 351 pp.**

Between the mid-seventeenth and the late eighteenth centuries European expansion and commerce were at their zenith. They gave shape to the early Atlantic world, a world of complex internal and external networks, which made it dynamic, diverse, enduring and ultimately global. These networks were involved in extensive cultural and population transfers and ruptures and set up new economies and societies. Following the construction of the Atlantic world, commercial trends, fabric consumption, and sartorial cultures appeared. Clothing was at the core of these diverse economic and socio-cultural phenomena. *The Material Atlantic* is primarily about these commercial patterns, their acquisition and uses. It looks into how men and women belonging to various ethnic, social, occupational, and class categories designed the apparel from all sorts of materials in a variety of geo-climatic, political, and socio-cultural environments, which offered opportunities for innovation and imposed stringent constraints at the same time.

This engaging and profoundly documented account alters and extends the existing scholarship on globalization in the early modern period, the Atlantic world, and consumption. It depicts the fabrics and attire accessible to consumers, traces the methods and occasions of their acquisition, analyzes the meanings of their usages, and explicates the implications of these crucial developments on global textile industries before the advent of the factory system. These developments included large-scale enslavement, the proliferation

of new and sourced goods, the alteration of consumer behavior and attitudes, and the assertion of social identities. Fabrics and garments became indeed the dominant interculturally exchanged consumer goods. Their economic significance was obvious, while their meaning was less so. Dress includes personal expression and social status and prestige. For that, it provokes a whole range of pictorial representations.

The material Atlantic covered a vast geographical area stretching from the independent indigenous states of Cape Coast Castle on the West African Coast, Angola and neighboring kingdoms in West Central Africa, to Spanish Buenos Aires, Dutch Cape Town, the Southern district of French Caribbean Saint Domingue, British colonial Port Royal, and the continental North American French colonies of New Orleans, rural Louisiana, and Montreal. In this Atlantic, European trafficking, Catholic conversion, and colonization intermingled and thrived. These economically and geographically vibrant areas illustrate the diversity of dress cultures affected by the materials, manners, and modes brought about by the early modern Atlantic commerce and colonization. Exports and re-exports of cottons, woolens, linen, calicoes, and silk increased tremendously. These areas also witnessed a solid web of relationships linking people on each side of the Atlantic. That is how the Atlantic came to be shared, not fully, it has to be admitted. Sources, including probate and post-mortem inventories, commercial records, contemporary narrative works, newspaper advertisements, but also paintings and engravings, scarcely give a voice to Africans and Amerindians. Yet, the latter's contribution to the so-called "global turn" was notable. True, Europeans and free settlers established networks which intensified worldwide movements of people, goods, images, and styles in the early modern period. It is they who also operated these networks and exercised power between and within them. That "turn," however, would not have seen the day without the indigenous peoples. Much of the production, sale, and purchase, not only of dress and clothing, but of everything else were in the hands of Africans, Amerindians, and others, and much of the commercial activities connected to global trade were not in European hands. Early modern globalization was neither unilateral nor unidirectional. It was the outcome of the intersection, hybridity, and heterogeneity of peoples around the Atlantic. Goods, fashions, and usages flowed in diverse directions. No one could claim to have imposed a mode, a cultural practice, or a sartorial culture. The material Atlantic was a world of connections. The *Material Atlantic* reveals that the early modern global world promoted the wide availability of some similar items and some textiles became global goods, their consumption, nevertheless, was confined to local, regional, or imperial contexts. Convergence and divergence were equally central to early modern globalization. A significant part of the commodities which circulated in the Atlantic came from outside the basin. Most of the European colonies had to depend on the massive imports of Indian cottons traded in West and West central Africa for the enslaved labor working on the plantations in the Americas. The outlines of the Atlantic were as a consequence ineluctably affected by wider global patterns.

This wide-ranging history is invaluable to world and socio-cultural historians and their students respectively.

Adel Manai, *Qatar University*

**Banning Eyre. 2015. *Lion Songs: Thomas Mapfumo and the Music that Made Zimbabwe*. Durham: Duke University Press. 416 pp.**

Banning Eyre is a versatile creative artist, plus his roles as an author and guitarist qualifies him to write about the singer/bandleader/advocate Thomas Mapfumo. Eyre compellingly chronicles the contribution of Mapfumo, arguing that an assessment of his life and career simplifies and makes it easier for one to comprehend Zimbabwe. The book sets the biography in a historical context and presents it in sixteen chapters. It covers colonial Rhodesia when Mapfumo was born in 1945, through the liberation struggle and post-independence euphoria periods. It further stretches to the era when the musician protested against social injustice committed by the Mugabe regime and this led to his ultimate exile to the state of Oregon in the United States in 2000. His immense legacy is apparent in his unwavering struggle for social justice and African culture. Before Zimbabwe's independence, he was constantly courageously outspoken and he was a thorn to the Smith regime. He became a critic of the corrupt presidency of Mugabe that persists until today, although he assisted him to rise to power and even sang praise songs for him during the excitement for independence epoch. Notwithstanding the fact that his exile isolated him from his domestic fans, the significance of his music was maintained through live concerts he held at the end of each year in the country until 2004, including live shows that took place in Johannesburg and London since 2005. Eyre asserts that Mapfumo's return to Zimbabwe following the end of Mugabe's regime is likely to see him play to an amphitheatre audience and his songs maybe played on the radio.

The book's strengths include its candid narration of the various stages of Mapfumo's life from birth and the evolution of his musical career. Despite the dominance of Mapfumo's side of the story, Eyre equally captured the voices of both critics and admirers of the musician, including the author, at every stage in Mapfumo's life; hence his legacy prevailed over his weaknesses in the biography. The bandleader's creative career and popularity from early performances of rock 'n' roll tunes to the establishment of a genre based on Zimbabwean music encompassing the fusion of the sacred *mbira*, African, and Western popular music are a result of his childhood which was influenced by his rural experience, caring parents, and religion including the active township culture. In the 1970s, Mapfumo composed the *chimurenga* (struggle) music genre challenging the Smith regime. His music was proscribed and he was incarcerated. This elevated him to an iconic figure in Zimbabwe's struggle for independence. Accordingly, Mapfumo was embraced as a culture champion, but tainted himself by performing for Bishop Muzorewa. He invigorated his willingness to embrace and play for Mugabe and his government after independence. He attacked the post-independence government via "*Corruption*," a song released in 1988, and this set him on a confrontation path with Mugabe.

The biography reveals that the activist's call for democracy, social and economic justice through music in post-independence Zimbabwe and need not be underestimated in light of the several songs and albums he produced at home and in exile. He had good moments when he toured the United States and Western Europe in the 1980s and signing record deals with international recording companies. To his credit, Eyre candidly explains the challenges faced by the artist's *Blacks Unlimited Band* involving contractors and tour expenses including high costs of marijuana. Besides, he lost many band members through HIV/AIDS, rebellion and exhaustion. Eyre reveals the musician's weaknesses as embodying sexism, poor management, and using vagueness both creatively and proficiently to circumvent conflict.

However, grammatical and typo errors such as on page 22 where “year after year” is wrongly put ‘year after year after year” and page 40 where there is an omission of the word “years” watered down a fascinating narrative. The book raises a number of controversial issues regarding Zimbabwean history which require rethinking on the part of historians and academics. These include the Gukurahundi massacres and the Chinhoyi battle of 1966 which Eyre singles out as the work of the Zimbabwe People’s Revolutionary Army and the African National Congress not the Zimbabwe African National Liberation Army as portrayed by the victorious side’s patriotic history. Overall, the book though somewhat complicated by its bias towards explaining musical terms and processes capturing detail (which it could not escape since it is about explaining the life and work of a musician done by one who is also part of the music industry), it remains a must read for all those interested in Mapfumo’s musical and political significance in Zimbabwe, particularly the country’s struggle for freedom, justice, and culture. It is vital for historians, ethnomusicologists, political scientists and activists among others.

Mediel Hove, *University of Zimbabwe*

**Toyin Falola and Nana Akua Amponsah (eds.). 2013. *Women, Gender, and Sexualities in Africa*. Durham, North Carolina: Carolina Academic Press. 356 pp.**

For centuries Africa has been “the exotic,” “the sexual other,” “a conundrum to be understood” (by whom and in relation to whom?), it was more than high time to have a comprehensive compilation of texts written on several aspects of sexuality from a decisively African point of view and centered on African ways of analyzing their own reality. This book is that compilation and a great introductory text on the subject, showing us varied perspectives, different from those of anthropological and ethnological studies, while also applying the exhaustiveness to the geographical aspect and thus dealing with most part of the continent.

The book is structured in four parts, in addition to a comprehensive introduction where the theoretical framework and a bit of the history of the issues and the genesis of the book are clearly explained. The first part, entitled “Contesting Sexualities and the African Woman’s Body,” focuses on the various aspects of African women’s sexuality, which can be used to the women’s own advantage (as shown in the first text, on *Les Saignantes*), but is very often considered as “overwhelming” and “unleashed” by European men and women (there is a chapter on women’s travel narratives and also on African women’s sexuality viewed through the lens of Western religions). It is also a topic of different types of traditional art (and there is a text on Yoruba carvings) and, finally, something women have to fight to recover control of (as analyzed in the last chapter of this section, on the Kikuyu women’s movement to fight for their sexual rights).

Although for some people homosexuality is as un-African as feminism, the topic is covered in the second section of the book, which tackles homosexuality and the politics of identity. There are only four chapters in this section, dealing with the reality of the situation in Ghana and Nigeria, the Ugandan fight for rights for homosexuals as a human right issue, and an analysis of South African’s media published with a homosexual audience in mind.

Section III deals with the use of gender by nationalist leaders, as a way to reinforce the concept of “nation” and clearly differentiate from the West, so it talks about gendered nationalism and resistance to colonialism, specifically, the use African post-independence

leaders made of women's bodies as embodiments of tradition and, therefore, their attempts to control those bodies and the way they looked. It centers on the figures of Mobutu (Zaire), Nyerere (Tanzania), and Idi Amin (Uganda), and, completing the section, women's actions to control the way they themselves dress in Sudan and the incorporation of men to a traditionally women's field of work, hair braiding, that is taking place in Nigeria.

The fourth section focuses on womanhood, motherhood, femininity and AIDS, on mothers and grandmothers, the expectations society has for each of them in Cameroon or Cape Verde, how HIV and AIDS change the meaning of those traditional concepts and the way the roles are modified by them. It also analyzes how these diseases are also being used in wars to weaponize rape; closing the section and the book, a study of medicine by Asante women, where the healing tradition has continued in the hands of women.

Overall, the book brings together a very good selection of academic articles that, starting from the introduction, carefully and in detail analyze the topic of sexuality in its various aspects, without avoiding uncomfortable subjects at all, and with sound referencing and support materials, each of them with clarifying notes and the appropriate, up-to-date bibliography on the issue, so that readers who want to increase their knowledge of specific points can do so.

Mar Rodríguez Vázquez, *Cuttington University*

**Feinberg, Harvey M. 2015. *Our Land, Our Future, Our Life: Black South African Challenges to Territorial Segregation, 1913 – 1948*. Pretoria: Unisa Press. 258 pp.**

African economies are agriculturally based and thus the importance of land to Africans' existence cannot be over-emphasized. This is the case not just for less industrialized African countries but even more industrialized countries like South Africa. Thus the struggle for black South African emancipation from the shackles of colonialism and bondage is intractably interwoven with their struggle for the right to remain on their birth right—the land. This is the subject of Feinberg's book. The book deals with the intentions of the whites behind the promulgation of the Natives Land Act (1913) (henceforth called the Land Act), the various differences in the application of the land legislation in the different parts of South Africa and also highlights African resistance to spatial segregation during the period 1913 to 1948.

The book with its twelve chapters has a robust presentation and analysis. The chapters first cover the intentions of the land legislation, then the implementation of the Land Act in various parts of the Union of South, and close by highlighting the African struggle with alienation from their birthright. Thus the segmental and logical presentation of facts and history in the book enable readers to easily follow the author's analysis. The chapters chronologically follow each other and are bound together by a desire to illustrate that Africans displacement from their places of origin by the Land Act regime was not without its own contradictions and resistance.

The book's strengths lie in that the author managed to thoroughly discuss intentions for the various pieces of legislation governing access to and control of land. In debating the intention of the Land Act his revisionist approach benefits from earlier writers such as Kegan, Bundy, and Davenport (p. 20) who indicated that the Land Act might have been promulgated to put a stop to sharecropping on white controlled pieces of land. Yet others (p. 20) had indicated that the Land Act had been put in place in order to meet the labor supply

demands of mining capital. Thus, because the Land Act is at the center of the dispossession of Africans from their heritage, debating the intentions of the Act and its modus operation were quite in order.

*Our Land, Our Structure, Our Life* successfully brings new light to the fore regarding implications of the Act for Africans. Not many writers before this publication had explicitly highlighted how land ownership in the Cape helped Africans to meet economic voting requirements. This book manages to do this in chapter 2. In so doing, however, and because of striking resemblances with the Southern Rhodesia Land Apportionment Act, 1930, examining parallels with this legislation would have enhanced the content of the book. Similarly in discussing how the Land Act undermined African economic independence in order to meet the labor means of capital. Feinberg could have benefited greatly if he had read Giovanni Arrighi, "Labour Supplies in Historical Perspective: A Study of the Proletarianization of the African Peasantry in Rhodesia" (1970).

While *Our Land, Our Life, Our Future* has many positives, it is not without its limitations. Paradoxically it is in the book's strengths that some of its limitations are located. There is too much detail drawn from primary sources like commissions preceding the promulgation of the Act, editors of newspapers or magazines of the time, and Native Affairs Department (NAD) officials of the time. The various primary sources deter many from reading the book especially those who are not primarily historians, since this is a revisionist study of the many abundant secondary sources available on the subject.

While it is acknowledged that the book deals with the challenges undertaken by black South Africans to territorial segregation, the concentration/pre-occupation with their struggle is understandable and justified. However, their struggle was not isolated, for there were similar struggles in British settler colonies like Rhodesia and Kenya. This could have given the reader a chance to cast an eye across borders and appreciate the similarities in African people's struggles for their birthright.

Nevertheless, *Our Land, Our Life, Our Future* successfully sums up the intentions of the white colonial government in South Africa in robbing Africans of their land, indicates the regional variations in the implementation of the Act, and highlights the variegated Africans resistance to territorial segregation. Thus Feinberg, like others before him, succinctly indicates that Africans were not passive victims in the alienation/expropriation of their birthright. There was buying of land by the Africans as a means of resisting alienating them from their land. This is not surprising that given the strength and force of the colonial machinery violent response was not an easy option to use when resisting white domination. In fact, for most of the time black South Africans used non-violent means to resist domination.

Pete Makaye, *Midlands State University, Zimbabwe*

**Steven Friedman. 2015. *Race, Class, and Power: Harold Wolpe and the Radical Critique of Apartheid*. Scottsville, South Africa: University of KwaZulu-Natal Press. 368 pp.**

Steven Friedman's *Race, Class, and Power: Harold Wolpe and the Radical Critique of Apartheid* is an exquisitely well-written account of the intellectual debates that engulfed South Africa from the 1970s to the early 1990s. Friedman is a South African public intellectual, former journalist, trade unionist, and Director of the Centre for the Study of Democracy at Rhodes University and the University of Johannesburg. His book consists of twelve chapters, which

can be divided into three broad thematic sections. The first is a biographical account of Harold Wolpe (1926-1996). Wolpe, a Jewish South African Marxist-inspired intellectual, was a member of the South African Communist Party (SACP). He famously escaped from a Johannesburg prison in 1963, sought refuge in Swaziland, and then fled to Britain, where he eventually taught at Essex University from 1975 until he returned to South Africa in 1990. The second part is a theoretical discussion of Wolpe's works and the debates it stimulated. The final portion situates Wolpe's writings within its political zeitgeist, and his attempts to construct a post-apartheid society.

Friedman argues that Wolpe's texts, centered on reconciling class and labor, are important avenues to understand South African history. However, he cautions the reader against dismissing Wolpe's works as products and relics of infantile Marxism. Consequently, Friedman insists we rigorously apply the dialectical method between Marxist and non-Marxist thought to fathom and "transcend" the South African intellectual, political, and social realities (p. 277).

In doing this, Friedman uses three methodological approaches. The first is grounded in interviews with Wolpe's colleagues—friends and foes—and students. The second is a deep engagement with Wolpe's texts and other scholars' works about Wolpe. Finally, Friedman uses Wolpe's numerous published materials to trace the evolution of Wolpe's intellectual positions, and its juxtaposition to his political activities and academic growth.

In 1969, at the Institute for Commonwealth Studies (ICS) in London, Shula Marks, a well-respected South African Marxist historian, and Wolpe, established a seminar called "Societies of Southern Africa in the Nineteenth and Twentieth Centuries." This seminar, according to Friedman, became a well-known "battleground" between Liberals and Marxists for interrogating each other's ideas and methods (p. 48). During these seminars, some papers were "'picked to shreds for [their] incoherence,'" causing poisoned relationships (p. 49). For example, Leonard Thompson's work was so "'savaged by Shula's students that he (Thompson) tried to have her (Shula) fired'" (p. 49).

Wolpe's essay, "Capitalism and Cheap Labour-Power in South Africa: From Segregation to Apartheid," written in 1972, Friedman maintains, represents the first time a Marxist framework articulated how apartheid reproduced labor power within itself (p. 117). According to Friedman, Wolpe pushed away from dependency theory and argued that capitalism needed, rather than destroyed, African modes of production in order to reduce black laborers' wages (p. 120). Friedman concedes that Wolpe recognized that "[s]eparate development" was not "only a means of securing cheap labour, but an ideological device which gave racial domination a spurious respectability" (p. 124). In addition, Friedman argues that Wolpe, in re-calibrating a Marxist analysis within the South African context while moving away from Vladimir Lenin, the Communist Party of South Africa (CPSA) and SACP's internal colony thesis, side-stepped a "pure class analysis," and looked at the "subtle interplay between race and class" (p. 124). Friedman maintains, however, that Black Marxist scholars attacked Wolpe's failure to account for the *petite black bourgeoisie* and the conflicting interests between the English capitalist mine-owners and the Afrikaner farmers. As Friedman suggests, Wolpe "continued to see the African *petite bourgeoisie* as a potential obstacle to change" (p. 181) unlike Black South African Marxists who viewed racism as a "core reality" and not a diversion from "class struggle" (p. 183). As a result, according to Friedman, Wolpe found himself at odds with Black South African Marxists.

Using Wolpe as a theoretical springboard, Friedman argues that Marxist understandings of identity, race, and gender fail to sufficiently explain South African

realities (pp. 286, 287). For Friedman, Wolpe's attempts to reconcile the party line and his critique of internal colonialism, and his inability to theorize about different classes within a race and gender framework tied him in political and intellectual knots. Ultimately, for Friedman, Marxism must be transcended to remain useful to contemporary debates. For those interested in learning about the personal, political, and intellectual contours of the South African Marxist debates from the 1970 to 1990s, *Race, Class, and Power* is a must read and buy.

Nana Osei-Opore, *University of California at Los Angeles*

**Katarzyna Grabska. 2014. *Gender, Home and Identity: Nuer Repatriation to Southern Sudan*. New York: James Currey. 224 pp.**

Southern Sudan, Africa's newest state, has had a prolonged and exceedingly painful gestation period before it emerged independent in 2011. The beginning is traced to the mid-20<sup>th</sup> century when the struggle began to break the grip of the government of then newly independent Sudan over the south, a region had been administered separately by the British and kept cut off from the North. With occasional interludes, the struggle lasted until 2005, earning the dubious distinction of "Africa's longest war." It was far from a straightforward North-South clash. Manifold conflict was waged concurrently within the South between ethnic groups, with some of them allied to the regime in Khartoum. Famine, disease, and flooding completed the apocalyptic experience of the southern Sudanese people: over two million of them perished.

Hundreds of thousands sought safety in neighboring states – Ethiopia, Kenya, Uganda, and even northern Sudan - where they spent endless years in refugee camps looked after by international aid agencies. It was in that stressful, alien environment that the transformation of peoples' identities affecting gender relations occurred. The war between North and South ended in 2005, opening the way for refugees to return home, where many found a scorched earth on which to rebuild their lives. What they found there and how they reacted is the subject matter of *Gender, Home and Identity*.

While the focus is on post-conflict gender relationships, the author traces the process of their modification to the refugee camp setting, where women and children had to survive as best they could, while men were fighting a war many of them did not survive. The analysis is based on narratives presented by refugees of both sexes about their experiences in the camps and after their return. The author was well placed to record and evaluate them, because she did most of the research in the refugee camps while the conflict was still on, and was able to follow some of the people she met there after their returned home. It was a privileged, intimate, synchronic relationship that underlay a fascinating study in cultural anthropology, with a declared personal interest.

The author states her strong commitment to "feminist transformative politics," and her intention to challenge the conventional perspective of forcefully displaced women as victims, rather than as "active agents." Female agency is manifested in "emerging women's autonomous households, their access to income, through education and paid work, changes in marriage and work practices, changes in livelihoods that allow control over resources and distribution rights." These are negotiated with diversified masculinities as a result of militarization.

Prolonged stay in refugee camps administered by international agencies had a modernizing influence that most people found attractive. This was most marked among the young of both sexes, as well as most obvious because it was reflected in dress codes, speech, and behavior. This adds a generational perspective to the study.

It was this generation of returnees that faced problems in settling home, due to the devastation of the surroundings, the unraveling of communities and social ties, the total lack of facilities and prospects for the future, and also due to hostility of the elder generation to outward signs of modernity. The arrest of young women for wearing short skirts is a poignant incident noted in the book.

War has been a feature of life as long as most people in Southern Sudan can remember. "Which war do you want me to talk about?" people asked the author of the book. Tragically, independence in 2011 has not brought peace to the torn region. It intensified the longstanding ethnic rivalry over power and resources, and in 2014 ignited the latest civil that has yet to be resolved. This incident filled new refugee camps that have been set up within the region administered by international agencies. One fears that another generation of Southern Sudanese is undergoing the experience and consequences concisely depicted and intelligently analyzed in this most interesting work.

John Markakis, *Independent Scholar*

**E. Maud Graham. 2015. *A Canadian Girl in South Africa: A Teacher's Experiences in the South African War, 1899-1902*. Edmonton: University of Alberta Press. 220 pp.**

The main text written by E. Maud Graham was first published in 1905 in Toronto by William Briggs and fills 220 pages, but this expanded edition adds a 72-page introduction, explanatory notes, and an index by Michael Dawson, Catherine Gidney, and Susanne M. Klausen. Each part will be reviewed before commenting on the book as a whole.

At twenty-six years old, Graham was one of forty female Canadian teachers chosen to teach the Dutch children of South Africa to respect and support the British government after the South African war. These teachers had a sense of adventure and purpose, much like the American Peace Corps volunteers of our day. The first nine chapters and the last give an account of Graham's travels and activities. Chapters ten through fourteen contain her reflections about issues that South Africa was dealing with at that time.

In speaking of her experience, Graham writes: "Nations, like persons, must have freedom in order to grow and develop their individuality" (p. 182). Through the narrative, her own growth as a person making cultural adaptations is evident. At the beginning, she enters believing that she has the answers. Early on though, she learns that her suppositions may be wrong, stating: "This was our first lesson to judge nothing by Canadian standards" (p. 56). Later, when reflecting on a tea she had given she noted: "We blundered innocently enough, but we should have found out the customs of the place" (p. 107). Finally, near the end of her term, she admits: "It was from Joanna, the cook, that we learned..." (p. 124). Her widening horizons allow her to see that there may be alternative ways to accomplish a task and those ways may be better suited to the local situation.

Yet, she was a woman of her times with all the prejudices and ethnocentricity common to it. She largely ignores the black and Indian people even while noting that the blacks outnumber "the whites five to one" (p. 136). Instead she concentrates on the Dutch people who are not quite equal with those of British heritage. She notes their future glory "depends

on the rapidity with which they get in line with the march of modern progress" (p. 161). This bias jumps out at a modern reader even as many in our world continue to write in a similar vein.

The author's pictures aid the reader to see some parts of Graham's life that she does not actually go into detail about. The reader is left to imagine the routine bits that one never seems to document in photographs like drinking tea, of which Graham notes: "Apparently every occasion in South Africa is an excuse for drinking coffee or tea" (p. 61).

The introduction helps the reader who is unfamiliar with Africa and this particular time period in South Africa. It provides historical context for both the setting and the author. It is essential and should not be passed over. A weakness, however, is that the introduction commonly refers to the Dutch South Africans as Boers even though Graham noted that "the educated classes resented the term "Boer" (p. 59) which means "farmer". The introduction's 141 endnotes point to ample avenues for further research. The footnotes throughout the original manuscript are helpful. One can only imagine the thought put into the decisions as to what should be explained. All in all, they are sufficient although explanations for "latchstrings always hung out" (p. 3) and "a day to be marked with a white stone" (p. 86) and a few other references would have aided this reader.

The expanded materials demonstrate concern for the reader. The bibliography and index enhance the usefulness of the manuscript. Even the attention to formatting details shows thought for the reader by vertical chapter titles on the odd-numbered pages allowing an easy return to a desired section and the use of endnotes for the introduction and footnotes for the manuscript.

This book is recommended for those who wish to learn more about South African history and early race relations or tensions. Graham's opinionated writing will amuse and interest those researching women's studies. The book is not for those seeking to understand teaching or education – two topics that are merely incidental to Graham's tale of adventure and purpose.

Amy L. Crofford, *Africa Nazarene University*

**Matthew Graham. 2015. *The Crisis of South African Foreign Policy and the ANC: Diplomacy, Leadership and the Role of the African National Congress*. London: I.B. Tauris. 320 pp.**

The book traverses through the different phases of the National and International experience of South Africa placing the ANC as the pole star in the entire analysis. The work enciphers the diplomatic and leadership attributes attached with the ANC and provides a detailed, descriptive and necessitous erudition. The book is an attempt to encompass the continuities and the discontinuities amidst the wavering global milieu and most interestingly the highlight has been the new found ideals of the effective and meaningful foreign policy of South Africa. Graham's methodological and interrogative approach to dive deep into analysis of contextual relevance of the ANC into shaping the nation's prospects is not only substantial but praise worthy. In any foreign policy analysis there is a chance of missing the continuity, but Graham has passed the litmus test. His work underscores the thread and does not miss the correlations. There is also a vivid balance in the analysis as he has carefully mentioned each and every aspect such as the role of institutions, the ANC, individual decision makers, contextual relevance of the domestic and foreign attributes, and

the leadership. Graham develops a narrative where he successfully connects the reader and the entire theme. The strength of Graham's work lies in the informative analysis of history, he brings out exactly how inconsistencies and the inveterate contradictions beleaguered the country's global approach amidst domestic metamorphosis.

The book has done one phenomenal three phase analysis of the three distinct periods of the ANC, the ANC in exile (1960-90), South Africa's transition from Apartheid to democracy (1990-94), and the ANC in government (1994-present). The book moves from capturing just only a narrow analysis of the democratic era, for it expands to entail the analysis and assessment of the ANC out into the nation's transition period and the key events and experiences in the movement's exiled liberation struggle. Predominantly this historical work includes all dimensions of the post-apartheid South African crises with a combination of past and future until Thabo Mbeki resigned. The work does not include the presidencies of either Kgalema Motlanthe or Jacob Zuma.

The introduction itself is so mesmerizing that it conjoins the reader and the text invariably and helps develop an insight about the nation's different attributes. The dialect which Graham reproduces with his textual representation is fantastic throughout the book. Chapters 2, 3, and 4 are the quintessential part of this work as they not only deal with the three distinct phases of the ANC but generate the landscape to understand the continuities and discontinuities, the fundamentals, and the essence of South Africa's national and global orientations. The ANC's foreign policy outside southern Africa, primarily directed at western states, had proved interestingly successful in the late 1980's (p. 65). The work revolves around how has the foreign policy orientations changed over the years and what has shaped them so far. The fifth chapter is the surge to look into the post-apartheid South African foreign policy where Graham is successful in deciphering the essential elements of the policies. The outcome of the SCFA process was also important, as it saw the option of number of senior ANC leaders to a specific way of thinking and simultaneously negated and undermined the movement's embryonic vision for post-apartheid foreign policy (p. 97). The sixth chapter is significant as it unravels the most challenging question of the nature of the post-apartheid foreign policy adopted by South Africa. There is a substantial literature on the economic policies of post-apartheid South Africa and Graham is not repetitive whereas he contrasts the different of phases of domestic interactions with the global world to highlight the "idealist or realist" alignment. The seventh chapter presents the changing nature of the foreign policy and includes information about the South African participation in two international peace missions in 1996. The eighth chapter's focal point is Thabo Mbeki's renaissance and Graham underscores how Mbeki initiated a new ideologically coherent foreign policy but the crises of the nation's international relations persisted.

Graham's work is informative and descriptive which successfully helps the reader to develop the insight into South Africa's foreign policy and analyses its distinctive characteristics. The book successfully accomplishes its task to present the readers an excellent overview of how the South African foreign policy has traversed to reach where it stands today.

Utsav Kumar Singh, *University of Delhi*

**Martine Guichard, Tilo Grätz, and Yousouf Diallo (eds). 2014. *Friendship, Descent and Alliance in Africa: Anthropological Perspectives*. New York: Berghahn Books. 211 pp.**

The authors in this book offer new insights into the ways in which friendship is conceptualized and realized in various sub-Saharan African settings. They do this by departing from the classical tendency to study friendship in isolation from kinship. Guichard in the introduction, explains that by including analyses focusing on how friendship patterns are influenced by formal features of kinship organization, the book attempts to fill a gap in the literature. The author feels strongly, and rightly so, that friendship is a phenomenon that merits being explored and theorized with the same seriousness as kinship. Time and again, throughout the book, the importance of recalling that instrumentality and affectivity are not mutually exclusive categories is underlined. Not only can these concepts be seen as poles of a continuum, they also constitute the basic aspects of friendship.

In the literature on the topic, friendship is often differentiated from kinship along the lines of achievement versus ascription and terminability versus permanence. In practice, however, as is beautifully documented in the contributions to this edited volume, the understanding that friendship and kinship can be contrasted with each other in certain respects goes hand in hand with the understanding that they nevertheless should not be simply treated as polar opposites. Indeed people do not always know that they are related by kinship. In many cases it is because they are bound by friendship that they come to realize that they are also genealogically linked. In addition, it should not be taken for granted that all relationships phrased in the language of kinship are primarily that and not relationships of friendship, as undoubtedly many social researchers doing fieldwork in sub-Saharan Africa have experienced themselves.

Well known from studies on friendship and kinship in Africa is the widespread phenomenon of institutionalized joking that is common not only between certain social categories of kin within ethnic groups, but also exists between groups and thus constitutes an important bridge to friendship between members of different ethnic groups. Interethnic friendships are very meaningful networks of solidarity and may be crucial to the survival of individuals and the perpetuation of groups because of the building on the economic complementarity of these groups (chapter 3 by Tadesse and Guichard). However, they should also not be conceived of as reducible to bare relationships of economic interdependence. Socially and culturally rich interethnic friendship bonds facilitate intergroup interaction and integration (chapter 4 by Breusers). Or, to cite Grätz (chapter 5) "it is a small, but quite decisive difference whether somebody supports another person *because he recognizes him as a friend*, or the other way around, whether somebody recognizes another person as a friend *because of the support* he may expect from him" (p. 113).

Another essential feature of friendship relations in a sub-Saharan setting is the overlap with patron-client ties (chapter 6 by Warms). Often, the superposition of friendship bonds on patron-client ties is an important condition for the latter to function properly. Closely tied to this is the fact that, particularly in smaller countries in the early years after independence, high schools and universities represent an important 'breeding ground' for friendship circles that straddle ethnic lines (chapter 7 by Werbner). Both chapters illustrate very well the basic awareness people have that (interethnic) friendships are an important source of power. On the other hand, when issues such as nationhood come into play and

the “going gets rough” ethnic kinship still may triumph over lifelong friendships (chapter 8 by Klute).

This edited volume is a timely and richly documented contribution to the under-researched topic of (interethnic) friendships and their significance as a form of sociability in Sub-Saharan Africa, particularly from an anthropological perspective. Its contributions draw attention to the complex interaction between friendship and kinship in a number of African settings, and lead the editors to suggest—and rightly so—that the analysis of friendship in Western contexts would benefit from research that explores more systematically friendship in conjunction with kinship. In addition, they also underline the importance of taking into account the influence of external (global) forces when studying observable shifts in friendship practices since variations in the way in which friendships tend to be patterned often reflect variations in aspects of the broader and structural context within which these relationships occur. As such, the book is invaluable to scholars and students interested in social changes in a global world from an anthropological perspective.

Roos Willems, *University of Leuven (KUL) Belgium*

**Jean Ngoya Kidula. 2013. *Music in Kenyan Christianity: Logooli Religious Song*. Bloomington, IN: Indiana University Press. 290 pp.**

Jean Ngoya Kidula is an Associate Professor of Music and Ethnomusicology at the Hugh Hodgson School of Music, University of Georgia. She has co-authored one previous book, *Music in the Life of the African Church*. Her *Music in Kenyan Christianity: Logooli Religious Song* is a work that is dedicated to the Logooli people of Western Africa. Kidula is a member of the Logooli tribe who has done her people a great service by explaining the development of Christian music in her country. Kidula is a recognized expert in the field of African Music and she shows this by the breadth of knowledge and research she brings to this work. She has a companion website that provides musical examples and recordings of the music in the book. This is a very helpful addition to this work.

The first chapter deals with prelude. Kidula briefly describes her background and how living as a Lagooli gives her insight into the history of their rich musical culture. She discusses her thirty years of involvement and research into the religious music of her people. She briefly explains how she gathered the important recorded pieces, as well as some of the sheet music from her people. Her first-hand experience as well as her vast experience show throughout the book.

The second chapter discusses assembly. Music has always been an integral part of Logooli life. Special music was performed at births, circumcisions, weddings, and funerals. The Logooli culture was permeated with religion, and Christian music played a key role in the growth of society. Kidula noted that while some were concerned with the “Christian” music replacing indigenous songs, many of the clan leaders welcomed the move, preferring to see the cultural involvement in their music as preferred to the older songs being forgotten (p. 36).

The third chapter’s focus is encounter. It shows the influences of religious groups such as the Quakers, the Pentecostals, and how their music aided in the development of the culture. The Sunday service, religious meetings other than Sunday, Christmas, Easter, and New Year’s celebrations, as well as momentous events in a person’s life such as the birth of a

child, rites of passage, Christianity and its music have now become “vibrant aspects of Logooli life” (p. 70).

The fourth chapter, titled consolidation, discusses how the music was introduced to the Logooli. The four main types of church music styles are book music, or hymnals; body music or music that required motion; indigenous choruses; and choir music of the academy and church (p. 76). Kidula’s explanation of each of these styles is extremely beneficial.

The fifth chapter explains accommodation; the practice of the Logooli of using biblical passages or Christian stories to communicate Christian truth. Missionaries would use established musical styles such as a call and response and mix them with Logooli themed music. The hymnist would teach the Logooli the pitches of the song as well as rhythm and meter (pp. 110-12). This chapter is the longest and most complex in the book, but it also explains in great detail how the Logooli utilized the “book” music in their lives and culture. Someone who is well versed in music will profit from this chapter.

The sixth chapter on syncretism details the forms and structure of the music of the Logooli. Kidula briefly discussed the Quaker and Pentecostal influence on the music of the Logooli. The Avalogooli embraced these songs and mixed the Christian doctrine with their own musical and poetic structures (p. 154).

The seventh chapter discusses the current use of Logooli Christian songs in both education and the media. Kidula discusses key Logooli music leaders as well as their contributions to life and their unique musical stylings. This chapter shows off her expertise in music. Some who are unfamiliar with general music terms and forms might find this chapter challenging. A trained musician however, will find great benefit in her detailed explanations of the three types of Logooli songs.

The last chapter is a brief epilogue. Kidula reminisces about the interaction of the Logooli and the various Christian missionary movements over the past one hundred years. She recounts briefly the experience she had while recording some of the older tribal women singing their music.

The strength of the book comes from the author’s breadth of knowledge and research on the subject. Being a Logooli herself, Kidula is intimately familiar with all of the music of her people as well as the spiritual implications each song brings. The incorporation of the media files greatly adds to the understanding of the music of the Logooli. This is one of the book’s greatest assets. One of the minor weaknesses of the book might be the over use of musical jargon. Someone who is unfamiliar with musical terms such as dominant, tonic, and other terms might not understand the significance of some of the religious implications of the musical instances. This book is well written and well researched. Jean Kidula does her people and culture a tremendous service by enriching the West with the rich music culture of the Logooli. Those interested in both African Ethnomusicology and African religion of the Logooli will benefit from Kidula’s work.

John Williams, *Trinity Baptist College*

**John J. Kirton, Andrew F. Cooper, Franklyn Lisk, and Hany Besada (eds.). 2014. *Moving Health Sovereignty in Africa: Disease, Governance, and Climate Change*. Surrey: Ashgate Publishing Limited. 304 pp.**

The compiled readings address public health challenges in African countries in an ever-changing complex and globalized world; where increased mobility has rendered national boundaries for disease invisible. The notion of sovereignty, in Kirton's introduction, from the centuries-old model of the Westphalian treaty is too slow and static. Kirton states that there is "[A]n urgent need for innovation in global governance to close this great and growing gap between the new physical challenge of a world on the move, and the old public policy response from states and their governments fixed in traditional time and territorial space" (p. 3). Thus, the authors use the challenge-response-innovation framework to critique global health governance.

First, to identify and assess some health challenges, in chapter three, Šehović identifies the challenges of South Africa's HIV/AIDS epidemic as first an illness that is "a long wave with effects stretching over generations" (p. 29) and that survival of persons living with HIV/AIDS (PLWHA) is dependent on the State and NGOs for resources and medication. In turn, the State is dependent on donor resources to provide these services. However, Fourie believes the challenges with the multilateral effort of the AIDS epidemic in sub-Saharan Africa is the labeling of the disease as a national (and international) security issue. As opposed to putting resources in developing strong healthcare systems, resources (manpower, drugs, and money) have been mobilized to "secure the State" (p. 41). If we move on to Lisk's chapter on climate-health integration, he examines how the world's poorest region will become more vulnerable and less healthier if climate change is not addressed or included in global health policies.

Neither of these challenges to public health are wrong, but the response and innovation will be different. If we compare the HIV/AIDS studies, Šehović's response says that in case a State is unable to provide security to its people, then other actors should step in and provide the services, under clear international provisions on how to do this (p. 249). Fourie, on the other hand, calls for innovation in data collection, surveillance, and research, especially between high HIV prevalence area and security matters. He currently contends that there is no correlation between the pandemic and weakening of the State. In fact, his suggestions of innovating AIDS governance would strengthen the civil sector (p. 51).

The first problem with the framework is how actors or stakeholders see the challenges in global health governance; as this sets up the response. All authors contend that the public health problems are correlated with socio-economics and underdevelopment of sub-Saharan African societies. Zondi's chapter on African health and global bio-politics touches on the first measure in postcolonial Africa, - Structural Adjustment Program (SAPs), to address critical underdevelopment. However, the challenges were seen as strong, corrupt, and inefficient States as the culprit to the development crisis in Africa, and thus the response of weakening the public sector and privatizing health services, education, and social protection were believed to bring growth (p. 74). However, thirty-five years after that World Bank report most public health and Africana scholars would say that SAPs failed to bring equal development.

In Kirton, Guebert, and Kulik's look at the role of the G8's governance of African health and development, they found a positive and strengthening performance of this organization's role in Africa, especially in addressing health and development. The

organization looked away from the Westphalia's sovereignty and led in "global sovereignty." However, the authors do not fail to notice that the response from the G8, largely depended on which leader was campaigning or "comfortably in power" (p. 147) by their constituents who may or may not see themselves as global citizens. Thus, even this model of "global sovereignty" is not immune from the domestic pressures to lead and negotiate *individually* on the international platform.

The recommendations from the authors call for a common global health agenda, with all INGOs (G8, G20, WTO, UN, AU, WHO, etc.) at the table to bring long-term planning and policy changes. This call-to-action is similar to a reflexive governance approach in which stakeholders view public health as a global public good (integrated with climate change as per Lisk's chapter [p. 200]). However, even in this lens, it is difficult to overcome the agenda of each party; actors may come to the table to negotiate for their best interests rather than to share knowledge and ideas. Thus, the book also seems to lack an assessment on power relations and Africa's role in the globalized world. Machemedze's chapter briefly touched on this, examining international trade regulations and poor countries' abilities to negotiate for cheaper generic prescriptions. However, the global sovereignty approach that calls for accountability from African leaders as well as their presence at the table assumes that they will have the equal platform to negotiate for better health governance.

Sabine Iva Franklin, *University of Westminster, UK*

**Kwasi Konadu and Clifford C. Campbell (eds.). 2016. *The Ghana Reader: History, Culture, Politics*. Durham and London: Duke University Press. 476 pp.**

*The Ghana Reader* harvests a wealth of material from sources as diverse as scholarly articles, books of fiction and non-fiction, poems, memoirs, and official historical correspondence and documents. The authors of the texts are just as varied and include slave traders, contemporary academics, colonial administrators, African lawyers, novelists, nationalists, statesmen, musicians, and voices of the diaspora. Altogether, the horde of excerpts comprises some eighty selections that are mostly between three and eight pages in length. The texts are organised under six subthemes of diverse historical, political, and cultural perspectives that cover over five hundred years of encounters between Africans, Europeans, and the rest of the world and which altogether have shaped the country. From the introduction, the aim of the collection is to acquaint readers with "the many worlds of Ghana and how political and cultural views have moved the nation through its histories" (p. 13). The purpose of the collection is to introduce Ghana "in a way that will make [the reader] sympathetic towards Ghana's birth its subsequent challenges. . . . as well as more appreciative of its cultural richness and transformative potential" (p. 14). These are wide-ranging objectives that obviously demanded careful and difficult choices by the editors regarding what to include and what to leave out, and how to satisfy the needs and demands of both specialist and generalist readers. Overall the selection and presentation of texts works very well in the rich collection. Its readability is strengthened by the editors' introduction, helpful outlines prior to each of the sub themes, suggestions for further reading, sources, and an index. The collection will appeal to casual readers of cultural or touristic persuasions, who will undoubtedly find something of interest to pursue further, as well as students and scholars of Ghana or sub-Saharan Africa. Although the latter may be familiar with the general contours of several of the perspectives, such as the Atlantic slave

trade, the history of Asante, the colonial experience, the Nkrumah era, and the later struggles for political stability, there are enough historical, cultural, and political nuggets here to satisfy even the most seasoned Ghana or Africa aficionado. Most readers will find something here they knew little or nothing about and thereby, the book is a recommended source of wonder and inspiration with many rich pickings from a myriad of disciplines for a broad readership.

Amongst the many gems can be mentioned: Gérard L. Chouin and Christopher R. DeCorse's account of the possibility of Black Death explaining the widespread and sudden abandonment of settlements at Akrokrowa in the mid-fourteenth century; Dennis Warren and Owusu Brempong's description of an oral tradition and the story of a Techiman chief who was tricked by a rival into fasting for a month as a test of strength and who subsequently died of exhaustion; Kwame Y. Daaku's account of the powerful state of Denkyira, which up to 1700 established political stability by taking hostage and educating the royals of neighbouring, troublesome states; John Middleton's excellent contemporary unravelling of the logics of complex religious systems where people follow more than one faith in different situations; an excerpt from the satirical play "The Blinkards" by the intellectual nationalist Kobina Sekyi (from 1915 but highly relevant today), of Africans "born into a world of imitators, worse luck...and blind imitators, at that" (p. 222), and who swallow unblinkingly Western culture; and the relationship between the use and misuse of history, and national development as described by D.E. Kofi Baku. This retells the story of how, in 1888, some boys were observed around Cape Coast Castle burning abandoned archives found on a rubbish heap to cook their midday meal, and which the intellectual nationalist John Mensah Sarbah described at the time as "ignorance, wanting its days dinner. . . . and flavouring its one roast with the burnt souls of many generations" (p. 268).

It is an admirable undertaking to attempt to convey over five hundred years of *History, Culture, Politics* of an African nation in as many pages and from so many perspectives, and it's inevitable that not all topics of significance and relevance are included. On this note, the selection could have benefited with the inclusion of a few expositions on the contentiousness of political culture, the contemporaneousness of history, culture, and politics, or the politicization of culture and history that are all key components that define the country today. However, the aims of the *Reader* are accomplished well and it thoroughly succeeds in providing varied and contrasting illuminations of the country we know today as Ghana.

Paul Stacey, *University of Copenhagen*

**Mara A. Leichtman. 2015. *Shi'i Cosmopolitanisms in Africa: Lebanese Migration and Religious Conversion in Senegal*. Bloomington: Indiana University Press. 294 pp.**

Beyond the prevailing discourse on Islam, most especially since 9/11, which mainly focus on Islamist radicalism, terrorism, insurgency, and theocracy/authoritarianism, Leichtman surveyed the Sunni-Shi'i dichotomy and cosmopolitanism among African and Arab populations in Senegal. In two parts and seven chapters, excluding the introduction, Leichtman examined the nature of cosmopolitanism that features in the dichotomy between autochthony and transnationalism in the Lebanese community in Senegal and among the Senegalese converts to Shi'i Islam. The introduction entails a review of literature on transnationalism, cosmopolitanism (African and Muslim perspectives), globalization, and autochthony, and their connections. The first part of the text deals with the Lebanese

community in Senegal. Between 25,000 and 30,000 Lebanese are estimated to be living in Senegal. The Lebanese of Senegal have displayed cosmopolitanism in managing their differences and integrating with the host community without loss of identity.

The Lebanese in Senegal are heterogeneous in term of generation (of migrations) and religions. The first wave of Lebanese migration in Senegal was around 1880s to 1920s. The second wave was 1945 to 1960s, while the third wave followed in the 1970s. Although reasons for migration range from political to economy, ranging wars are significant factors. Lebanese of Senegal also include Christians (Catholic and Orthodox) and Muslims (Shi'i and Sunni). This community has transcended the sectarian conflict in Lebanon and presented itself as an ethnic bloc for the sake of integration and autochthony in Senegal. Colonial legacy has complicated this task. The French confined the Lebanese, restricted their activities and sponsored propaganda against them as a divide and rule strategy in colonial Senegal. However, Lebanese financial support for the Senegalese elites, and trading and community services for the masses are paying off in the post-colonial era. Although the Lebanese of Senegal have recorded progress in political, economic, and socio-cultural integrations their claim to autochthony has not been fully realized.

The citizenship question, political and economic influence, low inter-marriage, and active cultural identity are concerns between migrations and autochthony of the Lebanese in Senegal. Most importantly, 90 percent of Lebanese of Senegal are Shi'i Muslims, although Senegal is dominantly Sunni. Shaykh 'Abdul Mun'am al-Zayn and his Islamic Institute have become central to Shi'i lives in Senegal. In this way, efforts have been made to bring Lebanese Muslims back to Shi'i Islam with a record of progress. However, Lebanese migrants have displayed cosmopolitanism by underplaying the idea of revolution in Shi'i and appealing to public sympathy on sensitive religious issues, balancing loyalty to global religious movement in a Sunni dominated society.

The second part of the text deals with the Senegalese converts to Shi'i Islam. Many Senegalese have converted to Shi'i Islam in the belief that it is intellectually appealing, based on Sheykh al-Zayn's charming messages and the quality of education offered by the Islamic Institute, through marriage, divine direction, travelling and exposure, and to secure opportunity (grants and scholarships) to study abroad, most especially in Iran, Iraq and Lebanon. Becoming Shi'a is one way certain Senegalese, especially those who are highly educated and relatively affluent, attempt to escape the colonial legacy, the failure of the Senegalese state, and the growing structural inequalities in their country through adopting while adapting a religious model that for them has been successful elsewhere in combating the West (p. xi). The cosmopolitanism of the Senegalese converts is however evident in the way they are negotiating their (Sunni) past and (Shi'i) present. Despite the support for global Shi'i movement, they prefer to refine their religion practises to suite their locale and look forward to leading the movement in the country.

The book is implicit on diaspora community and transnational relations in the context of south-south migration and the globalization of Shi'i Islam. In this way, Leichtman transcend the prevailing understanding of autochthony in Africa, which dominantly involve local migration. Moreover, the perspective on peaceful coexistence in Senegal is a constructive alternative to the prevailing belief that plural societies in Africa are intolerance and forever destined for ethno-religious conflicts. The text is well detailed on the Sunni-Shi'i dichotomy and cosmopolitanism in Senegal, although its framework is limited in understanding other African nations like Nigeria where the Shi'i population is more

significant and relations with the Sunni and the state has not been conflict-free. Nevertheless, the book is highly recommended for anyone with interest in African and Middle Eastern Affairs, Islam and Religious Studies, and Peace Studies.

Samuel Oyewole, *University of Ilorin*

**Rirhandu Mageza-Barthel. 2015. *Mobilizing Transnational Gender Politics in Post-Genocide Rwanda*. Farnham, UK: Ashgate Publishing Company. 187 pp.**

Rwanda has been the focus of attention nowadays in the field of international gender studies. The East African country is in the first place in the world in female political representation. Rwanda is also the first country with a majority of female politicians (64 percent) in its national parliament. Researchers ask the question: how was this small country capable of achieving all these? Mageza-Barthel's book is about giving some important answers by describing the different aspects of the country's transition from a strictly patriarchal to an outstanding female-empowered society. She focusses on how the introduction of international gender norms was shaped in the Rwandan context after the genocide in 1994.

The author emphasizes how the most important gender norms and strategies that were introduced (mostly) by the United Nations were implemented by the Rwandan government to ensure the same rights for women and men both in decision-making and peace-building positions. The most influential of these were the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1978, the Beijing Declaration and Platform in 1995, and the UN Security Council Resolution 1325 in 2000. Beside the strict institutional and political aspects, the social manner such as the role of NGOs empowering women also makes a significant perspective of Mageza-Barthel's work in describing the transformation of Rwanda after the civil war. In the Introduction the reader gets concrete information why Rwanda's situation is exceptional in the case of gender issues in both sub-Saharan African and global contexts. The first two chapters, "Women, Gender and International Politics" and "Women's Representation in Transitions," are about both "women's marginalization in politics" and "their involvement in international politics" (p. 17). Chapter 3, "Gendering Rwanda's Nascent and Emerging Publics," shows a historical perspective of changing roles of female NGOs and women's political representation. The author also underlines that "the genocide redefined gender politics in Rwanda as we know it today" (p. 45). The fourth chapter, "Negotiating Beijing, Genocide Crimes and the Right to Inherit: Women's Agenda Setting during the Transition," is about introducing the adaptation and implementation of international gender norms in Rwanda. In addition, the chapter highlights the two key issues that were the most important in terms of transformation: "changing women's rights within the justice system and to regulating their access to economic resources." Some of these were the 1996 Organic Law, and the 1999 Matrimonial Regimes Law (p. 77).

Mageza-Barthel's empirical work, which was conducted in Rwanda and was based on many interviews that are quoted numerous times, is especially evident in Chapter 5, "If it is not the Constitution Anyone Can Change it! Engendering the 2003 Constitution." In this part the most influential decision, the implementation of the 30 percent gender quota is also introduced. According to the Rwandan constitution 30 percent of MPs in the national parliament must be women. But why is it good for Rwanda to have more female politicians? Among many reasons women "had shown themselves more committed and less corrupt

than men" (p. 121). The next chapter, "Going Against the Grain? First Legislative Results," analyzes the outcome of the previously introduced positive changes on women's empowerment. The chapter also puts a focus on gender-based violence issues.

In the Conclusion the author outlines her finding that "the UN's gender norms have, in fact, served as tools for women's agenda setting and even more so since the end of the genocide, when gender relations were under renewed negotiation" (p.145). Mageza-Barthel also underlines that Rwandan women's movements have done "sizable achievements: they have engendered laws that determines women's political and economic rights, and Rwandan women parliamentarians have incrementally climbed to the highest representation levels worldwide"(p. 162). The List of Abbreviations collects all the institutes and organizations she mentions, and the Index is an extra aid for someone who looks for special concept.

This book is an excellent piece for those researchers who tend to deal with gender issues like female political empowerment and tend to have an extensive knowledge about it in the context of Rwanda.

Judit Bagi, *University of Pécs, Hungary*

**Kurt Mills. 2015. *International Responses to Mass Atrocities in Africa: Responsibility to Protect, Prosecute, and Palliate*. Philadelphia: University of Pennsylvania Press. 302 pp.**

The question that the book strives to answer is a complex one: "How have, can, and should mass atrocities be addressed?" (p. 1). Hence, the book is simultaneously historical-empirical, analysing four interrelated cases of mass atrocities in Africa, exploratory, or analytical, seeking to determine the horizon of possible and feasible international responses, and normative, seeking to establish not only that the international community should do something but also what responses are desirable and when. As such, it is an important contribution to both the study of conflict in Africa and of global response strategies, such as responsibility to protect (R2P).

The cases analysed in the volume are Rwanda, Democratic Republic of Congo, Uganda, and Darfur. There are apt reasons for selecting these particular cases. First of all, there are underlying causes for the conflicts in the areas under analysis: not only are they geographically linked but the factors creating instability in one place have directly or indirectly influenced atrocities elsewhere. Secondly, they are similar in terms of international responses or, to be more precise, the lack of an effective international solution. This international reaction manifested itself, and was deficient in different ways in all particular cases: the lack of willingness to acknowledge the gravity of the situation and thus act decisively in Rwanda, inability to adapt to the complexity of the situation in DRC, potential complications of pressing for international criminal justice in an ongoing conflict (Uganda), and the general unwillingness of the international community to confront national authorities (Darfur). They also show that some response strategies, like peace and justice, are not always commensurable (although the author also sets out in a quest for conditions when the two are not mutually exclusive, thus moving beyond the already well-trodden peace vs justice debate). And also the analysis reveals how the current multifaceted nature of response to mass atrocities can be counter-productive: a complex network of actors, which is part both of the solution and of the problem. Revealing this complicated network of interests, values, and actors is a significant achievement of the book.

The author also aims to expand the concept of R2P by elaborating on the “P” part of it: in this book, it stands for not only “protect” but also “prosecute” and “palliate” (hence the book’s subtitle), rewriting the standard formula from R2P to R2P<sup>3</sup>. Of course, neither of the additional Ps is completely new: all of them were at least implicit already in the 2005 World Summit Outcome Document that established R2P in the first place. However, Mills is successful in outlining the additions, demonstrating their differences and similarities, practical manifestations (or failures to manifest themselves) as well as shortcomings and arguing for their indivisibility. But at the same time, the book also carries a stark warning about acts of political naming as well as inclusiveness and exclusiveness of speech: as Rwanda and Darfur demonstrate, the amount of verbal acrobatics involved in framing a situation, particularly in order to avoid international involvement, is not insignificant. However, this book also offers a solution, at least implicitly, in its P<sup>3</sup> strategy: linking corresponding terms in such a way that one is inseparable from the other. Far from being a dilution and offering an option to escape without uttering high-valence keywords, such expansion of core concepts also offers greater clarity and transparency as to what particular responsibilities actually involves. Being mindful of particular aspects and not just of the bulk term also allows for more nuanced approach and that also forms an important part of the book’s argument.

Of course, for R2P<sup>3</sup> to work there needs to be a substantial reevaluation of how sovereignty and authority play out in today’s world. But most importantly, there has to be sufficient will, and the author has to be credited for making that one of the core imperatives. Partly due to the four case studies, his assessment of the status quo and future perspectives of R2P<sup>3</sup> is realistic and does not transgress into either unsubstantiated utopianism or unproductive moralisation. That, as well, can be considered a major positive aspect of the book.

In short, *International Responses to Mass Atrocities in Africa* is a book that delivers one of the most sustained, realistic, and convincing accounts of the theory and practice of international responsibilities in face of violent crises. Moreover, being accessibly written, it is likely to be of use to both professionals and those who are only developing an interest in the issue.

Ignas Kalpokas, *Vytautas Magnus University, Lithuania*

**Samuel O. Oloruntopa. 2016. *Regionalism and Integration in Africa: EU- ACP Economic Partnership Agreements and Euro- Nigeria Relations*. New York: Palgrave Macmillan. xi, 236 pp.**

The EU has been striving to enter into partnership agreements with African, Caribbean, and Pacific (ACP) countries for quite some time. There has been series of opposition to the proposed agreements in the different countries in the ACP bloc. Aside from the diversity of the ACP countries based on their historical and political antecedence which to a large extent has accounted for diverse reactions to different elements in the text of the agreements, the EU, being an assemblage of former colonial powers, has over time sought ways of utilizing the diversity of the ACP bloc to its own advantage. The ping pong game between the EU and the ACP has continued for more than a decade without much success because of the tremendous influence of some regional hegemons like Nigeria, which have continued to

insist on certain fundamental conditions as requirements for the signing of the partnership agreements with the EU.

The book under review is an explicit account of the political economy of the proposed partnership agreements between the EU and the ACP. The book provides an in-depth explanation of the stages and processes of the series of negotiations that have been held to further drive the initiative, which the EU is presenting as a vital instrument for accelerating mutually beneficial economic relationship between ACP countries and the EU countries, but which Dr. Oloruntoba sees as another ploy to undermine the integrative quest of Africa. The book portrays the proposed EU's Economic Partnership Agreements (EPAs) with the ACP as an agenda which is being promoted by the developed economic blocs (EU and the United States), which believe that trade agreements that were inaccessible at the multilateral levels could be actualized through regional trade agreements.

The book has ten chapters covering carefully selected topics that exemplify the focus of Oloruntoba's arguments. Chapter one provides an overview of the theoretical and analytical framework of the book while chapter two elaborately analyzes the relationship between globalization and the growing interest in Regional Trade Agreements (RTAs) and the quest for regional integration across the world. Chapter three provides theoretical explanation of free trade, regional integration, and regional trade agreements. Chapter four examines the history of Euro-African relations from the Yaoundé Convention through to the Lome Convention, Cotonou Partnership Agreements, EU-ACP Strategic Partnership Agreements to the nascent EPAs. Chapter five critically x-rays the Eurozone crisis and its implications for the funding of EPAs, pointing out that in the light of the crisis, EU could renege on its promise of about six billion euros to be made available to the ACP countries for the cost of adjustments that the implementation of the EPAs would require. Chapter six analyzes the possible implications of EPAs on the Nigerian economy to include loss of tariff revenues, increased unemployment, and the gradual decline in earnings from oil exports which could be aggravated by the country's current challenges, among others. Chapter seven examines how the non-oil sector of the Nigerian economy would be affected by the EPAs, focusing specifically on fisheries, and agro-allied businesses like cocoa exports. The capacity of the Nigerian state to formulate and implement trade policy as well as the capacity of the Nigerian bureaucracy to effectively engage trade negotiators from other countries are issues that chapter eight focuses on. Chapter nine critically examines the linkage between regional integration and development in Africa, and notes the need to discard the European model of integration on grounds that the history of state formation in Europe is different from Africa's and that what Africa needs is "a development-based integration" driven by the people, not the state. Chapter ten contains highlights of recommendations that could reposition Africa, and in particular Nigeria, for improved engagement within regional or multilateral economic relations.

A careful look at the book would reveal some deep-seated pessimism about the Economic Partnership Agreements which the EU has been trying to foist on the ACP countries. The author feels strongly that Nigeria's cautious steps in the negotiations are well-intentioned in view of the fact that the country's current economic structure of overdependence on oil, lack of infrastructure, high level of unemployment, low level of industrialization, etc. are extant factors that would mitigate against any potential benefits from signing EPAs with the EU. Consequently, he avers that Nigeria needs to radically restructure its economy from its current mono-cultural and overdependence on oil to a

diversified one, noting that such diversification would require massive investments in infrastructure including electricity, rail and road networks, a functional and safe aviation sector, and ports (p. 192). Furthermore, the author affirms the need for a trade policy that is conversant with the development needs and priorities of Nigeria, adding that Nigeria should do everything possible to promote industrialization, especially in the petrochemical, agro-allied and textile sectors with a view to meeting the job requirements of the country (p. 193). Finally, the author notes with a tinge of satisfaction that, even though Nigeria recently joined other West African countries to initialize the EPAs, the agreements have not become operational.

This book raises some important issues in the discourse on Economic Partnership Agreements which were not scientifically proven. First, the author's claim that the signing of EPAs with the EU would jeopardize integration in the ECOWAS sub-region and Africa as a whole, was not elaborated upon in the book. There is the need to expand the frontiers of such theorizing in order to make the point more convincing. Second, his thesis expounded in the ninth and tenth chapters of the book on the need for "a development-based integration that is driven by the people, not by the state" sounds more like propaganda. Nigeria has had seventeen unbroken years of democratic governance, which to a large extent is more representative of the people's interest than the erstwhile military dictatorship of the past. And, this situation is similar to what obtains in other countries in West Africa. In what other arrangement or form of government then would the people's interest drive the integration agenda in ECOWAS better than the current democratic state?

Overall, the book is a well-written piece on the politics and economics of the ongoing negotiations for the signing of the Economic Partnership Agreements (EPAs) between the EU and the ACP countries. Analyzing the role of the Nigerian state and the attendant domestic conditions of Nigeria for economic development under a regional agreement, the author displayed good knowledge of all the issues involved in the EPAs, particularly with regard to the negotiations of the EU-ACP EPAs that he believes should not be hurriedly signed in the light of the constraints that could have become obvious to the ACP countries from Nigeria's standpoint as luridly depicted in the book. This book should be read by ACP trade negotiators, policy makers in developing countries, and scholars with an interest in the political economies of developing countries with reference to their relationships with the developed countries in the context of the global capitalist system.

John Olushola Magbadelo, *Centre for African & Asian Studies, Abuja, Nigeria*

**Michael A. Oyelere. 2014. *The Impact of Political Action on Labour Movement Strength: Trade Union Revitalization in Africa*. Basingstoke, UK: Palgrave Macmillan. vii, 222 pp.**

The book begins with an exposition on trade unionism through which industry workers advance their goals. Specifically, it explores the economic and political activities of the trade unions in Nigeria between 1983-2012. Collective bargaining is an intervention mechanism in the context of Nigeria's industrial matters involving the state and labour unions which are regulated by government's decrees traceable to the Trade Union Act of 1973. The Act outlined the guidelines for the formation and membership of the unions in Nigeria. However, it is argued that there has been considerable decline of collective bargaining. And the disregard for collective bargaining machinery by successive military regimes also contributed to the foregoing.

On the unions' socio-political actions, casualisation of the workforce is traceable to the military era and also seen as a policy for profit maximisation with exploitation attribute. The author argues that the Nigeria Civil Service Union (NCSU) has not succeeded in eradicating the aforementioned problem to the extent that unions view strikes as the last resort in managing disputes arising from government policy. A negative development in the history of the union was the loss of members due to retrenchment of the workforce and economic instability occasioned by the government's austerity measures, on the one hand and the proscription of NLC by the Babangida government. Although the author harped on the Structural Adjustment Programme (SAP) and subsequent devaluation of Naira, he did not adequately discuss the evolution of SAP till 1996-8 and how the union bounced back in the Fourth Republic.

Furthermore, the book also identifies Trade Union Law as being under the oversight of successive governments which greatly regulated the activities of trade unions. It should be added that governments always strive to regulate the policies of unions because their actions directly or indirectly affect the society. The author reveals that trade unions in Nigeria have emerged as social movement unionism which repositioned them to grapple with society's interests. It is noteworthy that such interests include: increment of workers' wages, reduction of the prices of petroleum products, mounting pressure on government to rethink downsizing of the workforce, and agitation for the politics of inclusion among others. These have taken the unions away from their primary objective since inception with the probability of the labour movement leadership taking advantage of such a platform to pursue their personal interests.

The author describes the Nigeria Labour Congress (NLC) as a central labour organisation that continuously adopted collective bargaining as industrial dispute management approach since 1978 and the advantage of all trade unions. Since then, the review of the minimum wage has always been a crucial priority of the NLC. So far, the National Union of Textile, Garment and Tailoring Workers of Nigeria (NUTGWN) has been a less vocal union than others. The fact that the NUTGWN recorded more membership decline than other unions shows that downsizing of the workforce greatly affected members. Arguably, the closure of some textile mills in Nigeria reduced the number of members.

One lesson to learn from the book is that trade unions have enjoyed more freedom of association in the civilian administrations than the successive military regimes when the unions recorded decline. The government's economic policies and Obasanjo's administration in the Fourth Republic greatly affected the unions' activities. Most strikes embarked on by the unions also violated the socio-economic rights of the citizens like the January 2012 fuel subsidy imbroglio which affected many sectors of the economy. Out of all the strike actions by the unions, that of the Nigerian Union of Petroleum and Natural Gas Workers (NUPENG) greatly affects people from all walks of life due to the shortage of petroleum supply across the country. And such development is usually aggravated by the cordial relationship between the NLC and NUPENG when the need arises. The NCSU has a human rights value given that it was formed to protect members' rights and the protection of trade unions' legal rights especially promotion of conditions of service on the one hand, and socio-economic rights of the community on the other hand. Apart from its conflict transformation value, the book is highly relevant for scholars of sociology, peace studies,

and social history. Conclusively, the nature of political environment can greatly determine the future of every trade union.

James Okolie-Osemene, *Wellspring University, Benin City, Nigeria*

**LaRose T. Parris. 2015. *Being Apart: Theoretical and Existential Resistance in Africana Literature*. Charlottesville, VA: University of Virginia Press. 196 pp.**

*Being Apart* is an ambitious project that aims to expose, and thereby amend, the racial and classist narratives pervasive in modern Western discourses. LaRose Parris undertakes this task by establishing a lineage of Africana thinkers and demonstrating how their works challenge key tenets undergirding those by canonical Western thinkers. Identifying herself with the Black vindicationists (p. 7), Parris seeks to combat the tendency of Western discourses to intentionally exclude Africana thinkers—a phenomenon she labels as “being apart”—by highlighting their engagements with these discourses (pp. 7-8) in the four chapters of her book.

First, Parris examines how David Walker and Frederick Douglass asserted the historical agency of Africans against the scientific racism of Western Enlightenment thought during the 19th century. She begins her first chapter by outlining the status quo in Western thought against which these thinkers wrote. According to Parris, scientific racism as epitomized in David Hume’s “Of National Characters” (p. 30) came to hold much sway over American thinkers like Thomas Jefferson (p. 31), whose *Notes on the State of Virginia* demonstrates much of the same preoccupations as Hume’s work regarding the supposed inferiority of Africans (p. 32). Parris then demonstrates how Walker and Douglass disputed these claims by arguing that enslaved Africans in the United States shared ancestry with ancient Egyptians, whose culture gave rise to Western civilization (pp. 42-43, 47). Parris treats this argument as historiographical resistance to scientific racism. She identifies additional instances of such resistance in the works of W.E.B. Du Bois and C.L.R. James, which she examines in her second chapter. In addition to the failure of what she calls “traditional” Western discourses—those that are overtly motivated by scientific racism—to include Africa and Africans, here Parris shows how “radical” Western discourses—those designed to overcome the shortcomings of their “traditional” counterparts—also fell short in explicating Africana realities. Parris explains how Du Bois and James gave agency to enslaved Africans in the United States and the Caribbean, respectively, by identifying them to be proletariats whose labor contributed directly to the rise of industrial capitalism in the West (p. 67). Furthermore, she posits that these thinkers revealed limitations of Marxist theory by incorporating details of “[the] highly exploitative material conditions [of slavery]” in their scholarship (p. 70).

Parris continues to build her lineage of Africana thinkers through an examination of Frantz Fanon in her third chapter. Although Fanon’s work is on colonialism rather than the institution of slavery, Parris considers him to be of the same ilk as Walker, Douglass, Du Bois, and James, as his work also “centraliz[ed] the Africana subject’s pivotal role in watershed moments of Western historical and ideological developments” (p. 104). Fanon did this by characterizing the colonized as having “[an] ‘abnormal’ psyche” which often turned into “an insidious inferiority complex” that resulted from having been subjected to the social and ideological structures of colonial rule (pp. 106, 107). Parris also highlights the significance of language in Fanon’s work, noting how the imposition of “imperial language”

has affected the understanding that the colonized have of their own identity and positionality under colonial rule (pp. 114-15).

Parris builds on concerns of language as she transitions from Fanon to Kamau Brathwaite, the last of the Africana thinkers she introduces into her lineage. In her fourth chapter, Parris shows how Brathwaite conceptualized nation language to contest the privileged position of standard written English in the Anglophone New World. Parris characterizes nation language to be “indigenous” and “native” to the Caribbean, better able to convey the Africana realities there than standard written English (pp. 138, 139, 142) as it was created by enslaved Africans on the plantation (p. 138).

Parris’s work is significant because she explores connections amongst key Africana thinkers while tracing their engagement with Western discourses, and indeed, her efforts inspire further inquiry. However, her own use of Western theories to situate Africana thinkers within Western discourses lacks the critical analysis she brings to bear on those thinkers who incorporated or relied on works by their Western counterparts. Parris seems most critical of Fanon (p. 112), whose use of Hegel she considers “ironic” because of Fanon’s apparent failure to question the scientific racism underlying much of Hegel’s works (129). But she, too, appears at times to adopt Western theories without providing critical reflections of their relationships to racism or alterity (pp. 40, 144). Perhaps the ambivalent presence of critical attitudes at different levels of generalization directly reflects “the paradox of the Africana scholar” (p. 19). But perhaps this paradox may be resolved by turning the critical attitude more inward, for Parris to take apart the conditions of “being apart” (pp. 7-8) in her own treatment of Africana thinkers before “becom[ing] a part” (p. 162).

Heejin Lee, *University of California, Los Angeles*

**Michael F. Robinson. 2016. *The Lost White Tribe: Explorers, Scientists, and the Theory that Changed a Continent*. Oxford: Oxford University Press. 320 pp.**

Michael F. Robinson begins *The Lost White Tribe* by discussing Henry Morton Stanley’s account of meeting “white Africans” during his 1874-1877 expedition. Although this story fascinated Stanley’s contemporaries, it has received little attention in the dozens of biographies written about Stanley. Ignoring Stanley’s account of white Africans is inadvisable, because it “had profound consequences for the history of Africa and its relationship with the West” (p. 8). Stanley’s story not only provided supporting evidence for the Hamitic hypothesis—the idea that fair-skinned tribes invaded Africa in the past—but also allowed Europeans to claim that they were settling, rather than resettling, lands that had been conquered by these white invaders. Robinson offers a wide-ranging, interdisciplinary biography of the Hamitic hypothesis spanning many centuries and continents.

Europeans utilized the Bible, particularly Genesis, to understand their world. They associated Noah’s three sons—Ham, Shem, and Japheth—with Africa, Europe, and Asia. Genesis 9 describes how Ham committed a crime against Noah. Noah cursed Ham’s son Canaan by declaring Canaan would be the slave of his brothers. Europeans linked the curse of Canaan with blackness to justify African slavery. By the middle of the nineteenth century, this version of the Hamitic hypothesis was on the wane because of William Jones and Johann Friedrich Blumenbach. Jones, a British polymath and a Supreme Court judge in

India, saw the story of Ham as “a fact that buttressed a new theory of human migration” (p. 64). After studying Sanskrit, Jones saw in languages the common heritage of civilizations and expanded “Hamites” to include Africans, Europeans, and Indians. While Jones compared languages, Blumenbach compared skulls. Blumenbach believed humans were originally of one kind: European—specifically Caucasian—a label derived from the Caucasus. As Caucasians moved into new environments, according to Blumenbach, they degenerated into other human types.

The theories of Jones and Blumenbach supported the unity of humankind. During the mid-nineteenth century, however, scientists transformed the Hamitic hypothesis to explain the existence of white African tribes. Samuel George Morton, for example, argued that Egyptians were racially European and that Egypt had been populated by Caucasians. The idea of Hamites as Caucasian invaders quickly took hold. John Hanning Speke, “the Johnny Appleseed of the Hamitic hypothesis in East Africa,” (p. 94) convinced many African royals that they were descended from white invaders. The discovery of Great Zimbabwe seemed to affirm the Hamitic hypothesis because, reasoned explorer Carl Mauch, it had been built by white conquerors. Archaeologists who followed Mauch accepted the theory of foreign origin. However, in an attempt to prove this, they dug “pell-mell through archaeological deposits” and tossed “out objects of ‘Kaffir desecration’” (p. 140).

Although the new Hamitic hypothesis was grounded in flimsy soil, people readily accepted it. British archaeologist Flinders Petrie posited that a “dynastic race” not from Africa entered the Nile Valley and developed Egyptian culture. Unlike the sloppy methodology of the archaeologists excavating Great Zimbabwe, Petrie’s methods seemed beyond reproach. Scientists developed the theory of an “Aryan invasion” out of Asia. The rise of the Aryan “type” grew from the work of Friedrich Max Müller, specifically his study of Sanskrit. At the same time, explorers sent home report after report of white tribes – blond Eskimos on Victoria Island, for example. Were these white tribes a mystery of racial biology or of the Western mind? Robinson argues that the discovery of the white tribes reflected shifts in thinking and utilizes the novels of H. Rider Haggard, which often featured discoveries of lost white tribes, to demonstrate these tribes were not simply objects of scientific scrutiny but rather resonated with readers.

Despite the extensive support for the Hamitic hypothesis, scholars began to attack it. Archaeologist Gertrude Caton-Thompson demonstrated Great Zimbabwe was not the product of foreign invaders but African in origin. Aryanism was tainted by association with the Nazis, and the end of World War II marked the end of serious race science. Nevertheless, the Hamitic hypothesis is not dead. The ideas continue to live on and played a tragic role in the killing fields of Rwanda. Robinson concludes that the search for white tribes points to “something lurking beneath the surface of scientific discourse: a lingering insecurity about Western culture in the industrial age” (p. 255).

*The Lost White Tribe* is an outstanding book. It is well-written, well-researched, and offers an excellent discussion of a fascinating subject. This book will work well in upper-division undergraduate classes as well as graduate seminars and will appeal to both an academic and a popular audience.

Evan C. Rothera, *The Pennsylvania State University*

**Naaboroko Sackeyfio-Lenoch. 2014. *The Politics of Chieftaincy: Authority and Property in Colonial Ghana, 1920–1950*. Rochester: University of Rochester Press. 250 pp.**

Naaboroko's *The Politics of Chieftaincy* is an important addition to the historiography on the contentious processes of urbanization and politics in twentieth century tropical British Africa. Urbanization serves as a foreground to complex interactions between colonial intentions and indigenous political and land rights. Indeed, the colonial government's mission to carry out its dual mandate led to "dramatic alteration of the Ga people's sociopolitical and economic structures" (p. 2). Particularly disruptive was the British attempt to identify and work with Ga indigenous authority. This process disregarded or ignored local tensions revolving around "chieftainship and the influence and status of priests, and who could exercise power by virtue of controlling or having access to land" (p. 3).

The author engages existing literature on chieftaincy by situating her work in them. The list includes Berry, Rathbone, Addo-Fening, Odotei, Arhin, and Busia. Additionally, she goes a step further by questioning and probing the loopholes, continuities, and changes in them. Furthermore, this book sets a good example in documenting historical narratives by making use of a wide array of sources. These include court records, reports of commissions of inquiries, written petitions and oral testimonies.

The book is divided into five chapters, with an introduction and a conclusion. Each chapter builds on the other in telling the story of tensions and fissures in Ga politics in a British colonial milieu. The chapters touch on Accra's history, its cosmopolitan character, changes in land ownership rights, especially after it was commodified, British indirect rule and chiefly succession disputes, and land disputes among the Ga ruling elites—chiefs, priests, and land owning families.

I am intrigued by the author's bold claim that the process of change in indigenous institutions in Ghana is affected by factors such as geographic location, as well as history and tradition. The point of comparison between Akan centralized political structure and the relatively decentralized Ga political structure is well made. However, Naaboroko's use of the umbrella term "Akan" is problematic, since some Akan states were more centralized than others. Instead, she could have been more historically specific and, for instance, used Asante as a point of comparison.

*The Politics of Chieftaincy* will be ideal for a graduate level colloquium or seminar on urbanization in colonial Africa, or African history in general. It may also be of interest to researchers interested in understanding the processes and contestations surrounding property rights and indigenous authority in the British Empire. Lastly, this book may be a good source for Ghanaians seeking to understand the present day contestation between chiefly authority and extended family claims on Ga lands.

On the personal level, as a denizen of Accra and person of Ga descent, this book highlights and offers interesting moments of introspection to the current problems associated with Ga lands across the length and breadth of the capital. The commodification of land raised the stakes for groups to "actively contest what land and landownership meant in Accra" (p. 4). Indeed, Chieftaincy in Ga is "nothing to be proud of" (p. 22). Some of us have been parties and witnesses to this contentious drama, which is still unfolding.

Nana Yaw Boampong Sapon, *University of Ghana*

**Polly Savage. 2014. *Making Art in Africa: 1960–2010*. London: Lund Humphries Publishers. 304 pp.**

Polly Savage is a professor at the School of Oriental and African Studies of the University of London. She specializes in contemporary art and curatorial strategies in twentieth and twenty-first century Africa, Brazil, and the Caribbean. She has analyzed the post-independence visual arts in Angola, Madagascar, and Haiti. Savage also researches post-colonial critique and trans-national exhibition practice. Perhaps it is her critical engagement with the contemporary visual arts of Africa, which gave impetus for this current book.

Not many art history textbooks offer the opportunity for the artist to reflect on their creativity, especially the influences that spurred them to create. Available books speak from a lexicon of tested theories and ideologies about creation. However, in this book, the artists have been accorded some agency. They have been allowed to each speak to their creativity, especially the influences that motivated them to create, in their own words. And according to Savage, *Making Art in Africa* is a book of conversations, and begins with a conversation. The wide array of creative peoples as were collected in this book, all offered their voices, by way of experiences and inspiration. In doing so, they help to render the book as a forum to meet and hear from the artists. This idea of granting agency to the artists is a welcome idea in art historical writing given the ever-expanding scholarship on art.

Even though the book speaks to the individual artist's creative influences and abilities, their creative connection is made possible through the various workshops that facilitated their meeting with both peers and clientele. It is a truism that creativity is never an individual act, carried out in a vacuum. Neither does creativity stem from a specific cultural source or taproot. Rather, it begins with those fertile moments of cross-pollination when people travel, meet, talk, exchange, borrow, and connect, like synapses in the brain or the lateral rhizome root system suggested by Deleuze and Guattari. By meeting and exchanging ideas, creativity is not only enhanced, but it is made multiplex. Such characteristics resonate among the artists in this book. Through participation in the various art workshops, these artists were not only able to develop their latent creative abilities, but were also able to forge connections and links with other artists who were within their localities and from national and international locations. Such connections and linkages no doubt have helped contemporary African artists forge vibrant creative engagements.

The sixty-eight chapters of the book focus on over seventy artists drawn from West, Central, Southern and Eastern Africa. Artists from Nigeria, Ghana, Ethiopia, Kenya, Uganda, Zambia, Zimbabwe, Johannesburg SA, Cape Town, Mozambique, Botswana, and Namibia were represented. Through the works of these artists, it is possible to glean the political, social and religious influences that in large measure contributed to their consistency in art making within their various locations. Although there are artists who were influenced by religious ideas and beliefs, the sociopolitical situation of many African countries seem to occupy the imagination of many artists. Artists such as Willie Bester of Cape Town South Africa, who became a full-time artist since 1991, explored many political problems in apartheid and post-apartheid South Africa. In the work titled "Transition," a mixed media painting produced in 1994, Bester ridicules the post-apartheid state of South Africa. He states that even though the government claim that the atrocities that came with apartheid has been stopped, there were still killings of opposition members. The painting, a mixed media measuring 92 × 152cm, depicts a mother and child, and paper cuts of different scenes and texts. Two hands appear to hold cases of empty bullets, suggestive of the bullets

used in the killings. The paper cuts depict the image of people believed to be dead, and likely some of the victims of the spate of political killings within the country at that time. By carefully placing all these visual clues in his painting, Bester clearly speaks to the heated sociopolitical climate of South Africa in the early years of post-apartheid. Other artists such as Ugandan Godfrey Banadda was spurred by the political situation in Uganda at the time. In his painting titled "the last hope," he alluded to the chaos and anarchy that befell the nation during the rule of Milton Obote and eventually Idi Amin.

In writing this book, Savage have been able to move the conversation of art history into another level, one that focuses on the individual voice of the artist, rather than the collective voices. The significance of this style of art historical writing is that it gives the artist a voice (even power), rather than the idea of locating artists and their works within the precise documentation. Even though the way the artists talk, makes the history the most basic, it affords for a unique history, one not tainted by the biases of the critic, and art historian. Perhaps such qualities will encourage scholars of African art history to begin to consider other creative new ways of addressing contemporary African art and artists.

Ndubuisi C. Ezeoluomba, *University of Florida*

**Keith Snedegar. 2015. *Mission, Science and Race in South Africa: A.W. Roberts of Lovedale, 1883-1938*. Lanham, MD: Lexington Books. 188 pp.**

In this biographical study, historian of science Keith Snedegar reassesses a neglected historical figure, the astronomer, missionary educator, and politician Alexander W. Roberts. Roberts was a self-taught astronomer who devoted himself to the observation of binary stars (systems in which two stars orbit around a single center of mass). Upon learning as a young man that there was little chance of working as a professional astronomer in his native Scotland, he became a lay missionary teacher at Lovedale, the influential Scots Presbyterian mission school in South Africa's Eastern Cape, focusing his attention on teacher training. He resided in South Africa from 1883 until his death in 1938, and later in life his educational experience and scientific connections opened the way for his recognition as an expert on what were then referred to as "native affairs." This positioned him to serve in the South African Senate as one of its appointed white representatives of African interests and as a member of the country's Native Affairs Commission. As Snedegar notes, "Roberts' place at the crossroads of scientific culture, missionary education and racial politics in South Africa makes him a unique historical figure" (p. 2).

All but the first of the book's eight chapters discuss Roberts' South African career, using a chronological approach with minimal thematic overlay. This narrative structure allows Snedegar to present the complexity of Roberts' intellectual life as it unfolded; he explains his choice by arguing that "it is a matter of conjecture how he [Roberts] navigated the psychological contradictions of being a passionate Scotsman in South Africa, a missionary who put science over doctrine, and a liberal idealist who accepted racial oppression" (p. 3). The book follows its subject as he moves between South Africa and Great Britain, Lovedale and Cape Town, the local, the regional and the global, adeptly capturing the complexity of Roberts' life and times. However, Roberts himself tended to compartmentalize his activities; he did almost nothing to introduce his Lovedale students to astronomy, for example, and his one attempt to apply a scientifically-informed methodology to his political work, detailed in chapter 7, devolved into pseudoscientific racism. As described by Snedegar, much of his life

and thought was composed of parallels rather than intersections. Readers who come to this book seeking information on any single strand of his activities will thus find it scattered throughout the narrative rather than within a sustained analytical thread.

Snedegar's discussion of Roberts' astronomical activities is extensive, including an appendix detailing the many stars he observed and a bibliography of his scientific publications. In addition to assessing his research from a technical perspective, Snedegar situates it within the context of global scientific culture by tracing Roberts' involvement in the South African Association for the Advancement of Science and his connections with British, European, and American colleagues. This was the most globally-oriented of Roberts' vocations, and it becomes a case study of how South African astronomy, marginalized by foreign professionals and given little support by its own government, was subjected to "a unique form of intellectual colonialism" that persisted, Snedegar suggests, "until the end of the apartheid period" (p. 143).

Roberts' regional involvement as part of the South African governmental establishment and his localized work at Lovedale are also well-documented; the text draws on a wide range of published and archival sources housed in the United Kingdom, United States, South Africa, Australia, and the Netherlands. One disappointment is the book's lack of information about Roberts' engagement with Lovedale students and graduates. However, Snedegar does document a collegial relationship between Roberts and the Eastern Cape-based politician and educator D.D.T. Jabavu, suggesting that the two men probably "had a greater meeting of the minds than has previously been realized" (p. 85).

As a subject of biography, Roberts is unusual in that he ultimately failed to exert a significant influence on any of the currents in which he participated. His scientific work, which has recently been revisited by a new generation of astronomers, was marginalized by the end of his life; his educational and political activities produced no heirs. In this sense, *Mission, Science and Race in South Africa* is a history of paths not taken in the history of South Africa and the Anglophone Atlantic. It is a unique intellectual history of the emergence of modern South Africa, from the perspective of a man who was ill-suited to participate in its cultural and ideological shifts.

Sara C. Jorgensen, *Independent Scholar, Chattanooga, TN*

**Marc Sommers. 2015. *The Outcast Majority: War, Development, and Youth in Africa*. Athens, GA: University of Georgia Press. 249 pp.**

Marc Sommers's illuminating *The Outcast Majority* exposes the vast divergence between the priorities of youth in war-affected African countries and those of governments and the international development community. An anthropologist by training, he draws on both the academic literature and numerous interviews with each set of stakeholders conducted during field research across sub-Saharan Africa.

In Chapter 1, Sommers discusses varying definitions of "youth," the importance of youth in Africa's future given demographic trends, and the source of youths' feelings of marginalization and alienation. He presents the effects of war on youth's "lives, trajectories, and bodies" in Chapter 2, including their attempts to re-integrate in communities in the post-war period. He deftly weaves in four youths' experiences from Sierra Leone, Liberia, and a refugee camp in Kenya to effectively demonstrate how periods of war can be both periods of victimization and opportunity for youth. Sommers also approaches war's effects

from the standpoint of biology and psychology, discussing malnutrition, brain development, and trauma.

Chapter 3 explores four issues: expectations surrounding adulthood, sexual violence, the migration of youth to urban centers, and alienation and exclusion. Once again, Sommers draws examples from numerous countries and groups, including the Somali diaspora, the Democratic Republic of the Congo, Sierra Leone, Rwanda, and Burundi. Stretching from pages 64-123, this chapter and the next form the bulk of the book. Sommers summarizes and critiques international development approaches in the first half of Chapter 4. For example, he notes a conflict of interest in programs and organizations evaluating themselves, argues that the “development agency literatures reveals tendencies to homogenize youth while significantly underemphasizing the expanse of youth marginalization,” and critiques the literature’s focus on quantitative evidence to the detriment of qualitative research (p. 128). Recurring throughout the chapter is frustration that African youth perspectives are frequently not taken into account, especially because of the quantitative focus of development economics. (In contrast, Sommers incorporates information from interviews with youth throughout the book.) In the sobering second section of the chapter, Sommers highlights three flaws with international development practice: the neglect of youth because they do not have their own development sector (unlike public health, for example), a donor-driven focus on numbers and immediate results that undermine programs’ impact and sustainability, and the homogenization of youth leading to the disproportionate inclusion of elite youth.

Sommers briefly summarizes his arguments in Chapter 5 before moving in Chapter 6 to a framework “to drive development work toward more effective and inclusive action for marginalized youth as well as for international development work in general” (p. 188). He outlines sixteen proposed changes or approaches for institutions and six changes to in-country activities. Unfortunately, this chapter is unsatisfyingly vague. In fairness, Sommers introduces the chapter with “The aim is not to highlight specific interventions...The reason is that the particulars of policy, advocacy, and program efforts should surface directly from the results of high-quality, context-specific, trust-based, integrated qualitative and quantitative assessment work conducted before any action is undertaken” (p. 187). Thus, his vagueness is both known and intentional. Yet, it is the earlier chapters’ specificity that bolstered their rigor and value. Stripped of this specificity, Sommers’ recommendations are harder to conceptualize and accept. For example, Sommers calls for identifying and engaging with leaders of excluded youth, even if this falls outside the common practice of elders, community leaders, or authorities identifying youth leaders. While admirable in theory, this recommendation leaves one with many unanswered questions, such whether this could inadvertently undermine or delegitimize local institutions and authorities. Because of the chapter’s brevity, the potential downsides of his recommendations are not addressed satisfactorily.

By the end of *The Outcast Majority*, one has a better sense of the ways in which youth in postwar African countries, despite their numbers, suffer systemic and cultural exclusion. One has a better understanding of why international development programs have had problems recognizing and addressing such issues. What one does not have a clear understanding of is what programs or policies that successfully include youth look like in practice—a flaw which could have been avoided by the addition of at least one chapter with one or more case studies of such successful programs. Nevertheless, *The Outcast Majority* is

worthwhile for its excellent early chapters on a vitally important topic, as well as its persuasive arguments about and demonstration of the contributions of qualitative research to the field of international development.

Brad Crofford, *Independent Scholar*

**Ngugi wa Thiong'o. 2016. *Secure the Base: Making Africa Visible in the Globe*. New York: Seagull Books. 130 pp.**

In seven chapters, Ngugi wa Thiong'o touches on a wide-range of issues, from the impact of slavery to colonialism and neocolonialism, from nuclear disarmament to the lopsided distribution of power within the global system, and from indigenous African languages to the future of the continent. This book could be described as a critical appraisal of the state of our globe and Africa's place in it.

The overarching theme of this book is the urgent call for the unification of the African continent. While there were many, including Ghana's legendary Kwame Nkrumah, whose attempt to promote the concept was stymied by the conspiratorial historical and ideological forces, in this audacious work wa Thiong'o reechoes the call with strident urgency. Anchored on critical appraisal of Africa's contact with Europe and the world, the author believes that it is only unification that can bring about Africa's visibility in a world that has evolved into powerful political and economic blocs.

Opening with the representation of the continent and its people in global media flows, this book indicts the West for its unremitting negative portrayals of the African experience through such pejorative terms as tribe, tribalism, tribalistic (and their companions: the "Dark Continent" and "primitive"). In line with its critical objective, the book argues that the employment of these terminologies "fail to illuminate modern developments of the continent" (p. 7). wa Thiong'o, like Wole Soyinka, traces this development back to the anthropological "fodder on which, in the main, the European mind of the late eighteenth, nineteenth, and twentieth centuries were fed, a conditioning that has extended to its progeny till today" (Soyinka, p. 26). The author mocks the purveyors of this media frames as people who leave all reason at the door when dealing with African issues, so their narratives can fit the historical template.

While Ngugi might tend to be addressing those in the image factory, it should be of note that the academy is not excluded from the practice. As recently as 2013, Anne Neville Miller and her coauthors of an article "*Still the Dark Continent*" reenacted the template. The crux of their argument is that out of 5,228 articles they sampled from eighteen top communication journals between 2004 and 2010, only twenty-five of them were authored by researchers from African institutions. Therefore, to Miller and her colleagues, Joseph Conrad's Nineteenth Century representation was not only accurate, but it is still the contemporary reality of the continent. This willful self-indulgence that fails to account for the contextual struggles of the continent, concealing its truthful apprehension is what worries wa Thiong'o. For Soyinka, this darkness that is so readily attributed to the continent only proves to be nothing but the willful cataract in the eyes of its external beholders (Soyinka, 2012).

Still on Africa, the author unpacks the effects of the divisive colonial demarcations—the North and South Saharan, the Europhone zones (Franco, Anglo), and the LusoHispa zone—on the organic structure of the continent and calls for new measures towards the unification

of the continent. In his view, it is only the long sought unification that will deliver an intra-African common market with intra-African communications, connecting village to village, town to town, and region to region. He audaciously calls for the transformation of all the national boundaries into highways that will bring the continent together.

Closely tied to the call for the unification of the continent is the invitation to African intellectuals to return to their indigenous languages as vital conduits for reaching their base, the masses (in order to place their intellectual production at their disposal), whence visibility and respect derives. Using the notion of trickledown effects, as understood in economics, the author evokes images whereby knowledge simply trickles down to Africans because much of even what African intellectuals produce are in the language of the colonists. For wa Thiong'o, if memory is rooted in language, through which reality is constructed, then African intellectuals are doggedly locked in the reality and memory of Europeans and their knowledge of Africa is filtered through European languages. wa Thiong'o warns that Africa cannot attain its visibility through the language of others; it can only become more invisible. For those who view the multiplicity of African languages as a drawback and question their capability to support complex social thought, wa Thiong'o provides a historical map to the development of European languages to underscore the fact that those languages also faced similar questions on their journey to global prominence.

With regard to nuclear disarmament, wa Thiong'o reminds the world that only Africa has the moral right to press for this agenda. The voluntary nuclear disarmament of Libya and South Africa provides a high moral ground for the author to advance this position. Accusing the West of deception, the author specifically uses Libya as a case where its leader demonstrated goodwill by giving up nuclear weapons only to be invaded by a nuclear-armed NATO as its reward for compliance.

Continuing in line with its critical orientation, this book draws attention to the widening global inequality that is enslaving the global south and enriching the global north, especially Western Europe and the US, who control over 90 percent of the world's resources. Wa Thiong'o finds these disparities even within countries in the global north and establishes a strong link between slavery and current levels of poverty among descendants of slaves in the global north. The book places these inequalities in a historical perspective, providing inextricable links that reveal dominant-subjugated relationships between the West and Africa at each phase of their encounter—the mercantile, slavery; the industrial, colonialism; and finance; neocolonialism. It, then, condemns the UN, the IMF, the World Bank, and the WTO as ideological institutions structured to promote, if not impose, neoliberal policies on the developing world irrespective of each country's economic experiences. The book calls this capitalist fundamentalism for its shared similarities with religious fundamentalism which professes only one way to reaching the ultimate reality.

This book does not only add to the fodder of literature in the area of global relations, it is a timely intervention that challenges the status quo and calls attention to alternatives in resetting global relations. But as is mostly the case, those who act on behalf of our nations are not necessarily the ones who read these materials. If only they would, they might be inspired to act—a stitch in time can save nine.

**References:**

Soyinka, Wole. 2012. *Of Africa*. New Haven: Yale University Press.

Miller, Anne Neville, Christine Deeter, Anne Trelstad, Matthew Hawk, Grace Ingram and Annie Ramirez. 2013. "Still the Dark Continent: A critical analysis of research about Africa and by African scholars in 18-major communication-related journals." *International and Intercultural Journal* 6.4: 317-33.

Prosper Yao Tsikata, *Valdosta State University*

**E. Ike Udogu (ed.). 2015. *Imagining the United States of Africa: Discourses on the Way Forward*. Lanham and Boulder: Lexington Books. 184 pp.**

The concept of the United States of Africa is not new. It has a very long history in the sense that it originated from Marcus Garvey, an African-American in 1924, and was developed and promoted by such renowned Pan-Africanists as Kwame Nkrumah, Haile Selassie, Muammar Gaddafi, Robert Mugabe, etc. Therefore, the United States of Africa has not just been imagined. But today, Africa leadership betrays the efforts and hopes of the fathers of Pan Africanism. Udogu's book helps to understand better the major Africa's carcinogenic phenomena that prevent the formation of a United States of Africa with a view to providing relative solutions.

Well discussed, researched and written by five scholars of international repute, *Imagining the United States of Africa: Discourses on the way Forward*, made up of six chapters, is a critical examination of such contemporary and polemic issues in Africa as "economic integration" (p. 10), social and political integration" (p. 7), "national integration" (p. 11), technology integration" (p. 122), "corruption" (p. 25), "liberal globalization" (p. 61), "leadership" (p. 26), and it may rank among the best books about Africa. This book could be described as the light, the life, the way and the future for all Pan-Africanists. It is not a book of dream and hope, but action as there is "ongoing dialogue concerning the matter of Africa's political and economic union in this millennium" (p. 1). The terms used by Udogu, *discourses on the way forward* show that Africans from inside and outside the continent have attained a point of no return. Through their contributions, the five authors give optimistic perspectives on the "continental unification" (p. 10) variously called "Union of African states" (p. 115), "united Africa" (p. 119), "United States of Africa" (p. 119).

The book is well structured, readable, newsworthy, and interesting in the sense that it provides history, economics, law, political science, and international relations students as well as researchers and all Pan-Africanists with not only the necessary reading material for the effective understanding of the nature of Africa's major concerns in the 21<sup>st</sup> century.

From a historical viewpoint, the book has also balanced the shared responsibilities of Europeans and Africans for both underdevelopment and development of Africa. In other words, if reference was made to Rodney's *How Europe Underdeveloped Africa* (p. 85), frankly, chapter two of this book, "The Challenge of Corruption Control in Africa" (p. 25), could also be described as *How Africa Underdeveloped*. However, the causes of corruption in Africa are traceable to the West: "corruption arises ... from the clash between traditional African cultural values and the norms that were imposed on the colonies by Europeans during colonization or were imported from the developed countries through modern transnational

trade" (p. 40). It is now clear that by nature, Africans are not corrupt people. Corruption is therefore a foreign cancer.

Despite the vast contributions of the authors of this stimulating book, it would be appropriate to make known that there is an implicit definition of Africans in their writings. In other words, after the reading of this book, one may conclude that Africans are defined in relation to the Europeans or Americans who possess cleverness and imagination, and by nature, they are not capable of thinking towards progress, innovation, and development. Therefore, only European and American concepts, progress, innovation, and development can produce a better life for Africans who should "avoid the old methods of trying to 'catch up' with Western countries" (p. 122). This simply means that the development of Africa should not be considered in terms of technological, scientific and economic advancement, but in terms of what Africa imports from the West to satisfy the needs of its people. In fact, the incapacity and passivity of Africans are evidenced in these terms: "the West creates the technology innovation and Africans plug in to use it without doing any research about the product's viability in the African context" (p. 113); "Africa's new political and economic leaders will have to learn how to adjust to the forces of globalization in order to compete effectively with other regions of the world"; and "social democracy would be the best system of governance for a projected United States of Africa" (p. 153). One may also wonder if "in Africa's multiethnic, multi-lingual, and multi-racial societies" (p. 100), the best language for the coming United States of Africa could be a European language (or an African language). In fact, this book did not capture the linguistic issue.

More importantly, everybody knows that ideologies like "liberal democratization" (p. 135), "social democracy" with a capitalist orientation of course, as well as "globalization" (p. 77) came to Africa from the West. From this perspective, great events might be carefully designed to change the course of the history of the world, and Africa has to be drawn into these events. To fit this argument, Lumumba-Kassongo explains how the world functions as a complex and complicated system by adopting a "historical-structuralist approach" (p. 66). Nevertheless, the experience and expertise of the West should not be undermined.

Finally, as long as African leaders enjoy staying in power forever, integration from its various forms is useless. All that comes from the West is not good and all is not bad. It is in the interest of Africa leaders to learn from the West the democratic experience and values, which are rather good. But if democracy in Africa is implicitly defined as the power of other people by other people for African people, Africans will not be able to guide their own ways, and therefore, the project of forming the United States of Africa will be a mere dream in spite of good discourses, and the multifaceted dependency theories will never leave Africa. So, the imperative solution for all Africa's problems in general and the construction of the United States of Africa in particular would be a good education for the majority of Africans, but the reality on the ground is that academics and political leaders are not compatible in Africa. In this context, "no matter how rational and adequate a template constructed by academics for governing a polity might be if the political class conceives of such frameworks as working against their interest they are likely to ignore their implementation" (p. 100).

Voudina Ngarsou, *Emi-Koussi University, N'Djamena*

**Sarah Van Beurden. 2015. *Authentically African: Arts and the Transnational Politics of Congolese Culture*. Athens, Ohio: Ohio University Press. 372 pp.**

*Authentically African* is Van Beurden's impressive exploration of how colonial and postcolonial powers in former Zaire utilized "cultural guardianship" to justify their political legitimacy and to establish cultural and political economies nationally and internationally. Diverting from the imperial caricature that presses the West at the center and relegates the rest of world to the peripheral of transnational cultural processes, Van Beurden focuses on Africa and highlights how the circulation, appropriation, and reinvention of objects is utilized to demonstrate and to augment political power both in the Belgian colony and Mobutu's state. Western imperialism was not only about territorial subjugation and economic exploitation, but also "a scramble for African art" (p. 11). Western economic and cultural pillaging occurred in the exploration and conquest phases, was institutionalized in Leopold's Congo Free State and magnified during the Belgian rule. Van Beurden underscores that art/artifacts represent a "cultural value" that express the authenticity and the epistemology of the society of origin, serve an aesthetic role for museum visitors with a financial value since they can be traded. The preservation of cultural authenticity had political ramifications especially the justification of Western colonialism "as a form of cultural guardianship" (p. 13) necessary to protect and preserve the authenticity of the endangered native Congolese culture(s). The guardianship narrative legitimized the colonial state, its structures, and institution that reinforced imperialistic policies that were later epitomized by Mobutu dictatorial regime. Ethnographic artifacts exploited from Africa and imported into Europe's museums also contribute to the development of anthropology.

*Authentically African* is systematically woven into six chapters that illustrate how the craving for power drove the colonial conquest and the implementation of colonial rule. Narratives of political, economic, and cultural decline attributed to events such as the slave trade and the inability of the Africans to deal with Western modernity, were used to justify colonialism and the visualization of the Congo colony as a "maturing child" (p. 18) needing guardianship. Africa's precolonial progress and global connections were neglected, and instead, the past was manipulated to lock the need for Belgium guiding Congo's art. Ironically, imperialist nostalgia for the precolonial era's authentic traditions, communities, and art of the so called "noble/primitive savage" (p. 67) motivated the establishment of the Museum of the Belgian Congo as a reinvention and visualization of the Congo for the Belgian audience that were later, in the 1950s transformed into art for economic purposes.

The first chapter examines the establishment of the Belgian Congo museum that portray Congolese philosophy—cultures, epistemologies, ideologies and axiologies. The second investigates how ethnographic objects became sources of income for the colonizers. Subsequently, the Belgians issued controlling policies to protect authentic communities, their artistic and artisanal cultures that reveals the connection between politics, economics, and cultural goals for the ruler's benefits. In tandem, Mobutu's dictatorial regime fostered social conformity through the politicization of Congolese cultures. Accordingly, as the African scholar Ali Mazrui argues, the seeds of postcolonial dictatorship and control "lie in the sociological mess which colonialism created in Africa."<sup>1</sup>

Chapter three narrates the demand for Congolese art objects from the Royal Museum of Belgian Congo in accordance with international and national decolonization struggle over cultural heritage as Congo was about to gain political independence. However the

independence was short lived, its aftermath characterized by “violence and international intervention” (p. 100) that continue to date. Chapters four and five explore the political and cultural role of the Institute of National Museum in Zaire/Congo as a means to create knowledge and to represent traditional cultural heritages out of the returned art and ethnographic collections. While the collections justified colonial guardianship, in the post colonial era, they represented Congo’s sovereignty and the continued propagation of “colonial ideas about the need for cultural guardianship” and the reproduction of “the authoritarian nature of colonial justifications for Western power in Africa, an element that contributed to the authoritarian nature of the Mobutu regime” (p. 127). In chapter six, Van Beurden notes that the process of remaking Congo’s postcolonial cultural representations was not limited to Congolese actors and audiences, but was (and remains) transnational.

In summary Authentically African uses art to tell the story of colonial control and pillaging. The same cultural objects can be utilized towards decolonization that represent Congo’s cultural heritages and identities.

Note:

1. Ali A. Mazrui. 2006. “Nationalism, Ethnicity and Violence.” In Kwasi Wiredu, *A Companion to African Philosophy* (Oxford: Blackwell): 480.

Evelyn N. Mayanja. *University of Manitoba*

**Harry Verhoeven. 2015. *Water, Civilisation and Power in Sudan: The Political Economy of Military-Islamist State Building*. Cambridge: Cambridge University Press. xvi, 314 pp.**

*Water, Civilisation and Power in Sudan* is based on a doctoral dissertation completed at Oxford University. This book aims to focus on the building of the Merowe Dam, under the leadership of the al-Ingaz political movement. Harry Verhoeven strays at points to highlight other dams built as well as ongoing and future infrastructure projects in Egypt, Ethiopia, and Sudan. Verhoeven argues that dams are important for Sudan’s agricultural revolution, which has been unsuccessful. This book complements other research projects that focus on dam building in Africa.<sup>1</sup>

Oddly, the book begins with a description that includes the arrest warrant issued by the International Criminal Court for the President of Sudan, Omar Hassan Ahmed al-Bashir (p. 1). This book engages an interesting debate on the role of “hydrocracies” (p. 34). According to Verhoeven, political regimes will tame nature by controlling a precious resource such as water to further their economic development. Sudan becomes the case study with its dam development projects. Verhoeven argues that this is not a recent phenomenon, but is unique to this region in North Africa. In ancient times, it was the Egyptians and Nubians, and in recent times Egypt, Ethiopia and Sudan have the task in sharing waterways. In the nineteenth-century, the completion of the massive Suez Canal complicated water sharing in North Africa. By the 1900s, British hydrologists proposed a series of dams in Egypt and Sudan. Focusing on Sudan, British interests engineered the Jonglei Canal and Gezira scheme. Both Jonglei and Gezira were important in irrigating fields that produced cotton, primarily exported to Britain and France. The historical legacy of modern canals and ditches as well as the ability to generate a revenue stream for Sudanese farmers through cotton

sales; helps to demonstrate why expensive dam projects are envisioned as a form of economic progress by the Sudanese government.

Verhoeven examines the role of several political parties, loosely organized political organizations, and Muslim brotherhoods having influence over the construction of the Merowe Dam. The primary focus is on the al-Ingaz regime, which led a salvation revolution and their members are agents of change with the completion of the Merowe Dam in 2009. This “hydro-agricultural mission” cost the Sudanese government between an estimated \$1.8 and \$5 billion United States dollars (p. 131). Verhoeven does not highlight the concerns of dissenters towards the Merowe Dam project. It is also unclear whether the ancestors of members of the Muslim brotherhoods experienced economic progress from the earlier irrigation schemes led by the British in the twentieth century. The Sudanese Muslim brotherhoods are important, because their networks existed prior to the independence of Egypt in 1922, of Ethiopia in 1941, and of Sudan in 1956. It is unfortunate, but the only mention of the laborers who built the Dam is on foreign Chinese workers. However, it can be assumed that Sudanese people also assisted in the construction and carry out ongoing repairs on the Merowe Dam. A sequel to the book could focus on the lives of Sudanese laborers involved in dam projects.

An extensive discussion on sources and methodology should have been included to clarify the limitations of media reports as well as the unavailability of financial records and architectural drawings for further investigation. Verhoeven manages to interview several important individuals who were involved in the dam projects. It is not stated, but Verhoeven does not utilize primary sources that are archived by a state department or in the future will be stored in the National Records Office of Sudan. The sources are problematic, because the only physical evidence of a hydrocracy state is the various dams. Media reports are challenging, because informants were not available to Verhoeven to be questioned further. At times, Verhoeven’s style of writing is reflective of a journalist. For example, the discussion on “fall of the Sheikh,” several of these individuals are no longer seen as influential politicians such as Hosni Mubarak and Hassan al-Turabi (d. 2016). Moreover, there is a photo on the cover of this book that shows the Roseires Dam, but why are there no photos or architectural designs of the Merowe Dam. In addition, several websites operated by the Sudanese government are no longer active. There is a useful map and an excellent bibliography. *Water, Civilisation and Power in Sudan* offers complex arguments on political and environmental movements in Africa, which is still unknown to many scholars studying the continent. If it is adopted for an African studies course, it should be read by graduate students.

**Note:**

- 1 Allen F. and Barbara Isaacman. 2013. *Dams, Displacement, and the Delusion of Development: Cahora Bassa and its Legacies in Mozambique, 1965-2007*. Athens, OH: Ohio University Press; Robert Collins. 1990. *The Waters of the Nile: Hydropolitics and the Jonglei Canal, 1900-1988*. Oxford: Oxford University Press, 1990.

Nadine Hunt, *University of Guelph-Humber*

**Peter Westoby. 2014. *Theorising the Practice of Community Development: A South African Perspective*. Farnham, UK: Ashgate Publishing Ltd. 202 pp.**

Community development simply is about working with people, by the people, and for the people. This work can simply be referred to as Peter Westoby's labour of love for he writes what he teaches; he researches what he likes and unfolds the vistas of the theme he is the subject expert of. Though it is not an insider's perspective (emic account), for the author teaches in Australia and is not a South African native, however his command on the discipline of community development and close and prolonged observation in the African field makes it a more credible and an objective piece of work.

The foreword is by an equally relevant scholar Frik de Beer, who is the professor of development studies in South Africa and understands the social phenomena under discussion at its core. He calls Westoby's work an outsider-insider account given his in-depth field work and thick description. This work designed somewhat like a dissertation format is a sum total of authors analysis, understanding, and interpretation where he employs historical method, field based observations, comparative approach, and sociological framework to delve deep into the pros and cons of community development in South Africa.

Apart from the crisp and highly informative introduction and lucid conclusion at the end, this work is composed of four main parts covering twelve major and equally revealing research based essays, ranging from explaining community development in theory and practice to research methodology adopted to history and framework drawn to the contribution of various Trusts in community development and finally to the state-sponsored Community development, thereby giving a complete insight into the problem.

Westoby as a researcher is highly optimistic about people's initiatives in development for he believes that community development as a practice can change the fate of millions who are marginalized and socially disadvantaged. Apart from deliberating upon the modalities of theorizing the practices of community development, he keenly observes and frames the central argument of his research about how masses organize themselves for change and how state and civil society take such vulnerable sections along to realise the process of community development.

Westoby's chapterization style rediscovers in him a doctoral scholar for he goes very systematically like a Ph.D dissertation right from introduction until conclusion. Right from Parts one to three of the total four parts, the author explores and theorizes community development along with a detailed note on methodological prism and then explains in detail about community development in South Africa linking it with historical traditions associated with community development. He traces the contribution through education of the Hantam Community Education Trust, highlights the role played in community cohesion by the Nelson Mandela Foundation, the role of Abalimi Home, and the Community Garden Movement in economic development, discusses the role played by the Southern Cape Land Committee, and finally writes about YMCA community-based education and training. He also discusses the process of community development in a dialogical form in conversation with a local community development expert Mphahlele Es'Kia and subscribes to his view that the very process of community development should be initiated by the community itself and not by any outside power agencies. The last part of the book deals with state initiated community development and the last two chapters discuss community and cooperative development within the South African context and training of community development workers. The conclusion sums up the findings briefly.

This work adds to the already rich body of literature in the field of community development, organized charity, endowment studies, trusts, state, and community development. This work is not for an intended audience but will be highly beneficial to the students and researchers in the field of community development and social work and sociology disciplines besides policy makers in Africa. Though tracing the African context, this work opens a plethora of new research ideas among the students of development studies round the world. Apart from highlighting the role played by some selected trusts, I wish the author had highlighted some of the Muslim Endowments (*Auqaf*) in Africa that have been contributing to community development.

Westoby's writing style is formal and academic; throughout his schema of chapters he maintains a coherence in arguments, clarity of thought, originality, and jargon-free style. The book is related to my own area of study, "community development through Muslim endowments." The personal experiences that I can cite on this theme is the significant role played by the organized charity institutions set up by people like trusts and endowments and finally government schemes and public welfare policies as in India the success story of Rural Employment Guarantee policy known as MNREGA.

Adfer Rashid Shah, *Jamia Millia Islamia, New Delhi*

**Justin Williams. 2016. *Pan-Africanism in Ghana: African Socialism, Neoliberalism, and Globalization*. Durham: Carolina Academic Press. 175 pp.**

This book deals with Pan-Africanism focusing on Ghana's historical experiences since independence and explores the various ways by which Pan-African ideas have been used to shape various political ideologies. In the first part of the book, the author gives a brief summary of the origin of Pan-African movement in conjunction with the historical and global movements in the Caribbean and Americas. Asserting that the Pan-African movement occurred in five phases, the author provided an exposition into how the movement transformed from a response to the dispossession and dehumanization of African identity to that of serving as an ideological platform for cooperation between people of African descent and as a struggle for the political union of an independent Africa.

By focusing on Ghana's history, the book offers a unique perspective to looking back at the history of Pan-Africanism in conjunction with how the legacies of Nkrumah lived on and keep on shaping Ghanaian politics from his time to the present. Here, the book discusses how Nkrumah used Pan-African ideas along with African nationalism and socialism to gain political currency and how this helped him to become a prominent voice and promoter of Pan-Africanism. Thus, by seeking the liberation of the entire continent from colonial rule and offering assistance to other African nationalists, Nkrumah helped bring about the Organization of African Unity. This led to a greater articulation and later on, to the institutionalization of the Pan-African movement, which increasingly came to be characterized by the political collaboration of black leaders across the continent.

Moving beyond history and using an interdisciplinary approach, the author covers a wide range of topics that touches up on political science, anthropology, economics, and heritage tourism. In doing so, the book managed to provide a holistic understanding of the subject. This also provides insights into the flexible character of Pan-Africanism and the various ways by which it helped to shape political and economic projects in an African nation that was the first to emerge from a colonial cocoon in late 1950s. Thus, the main

contribution of the book is presenting Pan-Africanism as a progressive agenda that constitutes multifaceted issues and highlighting continuity and change as both an African and a global project. In this regard, the author successfully demonstrated how Pan-Africanism has been used by successive regimes in Ghana to deal with international political and economic ideologies and forces ranging from socialism, neoliberalism, and globalization while keeping the spirit of Pan-Africanism intact. A recent pronouncement on the provision of visas on arrival for citizens of the other fifty-three Member States of the African Union (AU) starting from July this year, made by the current Ghanaian President John Dramani Mahama during the fifty-ninth independence anniversary of the nation, is a manifestation of the enduring commitment of Ghana to the Pan-African cause.

This book is very informative as it offers the much needed help for comprehending the Pan African movement. Thus, it can serve as an excellent reference for general readers and students of Pan-Africanism alike, who want to learn how the concept can be used to shed light on and respond to the forces of globalization and address the current predicaments of the people of Africa. Speaking in common voice on key issues of global consequences such as climate change, is an instance by which Pan-Africanism can give leverage to African nations. Moreover, the book having an interdisciplinary character, can be appealing to political scientists, economists, and historians and can serve as a guide to understanding Pan-Africanism in both historical and contemporary contexts.

Zerihun Berhane Weldegebriel, *Addis Ababa University*

**Zachary Valentine Wright. 2015. *Living Knowledge in West African Islam: The Sufi Community of Ibrahim Niasse*. Leiden: Brill. 333 pp.**

The increase in popular Islamic education by the Salafi reformists and the spread of Aqeeda books from Saudi Arabia created a scene in West African understanding of Islamic knowledge, which seems to have become popular over the traditional method. Zachary Valentine Wright unearths the situation in West Africa where a persistent form of knowledge seeking and understanding silently gets momentum and influences the lives of many followers of the Senegalese Shaykh Ibrahim Niasse (d. 1975). Wright provides an analysis of the Sufi community of Ibrahim Niasse as one of the most successful twentieth century Sufi movements in West African Islam, which present a special form of approach to knowledge with the aim of transforming the individual into a better Muslim (p. 4). Thus, “the one who has learned the Qur’an becomes the Qur’an” in terms of practice (p. 16). This form of knowledge provides the self with a special connection to God. The significance is being endowed with textual meanings and *adab* (disposition), different from the reformists’ approach which is text-based and ideological (p. 27).

The Sufi community of Ibrahim Niasse emphasizes the Maliki School, one of the four schools of Sunni Muslim jurisprudence, through personalized knowledge transmission from master to disciple leading to the concept of serving teachers (shaykhs) i.e. *khidma* (p. 34). Wright emphasized that Shaykhs are the custodians of the curriculum of learning and are responsible for decoding religious texts for disciples and if adored and respected, the disciple acquires systematic knowledge, faith and compliance with the sunna. Al-Khidri for instance stressed that the student should “ask the people of knowledge and imitate those who follow the sunna of Muhammad.” The most important aspects of this process according to Wright are: understanding the sacred law (*shari’a*), knowledge of the correct

interpretation of the Qur'an and knowing the secrets of esoteric sciences (*ilm al-asrar*), which is only embedded in master-disciple relations (p. 41). The spiritual authority of the Sufi shaykh provides the disciple with guidance towards solidifying the Sufi training that is entrenched in the West African Sufi tradition of learning through the bodily presence of the master (60). Wright raises an important point concerning the Sufi Shaykhs' engagement with litanies as part of their investment with spiritual power. Some of the Sufi Shaykhs make their expressions in metaphorical terms not quite understood today, a form of knowledge that is often accompanied by unveiling (*kashf*) of spiritual experience (*jadhb*) only relevant to a number of Sufi masters. Shaykh Al-Kunti believed that "cognizance, the knowledge of God's reality (*ilm al-haqiqa*), could be obtained only through the help and guidance of a shaykh" (p. 62). Therefore, Wright stressed that direct knowledge of God is emphasized by the community of Ibrahim Niasse as an existing habitus of personalized instruction, which established a specific West African Sufi identity, thus Sufi scholars become an icon of knowledge and disciples gather around them from far and near.

Disciples were made to understand that the best form of knowledge is *ma'arifa*, i.e. experiential knowledge of God that was introduced by Ibrahim Niasse. According to Niasse, this knowledge is necessary and Islamic scholars should be able to provide spiritual guidance in addition to textual understanding. This was exemplified by the relationship of Ibrahim Niasse and his closest disciple and successor Ali Cisse that goes beyond blood relations, as in his saying "the true disciple becomes the shaykh" (p. 105). Ali Cisse was always around Shaykh Ibrahim Niasse; praying behind him, performing *dhikr* with him, studying and reading the Qur'an as well as teaching on his behalf. Ibrahim Niasse used to praise Ali Cisse that he was to him, the way Ali was to the Prophet, an indication of spiritual choice by God (p. 121). Wright concludes that this attitude to knowledge "provides unique insight into the logic and potential of shaykh-disciple relationships at a crucial juncture in the development of new scholarly communities" (p. 122).

*Ma'arifat Allah* or experiential knowledge of God is considered the depth of mystical aspiration, which according to Niasse's followers; Niasse has excelled above other West African Islamic scholars in this regard. The Sufis believed that knowledge of God leads its possessor to the recognition of divine truth as a result of primordial covenant of the souls of entire human creation before fixing them in corporal bodies. Therefore, the presence of the soul in the body indicates that all humans have the intrinsic ability to know God. Thus, the purpose of human creation goes beyond worship to include awareness of God, a complimentary quality to worship (p. 133). Otherwise, how can a person worship God without knowing Him? "The purpose of human creation was to know God, and everything distracting humans from that necessity was a fleeting illusion." *Ma'arifa* is thus the true understanding of the divine Oneness of God (*tawhid*) (p. 135).

This form of knowledge ought to be transmitted through master-disciple relationship under special spiritual training called *tarbiya*. The Shaykh help the disciple to move from one rank to another like grades in a modern western school. According to Wright, the Prophet is seen as the "paradigmatic actualization of divine knowledge," which was transmitted to selected companions and which continued by means of person-to-person transmission (p. 148). The shaykh must also have the spiritual ability to bring the disciple into the presence of God therefore, entitled to the disciple's service and obedience (*khidma*) (p. 178). Although some Sufi shaykhs like Ahmad Tijani claimed direct initiation from the Prophet through dream or waking encounter (p. 156). On the other hand, the disciple must rely and accompany the shaykh because knowledge is in the bodily presence of the shaykh and there

is need to internalize it as well as become the spiritual child of the master. The disciple should hope to in the future become a spiritual master himself, and his physical companionship with the shaykh indicates his sincerity in seeking God.

However, despite the persistency of the Sufi form of knowledge for many centuries in West Africa, there are other forms of Islamic knowledge in the West African scene, which I called popular Islamic knowledge at the beginning of this review and Zachary Valentine provided an analysis of it in the last part of the book for better understanding of the situation in West Africa. Another important point, is that the Sufi understanding of knowledge is only restricted within the fold of particular believers in the community of Ibrahim Niasse and other Sufi Orders, which restrict its popularity.

Dauda Abubakar, *University of Jos*