

BOOK REVIEWS

Seifudein Adem. 2021. *Postcolonial Constructivism: Mazrui's Theory of Intercultural Relations*. Cham: Palgrave Macmillan. 337 pp.

Seifudein Adem's *Postcolonial Constructivism* traces the intellectual discourse of Ali Mazrui (1933-2014), arguably one of Africa's greatest intellectual giants. Through the book readers are able to interact with his philosophy and views on postcolonialism, a subject about which he was passionate. Mazrui accomplishes this through his unique scholarship as a historian of global culture. Adem's interpretation of Mazrui leads him to draw a clear parallel and synthesis between postcolonialism and social constructivism, which he aptly re-defines as postcolonial constructivism (p. 61). The author is privileged to write this work due to his close relationship with the late Mazrui. Adem's interpretation of Mazrui's ideas and discourse captures nuances with a depth that hitherto has not been seen.

Adem introduces Mazrui to the reader through various tributes from leading scholars and African political statesmen who all venerated his academic accomplishments. Mazrui also attracts his fair share of critics who argue that he only focused on African issues with an emphasis on global North-South relations. Interestingly, Mazrui is further compared to two great scholars in the western world, the historian E.H Carr and international relations specialist Susan Strange, whose ideas and intellectual arguments seemingly resonate with Mazrui's scholarship, albeit with few differences due to different academic. Strong and effective communication skills are a trait they all share, a quality that endears them to the world of academia.

The book traces Mazrui's life as a young budding scholar and how it was molded first in Mombasa, Kenya where he was born, and later on in the United Kingdom and United States. He proves his intellectual prowess by publishing in some of the most prestigious peer reviewed journals of his day. This prowess enabled him to return to Africa where in 1965 he was promoted to the position of full professor by Makerere University, the same university that refused him admission as a student. Having the advantage of a mixed and rich cultural heritage comprising both Arabic and African influenced Mazrui's perspective on many issues. This deep heritage amplified his desire to see Africa take its rightful intellectual, cultural, and economic place in the world.

The author points out how Mazrui's cultural approach to international relations generated a lot of interest from renowned scholars such as the Australian international relations expert Hedley Bull. Their relationship led to an intellectual contest that spanned a number of years. Their divergent intellectual views, however, led to a parting of ways during a period that saw Mazrui's fame decline in the 1980's. His revival in the 1990's took a different intellectual approach, as he became an ardent Islamist intellectual, castigating America's wars in Iraq and Afghanistan and continued threats at Syria and Iran. Mazrui further used the platform of Islam to draw attention to Africa's condition.

Adem interprets postcolonial constructivism as depicted through the scholarship of Mazrui as the "systematic interrogation of power and modernity" (p. 62). Its main thrust and argument

is in how it counters the dominant hegemonic narratives that have over the years sustained unequal relationships. Mazrui's intellectual prowess enabled him to "approach social reality from a variety of angles" (p. 65). Overall, Mazrui's academic endeavor proposes a theory of intercultural relations which desires to achieve "a global order characterized by maximum economic welfare, minimum violence, and optimum social justice" (p. 66).

Adem then focuses his attention on bringing out Mazrui's vocabulary in the chapters titled "Covered Paradoxical Propositions" and "Analytical Categories" respectively. He guides the reader through Mazrui's unique lexicon as he expounds on concepts and ideas that appear largely ignored. Adem thus ably gives the reader a peek into Mazrui's mindset. In the final part, titled "Semi-autoiographical Data," Adem highlights some of Mazrui's interactions with key historical figures and important dignitaries throughout his life. Adem captures his feelings about these interactions, and more importantly what these dignitaries thought about him.

Postcolonial Constructivism reignites the spirit of Pan-Africanism and draws attention to the myriad issues that Africa faces under globalization. The author's exposition of Mazrui, his works, and philosophy leaves no doubt that in Ali Mazrui, Africa possessed a multifaceted scholar who shone bright in the world of academia. Mazrui's unique analysis and interdisciplinary blend makes for interesting reading. The author ably paints the portrait of an African intellectual who was passionate about preserving African identities and diverse cultures. Furthermore, Adem has passionately managed to encapsulate the spirit of "Mazruiphulia," thus helping to inspire future generations to embrace a postcolonial intellectual discourse.

Edgar Githua, *United States International University - Africa*

Jeffrey S. Ahlman. 2021. *Kwame Nkrumah: Visions of Liberation*. Athens: Ohio University Press. 218 pp.

Kwame Nkrumah: Visions of Liberation makes captivating reading for anyone seeking to understand Nkrumah as intellectual, Pan-Africanist, and political leader. The introductory chapter previews the book through a summary of Nkrumah's life from childhood until death and through a glimpse into debates and discussions revolving around his life and legacy, presents different images of him from the 1950s to the 2000s.

The second chapter gives insight to Nkrumah's childhood and youth in the Gold Coast. It details how his primary and college education influenced his life, including the opportunities that they opened for him. The third chapter traces his life after he graduated from Achimota School, from the 1930s to 1947. It outlines the teaching positions that he took up, including at Axim's Roman Catholic Junior School that is perceived to have opened the way for him to pursue university education in the United States. The chapter then moves to discuss aspects that influenced him during his stay in the United States between 1935 and 1945, which include the Great Depression, Garveyism, and the Second World War. Nkrumah then moved to Britain and the anticolonial activities that he engaged in while there are highlighted. This includes his role in the 1945 Manchester Pan-African Congress. The fourth and fifth chapters titled "Between Nation and Pan-Africanism" (Part I and Part II) focus on Nkrumah's work in the Gold Coast/Ghana between 1947 and the mid-1960s. The fourth chapter highlights his efforts in the

United Gold Coast Convention (UGCC), the nature of the newspaper *Accra Evening News* which he started in 1948, and his Pan-African endeavors as prime minister and president. The fifth begins with a brief on the continental challenges that he faced in his goal for a liberated and united Africa before moving to show how the goal impacted educational, infrastructural, and industrial development in Gold Coast/Ghana in the 1950s and early 1960s. The chapter further highlights the reactions of the opposition to the development projects and to Nkrumah himself. It ends with a look into the transition of Ghana into a one-party state in 1964 and the effects that this had in different sectors.

The sixth chapter provides a fresh perspective on Nkrumah's life in exile after he was overthrown as president in 1966. Ahlman argues that Nkrumah spent the period reflecting on neocolonialism and how to crush it. During this period, Nkrumah shifted from advocating non-violence to advocating for armed resistance as the only solution to both colonialism and neocolonialism. Ahlman outlines the roles that Nkrumah assigned to different social classes in this revolutionary army that was Pan-African in nature.

The seventh and last chapter delves into debates on Nkrumah and his legacy in Ghana and Africa. Ahlman considers the origins and interpretations of the phrase 'Nkrumah Never Dies' while highlighting current debates based on the conditions in Ghana and on the pan-African cause. The chapter ends with an overview of the book. This is a well written biography and is highly recommended for use as reading material in courses in history.

Catherine Waithera Mwangi, *Pwani University*

Bola Akanji and Funmi Soetan (eds.). 2022. *Gender-Responsive Budgeting in Practice: Lessons from Nigeria and Selected Developing Countries*. Lanham: Lexington Books. 384 pp.

Gender-responsive budgeting (GRB) ensures an equitable distribution of resources and promotes equality of opportunity for all population sub-groups. Notably, both gender justice and fiscal justice essentially depend on GRB. GRB ensures that the budget supports initiatives related to gender equality, such as reducing the gender pay gap and closing gender gaps in the labor market, which bring about economic and social outcomes, as part of macro efforts to advance gender equality goals. Therefore, any book, such as *Gender-Responsive Budgeting in Practice*, that addresses GRB in the developing world, particularly sub-Saharan Africa where there is a dearth of GRB, is a very welcome addition to the pool of literature. Measuring gender equality interventions is key, as Peter Drucker unforgettably said, "if you can't measure it, you can't manage it," and, similarly, Edwards Deming said "in God we trust, all others must bring data." There is an imperative need to go beyond extolling the virtues of GRB and measure the implementation of gender equality interventions as this book does.

The three-part book, consisting of an introduction, fourteen chapters and two epilogues, is an exploration of GRB in both Nigeria and selected cases in developing countries, mostly in sub-Saharan Africa. The significance of conceptualizations and methodologies, the alignment or lack thereof of budgets with national and sectoral goals and policies, the degree of percolation of GRB efforts at various levels of government, the role of actors and institutions, scope, coverage, and levels of participation, and what lessons can be drawn from cross-country experiences in terms of similarities and differences that can help improve implementation

frameworks are just a few of the key issues that are explored. The book's themes include the lack of gender statistics; the weak connections between gender and public financial management, answering the question who is responsible for the expense of gender equality?; GRB's institutional frameworks; conceptualizing GRB in developing countries; and GRB learning across countries. Part 1—"Conceptualizing Gender Responsive Budgeting for Traction"—consisting of two chapters, lays the foundation of the book. Chapter 1 discusses the rationale and entry points for GRB in developing countries. Chapter 2 discusses gender statistics and showcases the importance of the same in the quest for GRB.

Part 2—"Fiscal Policies, Budgets, and Gender Equality in Nigeria"—paints a dissonance between policy intent and policy outcomes regarding GRB. Part 3—"Cross-Country Learning Experiences of Gender-Responsive Budgeting"—focuses on South Korea, Timor-Leste, Ethiopia, Ghana, and South Africa. Other than South Korea, it is discernible that there is a dissonance between policy intention and policy outcomes regarding GRB due to various reasons. The book comes full circle in the two epilogues that discuss opportunities and threats to GRB in developing countries. Particularly, Epilogue 1—"From the Margins to the Mainstream"—

argues for the de-peripheralization and de-marginalization of GRB and that it be brought to the mainstream of public policy. It provides recommendations to ensure successful GRB. Some of these include forming alliances with finance ministries, integrating GRB technical know-how into finance ministries, and enabling or supporting cross-country GRB exchange. Notably, Epilogue 2—"Imperatives and Politics of Financing Gender Equality in Developing Countries: GRB to the Rescue?"—situates GRB in the broader scheme of gender equality which is rooted in Sustainable Development Goal 5 (gender equality; achieve gender equality, and empower all women and girls). It underscores the primacy of political will as one of the necessary, although not necessarily sufficient, factors for the realization of GRB.

In conclusion, did the book achieve its overarching objective of exploring GRB in Nigeria and selected developing countries and also mapping out challenges and opportunities? The answer is in the affirmative because it lucidly describes GRB in Nigeria and selected developing countries and also maps out challenges and opportunities. The authors are experts in the field of GRB in Nigeria and the developing countries in question. Therefore, they authoritatively and knowledgeably addressed the subject matter. Amongst its many strengths, the book is jargon free and can thus be read by GRB non-experts with ease. In terms of use, it will be helpful to both development practitioners and academics. The latter case is critical given the importance of gender equality in academic discourse and university teaching.

Emmanuel Botlhale, *University of Botswana*

Antonio Allegretti. 2022. *Policy and Practice in Rural Tanzania: Grazing, Fishing, and Farming at the Local Global Interface*. Cambridgeshire: The White Horse Press. 208 pp.

Policy and Practice in Rural Tanzania is a timely contribution that goes beyond the normative of using classification indices to locate wealth distribution. In this book rural wealth and its distribution are understood from their local contexts by examining the forces that shape their course of operations. It takes an anthropological approach to examine how rural people understand and appropriate available opportunities to make their livelihood meaningful and

sustaining despite dynamics in government interventions and changing global marketing systems. The author shows that activities such as grazing, fishing, and farming are at the center of rural economies and are more meaningful when used to understand poverty and wealth distribution than using general statistical metrics of national GDP, policies, and expert surveys. To pitch the main argument, the book has seven substantive chapters that covers grazing, fishing, and farming as the three major elements under discussion.

The book's major contribution lie with how it treats the pastoralist Maasai. It gives a fresh air into the long held stereotypes about the Maasai. From being looked as conservative and 'subjects' of cultural tourism by most previous scholarship, Allegretti gives them agency and demonstrates how they responded to changing definitions of identity, locality, and policy dynamisms. Linking market forces with socio-cultural identities and economic accomplishments, the author presents the Maasai as accommodative rather than conservative folks of Eastern Africa. To this case, chapter one demonstrates resistance and adaptations to policy measures and the market. Drawing from the precolonial period into liberal economic policies the Maasai are portrayed as adaptive. Similarly, chapter two shows the present Maasai identity and relations as factors of historical dynamism. Maasai youths are described as modern youth with ideas about rural and urban opportunities.

Apart from the contributions that this book brings to scholarship, there are some areas that would have been stronger if the author approached it differently. It is too critical to call these weaknesses, but rather fitting as areas for further debates and research in relation to the topics covered. To start with, modernity and urbanity are treated exclusively for the Maasai without pointers to similar trends in other areas of Tanzania or East Africa. Even when the author mentions that Mto wa Mbu is a multi-ethnic post socialist village, the discussion centers only on the encounters of the Maasai. Informed by the thematic scope, this approach over-emphasizes Maasai ingenuities over other ethnic groups in the same area. It would be worthwhile to point out that responses to changing scenes of culture and identity results from the surrounding realities than tied to a particular ethnic group (chapter 3).

The author also treats off-farm rural activities as entrepreneurial activities disregarding the fact that this is not a unique feature of the villages studied or as something done intentionally as entrepreneurship. More often than not, what happens in the villages is part of the rural economy and cuts across rural Tanzania. Therefore, off-farm rural activities may not necessarily be due to policy dynamics and market systems as the author suggests in chapter six, but rather a way of livelihood and cultural practice of the communities concerned. The only variation depends on specific environments. For example, local brew is everywhere and comes in different names: *mbege* in Kilimanjaro, *lubisi* in Kagera, (local brew made from bananas and millet), and *wugimbi* in Iringa (made from maize and millet). All of these are prepared as part of culture and the rural economy, and it is difficult to separate the two. While the title of chapter six ("Climbing the Vertical Chain: Which 'Integration' for the Rural Entrepreneur?") looks general and inclusive, what is covered in the main text is specific for Maruku village in Bukoba, demonstrating only a snapshot of the diversities in off-farm activities conducted throughout rural Tanzania or the studied sites.

The major limitation that this book shares with many authors from the Global North is methodological. It is surprising to see a large volume like this missing a substantial number of

citations and references from the Global South. Only the first chapter employed archival sources from the Tanzania National Archives in Dar es Salaam. In the rest of the book, one sees microscopic use of references from scholars writing about the topic who are based in the Global South and Tanzania in particular. In some cases, the author uses inferences from the readings that are far from the geographical scope to make a claim but fails to use the sources available in local repositories and authorship. This does not come unexpectedly but as a continuation of the divide in knowledge production between the Global North and Global South where the Global North assumes to be synonymous with African studies than what comes from the African continent itself. It looks like it is unimportant to cite African authors when the authorities in the field are in Europe or America.

Second, the author has taken a huge geographical and thematic scope that makes the book a brief coverage of selected villages and topics rather than a detailed synthesis of a narrowed scope. While the book draws cases from different areas of Tanzania, there is no comparative discussion on the issues raised even within the selected topics. Notably, the entrepreneurship discussed in chapter six is more or less focused on Kagera while similar trends also exist in Iringa and Mwanza where other case studies are taken from. It looks like the author considers what happens in Kagera as entrepreneurship activities are unique for Kagera only. Though innovative in approach and thematic scope, the style used has limited detailed coverage of selected topics. A brief note on each aspect provides anecdotal evidence of the real situation than if the whole book focused on a single topic and a single study site.

Maxmillian Julius Chuhila, *University of Dar es Salaam*

Lennart Bolliger. 2021. *Apartheid's Black Soldiers: Un-National Wars and Militaries in Southern Africa*. Athens: Ohio University Press. 269 pp.

Lennart Bolliger's *Apartheid's Black Soldiers* offers a thought-provoking and alternative perspective on the decolonization movements in Southern Africa. Challenging the prevailing narrative of national liberation struggles fought against settler and colonial state militaries, Bolliger focuses on the experiences of three all-Black male units: 32 "Buffalo" Battalion of the South African Defense Force (SADF), the "indigenous" battalions of the South West African Territorial Defense Force (SWATF), particularly 101 Battalion, and the paramilitary police unit, Koevoet. These units, commanded by White officers of apartheid South Africa's security forces, played pivotal roles in combating the Namibian liberation movement, the South West African People's Organization (SWAPO), and engaging in post-independence civil war in Angola. Bolliger's exploration reveals the transnational and un-national dynamics, historical context, unit composition, and evolving national consciousness within the conflicts.

In the initial chapter, Bolliger provides the necessary historical background to comprehend the crisis of legitimacy faced by all-encompassing national liberation movements. Following World War I, South Africa took control of Namibia as a colony and restructured its administration into independent "homelands," overseen by cooperative traditional leaders. These nationalist organizations, formed along ethno-regional lines, competed against each other, fragmenting society and intensifying conflicts. By the mid-1960s, the Organization of African Unity (OAU) recognized SWAPO as the legitimate national liberation movement for

Namibia, and the United Nations (UN) declared South Africa's occupation of Namibia illegal. These developments legitimized SWAPO and its armed wing, the People's Liberation Army of Namibia (PLAN), as a national liberation movement. As SWAPO escalated violence, South Africa recruited native Namibians to aid its counterinsurgency efforts.

Bolliger's second and third chapters draw upon oral interviews to examine non-economic factors that motivated Black soldiers to enlist in apartheid South Africa's security services in Namibia and Angola respectively. For Namibia, he highlights the historical role of traditional authorities in military recruitment, the sense of alienation and the need for security and protection from PLAN guerrillas, and the influence of apartheid South Africa's security forces' propaganda, particularly outside of SWAPO's stronghold in Ovamboland and western Kavango. For instance, South Africa's propaganda in Kaokoland skewed perceptions of SWAPO as the enemy rather than a national liberation movement, motivating enlistment in SWATF and Koevoet. The interplay of ethnicity, history, and people's perception within the war dynamics influenced decisions to join the security forces.

In Angola, oral accounts from Black soldiers reveal the pragmatism behind conscription into the 32 Battalion. The SADF assimilated a diverse range of groups, including factions from Holden Roberto's National Front for the Liberation of Angola (FNLA) and Daniel Chipenda's Popular Movement for the Liberation of Angola (MPLA - Eastern Revolt), into the 32 Battalion. This unit comprised ex-guerrillas from all three Angolan national movements, former soldiers of the Portuguese colonial military, and Angolan migrant laborers stranded in northern Namibia. Through violent enforcement of discipline for clandestine operations against SWAPO in northern Namibia, these Black soldiers from disparate backgrounds were molded into a cohesive military culture.

Chapter 4 compares 32 Battalion, Koevoet, and SWATF, particularly 101 Battalion, highlighting their geographic distinctions and institutional origins within the regional conflict. The 32 Battalion originated from the FNLA in Angola, while Koevoet and SWATF's 101 Battalion emerged from the SADF. Although these units differed in training and professionalism, they shared common elements of militarized masculinity. Chapter 5 explores how the SWAPO-led government disregarded former SWATF and Koevoet members in Namibia. Opposition parties and civil society organizations supported these former soldiers, leading to a divide along ethno-regional lines. Dissident SWAPO groups formed associations to demand government benefits for these former soldiers.

Chapter 6 delves into the challenges faced by former Koevoet and 32 Battalion soldiers in Angola, Namibia, and South Africa. In some instances, these Black soldiers were labeled as "traitors," "foreigners," and unwelcome former enemies. Restricted by their war skills, some of these soldiers enlisted as mercenaries in private military companies led by their former White commanders, finding employment in various conflict zones such as Iraq, DRC, and Nigeria, effectively becoming soldiers without a nationality.

Bolliger concludes that the Black soldiers of apartheid South Africa's security services defy simplistic labels of victims, victimizers, and collaborators often assigned by scholars and post-colonial nationalists. Their motivations and military engagements were influenced by pragmatic reasons, transcending mere politics within the complex dynamics of transnational and un-

national wars. *Apartheid's Black Soldiers* makes a valuable contribution to the scholarship on decolonization movements, shedding light on previously overlooked aspects of these conflicts.

C. Adyanga Onek, *Millersville University*

Carol Boyce-Davies and N'Dri Thérèse Assié-Lumumba (eds.). 2022. *Pan-African Connections: Personal, Intellectual, Social*. Trenton: Africa World Press. 210 pp.

Honoring the professional and intellectual legacy of Pan-African scholar Locksley Edmondson, *Pan-African Connections* explores the life and importance of Edmondson himself as well as his and other scholars' contributions to Pan-African conversations. Edited by Carol Boyce Davies and N'Dri Thérèse Assié-Lumumba, the book contains a diverse array of authors from emerging scholars to renowned literary and scholarly figures in the Africana field. It is an important text for those hoping to learn more about Locksley Edmondson and also for those considering emerging voices and ideas on Pan-Africanism.

Part I—“Reflections and Testimonies”—as eponymously suggested, includes speeches and papers attesting to the importance, generosity, and brilliance of Locksley Edmondson. It opens with an introduction entitled “A Redemption Song” by co-editor Carol Boyce Davies. In this introduction, she describes how the book was derived from a symposium at Cornell University that honored Edmondson and reflected on Pan-Africanism. The introduction traces the history of Pan-Africanism generally, and it ultimately works to foreground the importance of both Edmondson and Pan-Africanism to intellectual and activist thought.

Following the introduction is “Praise,” written by Ngũgĩ wa Thiong’o. This short reflection remembers and celebrates Edmondson’s time at Makerere University and argues for his recognition as part of a critical lineage of Pan-African Caribbean thinkers. After this text, there are a series of speeches and papers written by politicians, leaders, and scholars who have all collaborated with and/or been mentored by Edmondson. Authors include Peter D. Phillips, Anyang Nyong’o, Horace G. Campbell, James H. Mittelman, Paul Sawyer, and Jonathon Jansen. Essays within this first part of the book praise Edmondson for his intellectualism, professional generosity, scholar-activism, and commitment to Pan-Africanism. They share his highly diasporic biography and ultimately make a case for why Edmondson should be considered a critical contributor to Pan-Africanist thought.

Part II—“Essays: Intellectual Activism, Institutions, Women in Pan-Africanism”—generally departs from focusing on the biography of Edmondson and turns more broadly toward considering both contemporary issues in Pan-Africanism and the ways in which Edmondson’s ideas can be used to catalyze Pan-Africanist thought today. The first three essays in the section, written by Mícere Gĩthae Mũgo, Edward Greene, and Darryl C. Thomas, focus mostly on this latter concept of recognizing Edmondson’s contributions to Pan-Africanism. They reflect on the ways in which Edmondson’s commitments to Black internationalism, recognizing Pan-African women, and global diaspora studies impact Pan-Africanism today. The following essay, Anne Adams’s “Ghana’s Du Bois Centre as an Institution of PanAfricanism,” details the lives of the Du Boises in Ghana and discusses their strong ties to Pan-Africanism before it even officially had a label. The essay also touches upon Edmondson’s role at the Ghanaian Du Bois Centre in 2007. The next essay, “Adwa Pan-African University (APAU): Conception and

Implementation,” written by Ayele Bekerie, continues to focus on the African continent and describes the plans and rationale for developing the Adwa Pan-African University in Adwa specifically.

Co-editor N’Dri Thérèse Assié-Lumumba writes the following essay, entitled “Students of Global Africa and Pan-African Consciousness: Engagements for Change in the 20th Century and Beyond.” In this text, Assié-Lumumba thinks about the damages of colonial education on Black subjects, but also the important roles critically-thinking African students have played in creating Pan-African consciousness. The next essay, “On Beauty and the Possibilities of Feminist PanAfricanism in Una Marson’s *The Moth and the Star*” by Emma V. Kioko, examines the poetry of Una Marson and does a literary analysis to recognize her work as a Pan-African feminist. The chapter that follows, “When Women Stand Up: The Stories of Yaa Asantewaa and Leymah Gbowee,” similarly looks at Pan-African feminist figures, namely the two in the title. In this essay, Nicole Mensa works to answer the questions: “What roles do women play during war and more importantly what roles do they play in the formation, securing, and establishment of a nation?” (p. 174). Following this essay, Kanyisola Obayan looks at the term ‘Afropolitanism,’ as coined by Taiye Selasi, and provides strong critique on its contemporary elitism.

The text concludes with Assié-Lumumba’s afterward. She ends by gesturing again toward Locksley Edmondson and Africana Studies more broadly, writing: “This is a bid for continuity in dedicated and engaged teachers like Professor Edmondson, as a critical part of the education mission and affirming Africana Studies, which he appropriately refers to as ‘an insurgent discipline’ constantly challenging and interrogating the Western academic traditions” (p. 201). Ultimately, this book is an excellent resource for Africana scholars considering the roles of both Locksley Edmondson and Pan-Africanism in Africana thought.

Rose Poku, *University of Pennsylvania*

Katrin Bromber. 2022. *Sports and Modernity in Late Imperial Ethiopia*. Rochester: James Currey. 213 pp.

Katrin Bromber is a senior researcher at the Leibniz-Zentrum Moderner Orient (Berlin) and associate professor of African Studies at the University of Vienna. The purpose of her volume is to historicize the advent and eventual establishment of modern sport in Ethiopian society since the second half of the nineteenth century. The book’s five chapters impart ample information about the nature and dynamics of ‘global’ or modern sport. The first chapter, which spans 1900-1935, is about Ethiopia’s contact with the Western world and the subsequent amassed influences overall but especially on the social history aspects such as sport. This contact with the West sooner or later brought about far-reaching repercussions in the modern history of the country. In particular, Bromber thoroughly explores the extraordinary obsession of the regent and future heir of the Ethiopian throne, *Ras Teferi*—future *Haile Selassie I*—towards ‘global’ sport, reforms, and schooling in the model of the West.

The use of sports as a political device to deepen the "Fascist civilizing mission" during the Italian occupation at the outset of World War II is the subject of chapter two. This chapter, therefore, is a witness to the use of sport beyond the so-called imagined physical exercise to

create a healthy society in the sense of bodybuilding and leisure. The third chapter recounts the post-liberation period to the eve of the popular revolution of 1974 in Ethiopia. The period is also called the British and American eras, respectively. The influence of these great powers in the political, social, cultural, and economic history of the country was wide-ranging, including sports. As such, the fruits of Western origin sport through various channels were well-grounded and attended its climax. Various institutions were taking part in the process such as the Ministry of Education, the Ethiopian Interschool Athletic Association, and so on. The fourth chapter heralds the institutional role of the American-based Youth Men Christian Association (YMCA) to expand and familiarize Western sports and cultures in Ethiopia in the (1940s to 1970s). The YMCA is the leading agent to introduce and entail modern sports and youth training in that period. The chapter further emphasizes sport as an educational and moral tool for the youth. The fifth chapter explores infrastructure development such as stadium building, challenges, opportunities, and success and failure stories in the making and deepening of modern sport in Ethiopia. The book ends with a precise conclusion and recommendations.

The volume is arguably the best if it is not the only comprehensive study in Ethiopian modern sport history. It inspires many, especially those who have an interest in social history, such as sport and other related disciplines of national, regional, and international importance. Methodologically speaking, the author superbly uses multiple sources and triangulates them effectively. The sources utilized include: interviewees, archival materials, books, journals, proceedings, photos, correspondences, magazines, newspapers from Ethiopian and abroad, and other related data sources. Although it focuses on the so-called 'modern period sport' that are directly related to Europe and North America, the author consciously recognizes indigenous sports of the country at least accessible to her knowledge. In the words of Bromber, "in contrast to Kenya where colonial and post-colonial governments marginalized local wrestling practices..., Ethiopia provides a different example...local forms of horse riding competition *gugs*which Richard Pankhurst described as mock cavalry warfare remain an important athletics practice" (p. 37). The volume is also well-written, organized, and synthesized. The language is also eloquent, clear, and easy to grasp its message. As such, it is appropriate for assigned reading in both graduate and undergraduate courses on Ethiopian sports, health and physical education, and other related fields.

Katrin Bromber's *Sports and Modernity in Later Imperial Ethiopia* undoubtedly will inspire other works for years to come for its methodological devotion and substantial engagement in sport science. It is a significant addition to scholars in the field of sports and social history. Moreover, since sport has multidimensional aspects such as national identity, reciprocal relations, and international diplomacy, as can be seen throughout the book, students and researchers from history, political science, communication studies, natural sciences, psychology, geography, anthropology, sociology, gender studies, and so on will also benefit from the contents of this volume. In sum, it is a major addition to the history of sport and leisure in Ethiopian and African studies.

Ebrahim Damtew Alyou, *University of Gondar*

Julian Brown. 2022. *Marikana: A People's History*, Woodbridge: James Currey. 268 pp.

The name, which may derive from an arriviste's inability to pronounce that of a nearby stream, "Maretlani, referring to a shrub which grows there" (Peter Raper, *A Dictionary of South African Place Names*, p. 329), has lost its pastoral reference and now evokes a town and a mine, taking its place in a line of South African fields of slaughter—Marikana, Sharpeville, Bulhoek, and many more. Julian Brown's impressive, moving, and courageous book offers a detailed account not simply of a week-long strike at the Lonmin mine in August 2012, but of the lives and deaths of the forty-four people who perished in the strike, singly, or in the massacre which brought the strike to an end. His detailed account of the week of violence is set in a clear context of the history of South Africa—migrant labour, the aggressive acceleration of mining capital, the growth of trade unions—and of the aftermath: the inconclusive and astigmatic report of the Farlam Commission, the more successful strikes which followed, the campaign for compensation and recognition by the families and friends of the departed, and the growing unease of South Africa's post-apartheid dispensation. To tell its story, *Marikana A People's History* mines a vast hoard of resources: sympathetic interviews with some of the families, friends, and colleagues of the deceased, the range of documents and testimonies delivered to the Commission of Enquiry, academic and journalistic accounts, and film, radio, and television.

The tragedy of Marikana reached its climax but not its conclusion on the afternoon of 16th August 2012 when South African Police shot dead thirty-four striking, but unthreatening workers on a kopje near the mine. Julian Brown puts these men and the other victims at the centre of his story—what brought them to Marikana, their day-to-day lives, the complex process that led to the decision to strike, and the convoluted sequence of chance and purpose which preceded the violence. Although the chain of events developed a grim and relentless inevitability, there was an element of the fortuitous in the early stages.

On 12th August two striking mineworkers were injured and taken to hospital: by their striking colleagues they "were thought to have been killed" (p. 69) by National Union of Mineworkers (NUM) gunfire. Apparently, in retaliation, two Lonmin security officers were killed by strikers: "They were the first people to die during the strike at Marikana" (p. 71). Two other working miners were killed by perhaps "rogue" strikers, and on Monday 13th "five men died—two officers of the police, and three of the striking workers" (p. 88). But the real energy of nemesis was moving before anyone died at Marikana—in, perhaps, the hesitancy of the recognised union, in Lonmin's intransigence, and its collaboration with the South African state, a complicity which has turned a Lonmin ex-director and also former NUM secretary-general, Cyril Ramaphosa, into the President of the Republic of South Africa.

On the night of 15th August a secret meeting of high-ranking police officers decided on a plan of action that would bring the Marikana strike to an end. The "force" was no longer a "service" and had a recent record of violent social and political oppression. In earlier conversations with Lonmin the Provincial Commissioner of Police had seen "police retaliation as inevitable, and the unlawful use of violence as unremarkable" (p. 103): the workers themselves were seen as a violent threat. Whatever plans were devised, the hundreds of police gathered at Marikana would shoot at the strikers whether ordered to or not, and their officers would later "cover up and obscure their culpability" (p. ix).

Some strikers had been violent, but the real threat of the group was political, i.e., their challenge to the state. They were prepared, in the name of fairness and equitability, to assert their agency, by withholding their labour, their one asset valued by the state and its capitalist oligarchs. They had also, on a small but representative scale, demonstrated the numbers of their class, the working class. Julian Brown's book establishes above all the humanity and vision of these workers, and it is this, I think, that enables him to write that his work is being done "in the early days of our better nation...Because of them a better world is still possible." (p. ix). The revolution is yet to come.

Tony Voss, *Nelson Mandela University*

Ian Campbell. 2021. *Holy War: The Untold Story of Catholic Italy's Crusade Against the Ethiopian Orthodox Church*. London: Hurst Publishers. 449 pp.

This book investigates how the Catholic Church, from 1935 through 1943, when Italy invaded and occupied Ethiopia, supported and encouraged Mussolini's war against the Ethiopian Orthodox Church. In a well-researched and articulated manner author Ian Campbell tells the compelling story of how Italian forces specifically targeted the Ethiopian Orthodox Church, plundering and destroying hundreds of churches while also massacring thousands of its clergy in a bid to destroy it. In this astonishing and unique account of two Churches, Campbell offers a thorough discussion of the long-standing cordial ties between the two intuitions in the years preceding the invasion of the sovereign state of Ethiopia in 1935. For instance, he indicates that Ethiopia was the only country to claim a pontifical college within the Vatican.

In the three chapters constituting Part I—"Prelude"—Campbell powerfully argues that Fascist Italy's invasion of Ethiopia generated a chain of events that culminated in World War II. In doing so, he skillfully provides a new perspective to the subject and reveals how bishops of the Italian Catholic Church supported the invasion of Ethiopia by sanctifying Mussolini's aggression as a crusade against the world's second-oldest national Church. Accordingly, the book explains how cardinals and archbishops galvanized Catholic Italy's support for Il Duce's invading forces by branding Ethiopian Christians as heretics and schismatics and declaring that the invasion was a divine mandate and thus a 'holy war.'

In the third chapter, "An Unholy Alliance," the author furnishes further evidence that demonstrates how the Catholic Church helped to garner support for Mussolini's war and sanctified expansionism and aggression. The invasion of Ethiopia as a crusade against a nation of heretics, schismatics, pagans, and unbelievers was emphasized by the Roman episcopate and it was openly sponsored by Pope Pius XI in 1935. Church sermons all around Italy and the papal endorsement of the war encouraged volunteers to join the Italian army and fight in Ethiopia. Thus, the fusion of Catholicism and Fascism, the quasi-religious iconography and the frequent talk of a holy war continued to inculcate a sense of high mission among the invading troops. The result of this was a war against Ethiopian Christendom, the likes of which had not been seen since the Middle Ages. Campbell marshaled evidence from three decades of research and demonstrated that the war caused the martyrdom of thousands of clergy of the Ethiopian Church and the burning and looting of hundreds of Ethiopia's ancient monasteries and churches. With a zeal and determination of destroying the Ethiopian Orthodox Church, the

invading forces committed frequent barbaric pogroms against the Church's followers in various parts of the country. For instance, in the chapter titled "Italian Jihad" the author tells the story of how the Italians used Muslim irregular armed forces to massacre defenseless Christian civilians and burn their churches.

Holy War explores how the atrocities of these pogroms were pushed under the rug of history and the primary perpetrators put on the path to sainthood following Italy's capitulation in Ethiopia to the Allies. This happened despite the existence of evidence of direct support by the Catholic Church to the war that were discovered in 1941 after the Italian defeat. In the epilogue Campbell asserts that there is a significant similarity between what happened to Ethiopian and Croatian Orthodox Christians, which were both pogroms encouraged and led by the Catholic clergy. In the book's last chapter, "Reflections," Campbell poses a crucial question as to why Fascist Italy resorted to barbaric crimes. He maintains that the Catholic Church's support for the invasion played a huge role as it resulted in a crusading zeal among invading troops, thus neatly summing up the material he presented in the chapters of Part IV—"Onward, Christian Soldiers."

In similar fashion to his other works on Ethiopia, Campbell's *Holy War* is a profoundly important contribution to our knowledge of the atrocities involved in the Italian invasion and occupation of Ethiopia in the 1930s. It illuminates a significant period in African history in eloquent prose and is founded on reliable archival research conducted in both Ethiopia and Italy. The book is well organized and written.

Zerihun Berhane Weldegebriel, *Addis Ababa University*

Nathan P. Devir. 2022. *First Century Christians in Twenty-First Century Africa: Between Law and Grace in Gabon and Madagascar*. Leiden: Brill. 246 pp.

The late 20th and early 21st centuries saw the rapid growth of Christianity and Islam in Africa. Less known are the variegated "Messianic Jewish" movements found south of the Sahara. Nathan Devir ably sketches the contours of these movements in Gabon and Madagascar, elucidating a phenomenon that has reference to both Christianity and Judaism, yet is neither.

Based upon field and archival research, *First Century Christians* contains seven chapters. Following the nomenclature of Richard Harvey, Chapter 1 defines the term "Messianic Judaism" as "a Jewish form of Christianity and a Christian form of Judaism" (p. 13). Devir cites examples from early Christian history, such as the Ebionites. Chapter 2 addresses the controversy surrounding Messianic Jews, whom "normative Jews" consider "imposters" and "perverters of Mosaic monotheism" (p. 32) before settling upon the term "first-century Christians" as the most apt descriptor of these communities of faith (p. 45). Chapters 3 and 4 examine the worship practices of select congregations of Messianic Jews in Gabon, after identifying the Fang "micronations" of Central Africa as having a plausible claim of Jewish ancestry. Chapters 5 and 6 consider Madagascar and its "Malagasy secret," the "belief that the inhabitants of Madagascar are the descendants of migrants from ancient Israel" (p. 133). Devir seeks the motivation behind believers' odyssey from Catholicism, through Evangelicalism or Pentecostalism, to their current home in Messianic Judaism. Chapter 7 concludes the

monograph, noting commonalities among the Gabonese and Malagasy Messianic Jews, underscoring the Christian background of most adherents.

The structure of *First Century Christians* is well-conceived, moving from a broader panorama of Messianic Judaism in the world to Devir's consideration of two case studies in Africa. He quotes a friend in Abidjan: "Christianity was imposed upon us by the colonial regimes, just as Islam was imposed upon us by commerce connected to the slave trade...But Judaism is a choice. It's a choice that has connections with our African origins, but without any historical baggage tied to it" (p. 47). This sets the tone for the remainder of the book, as Devir details the attraction of Messianic Judaism to the Gabonese and Malagasy.

Devir's account of the Gabonese Messianic rabbi's wife—the "prophetess"—paints an arresting picture of Pentecostalism wearing the mask of terms taken from the Hebrew Scriptures. He equates her use of the *Shekinah* with the Christian doctrine of the Holy Spirit and is surprised to see how easily she borrows from "well-known female-centric supernatural practices popular in the Gabonese religious landscape" (p. 111). This episode demonstrates that—whatever the motivation may be for an individual to leave normative Christianity and espouse a variety of African Messianic Judaism—one is likely to incorporate prior religious experience.

Of special interest is Devir's discussion of polygyny. His field work in Libreville revealed that the practice of one man married to multiple wives is common among Messianics, with one wife living in the capital, and second or third wives residing in a "village residence" (p. 107). Interviews showed a reluctance to say whether Global North Messianics approved of this practice, perhaps to avoid a cut in outside funding (p. 107). In contrast to Gabon, Devir uncovered in Madagascar a rejection of polygamous practice by Messianics, considering it a "custom now best forgotten" (p. 206). The author ably contrasts the two attitudes that exist among first century Christians in the two nations, all against a backdrop of more numerous commonalities.

In Madagascar, Devir enumerates widespread cultural practices that overlap with historic Jewish religious traditions, including circumcision, menstrual seclusion, Levirate widow inheritance, and immediate burial of the dead, among others (p. 160). The reader senses the author's discomfort when he attempts to explain the "secular lifestyle" of many Global North Jews, including Devir's misunderstood decision to travel on the Sabbath in order to save money on airfare back to Salt Lake (p. 166). This vignette humanizes the author, giving a welcome personal glimpse beyond his professional ethnographer's persona.

While *First Century Christians* holds the reader's attention, it omits any estimation of the number of Messianic Jews in Africa. The back cover speaks of "African Christians" who are "increasingly" choosing Messianic Judaism, but the author makes no attempt to quantify the number, even in the two nations he examines. Despite this weakness, Devir has made an important and well-researched contribution on a topic underrepresented in the literature on African religiosity.

J. Gregory Crofford, *Manchester Wesley Research Center*

Jeroen Dewulf. 2022. *Afro-Atlantic Catholics: America's First Black Christians*. South Bend: University of Notre Dame Press. 321 pp.

Afro-Atlantic Catholics: America's First Black Christians by Belgian scholar Jeroen Dewulf presents the case that early Portuguese contact along Africa's West Coast forged a new Afro-Atlantic culture, particularly through Catholic practice. Vestiges of this can even now be found embedded in specific traditions of the African diaspora across the Americas. As some of the first Africans brought to the Western hemisphere came from these regions, Afro-Atlantic culture had an outsized and lasting influence on identity formation and religious life of the African diaspora across time.

Throughout *Afro-Atlantic Catholics*, Dewulf cites primary sources such as baptismal records and journals from European missionaries and diplomats. He utilizes the work of other historians to both support his central thesis and to question older arguments. For the majority of case studies, the impressive geographic and chronologic breadth of this book is limited in depth. But perhaps this is because Dewulf addresses similar themes in greater detail in previous books such as *The Pinkster King and the King of Kongo* (2016) and *Kongo Dances and the Origins of the Mardi Gras Indians* (2017). *Afro-Atlantic Catholics* could be thought of as a supplement to Dewulf's previous work and as a useful guide for recognizing evidence of Afro-Atlantic culture in original research.

This book is organized geographically, beginning in fifteenth century Portugal, with detailed descriptions of religious practices that were later imparted at various points of contact with the African continent. Dewulf provides a number of examples of such late-medieval rituals including the use of processions, flags, and dance to celebrate holy days, special devotion to Saints Anthony and Joseph, the use of amulets for protection, and especially, the organization of confraternities or brotherhoods. In later chapters, these rituals are used as potential evidence of Afro-Atlantic people in the historic record. Cultural practices that were formerly thought of as indigenous to Africa in nature, which were scornfully described as superstitious and pagan by eighteenth and nineteenth century Europeans, were in fact echoes of the pre-Tridentine Portuguese Catholicism that was brought to Africa centuries before.

The second chapter turns to the African continent with case studies of the development of an emerging Afro-Atlantic culture in Cape Verde, Guinea, São Tomé, Angola, and in particular, the Kingdom of Kongo, where there was a distinct phase of Portuguese missionary work prior to the height of the trans-Atlantic slave trade. Dewulf begins the Kongo sub-chapter with an account of the initial Portuguese contact in 1483 and covers the conversion of Mvemba a Nzinga (Afonso I) and his entire royal court to Catholicism, and the resulting transformation of Kongo into a Christian kingdom. Dewulf allows that there were multiple motivations that the Kongolese and other Africans may have had for embracing Christianity. Conversion could have diplomatic benefits, especially for nobility. It could offer the hope of protection in the face of growing vulnerability to the slave trade. But Dewulf cites the 1670 Battle of Kitombo, in which Kongolese forces credited their victory over the Portuguese to Saint Luke, as evidence that they saw Catholicism as their own and not merely a means of negotiating with or submitting to European powers. Catholic identity was ultimately not enough to avoid enslavement for many thousands of people and yet this identity endured across the Atlantic. Dewulf poses the question: Why would enslaved people embrace the religion of their oppressors? To Afro-

Atlantic people, Catholicism did not represent European power; Catholicism was perceived as an African religion.

The third chapter moves the lens to the Americas, exploring the ways in which the Afro-Atlantic rituals described in the previous chapters manifest across the African diaspora in a wide survey of case studies. Especially compelling is the history of Curaçao, an island with a Portuguese-based creole language and a population that is over seventy percent Catholic, despite being colonized by the Protestant Dutch. Dewulf traces the charter generation of the island to enslaved people from Cape Verde who were supported in their spiritual life by traveling priests from Venezuela. The traditional narrative of Catholic syncretism as merely a thin veil laid over a more deeply held African belief system is subverted here. Africans sometimes clandestinely clung to Catholic beliefs and practices as part of their identity.

In the fourth and final chapter, Dewulf argues that Afro-Atlantic Catholics had significant influence in the charter generations of North America, directly challenging existing cultural assumptions about the differences in the development of Black Christianity in the predominantly Catholic South versus the Protestant North. African contact with Christianity did not begin exclusively in the Americas and African American religious life was not founded solely on Protestantism. Afro-Atlantic Catholicism laid the foundation of Black religious life across the Americas.

Heather Jordan, *Independent Researcher*

Paddy Docherty. 2021. *Blood and Bronze: The British Empire and the Sack of Benin*. London: Hurst Publishers. 258 pp.

Paddy Docherty's *Blood and Bronze* uncovers the deeds of the British government through its officials in the territories that later became Nigeria. A sizable portion of the book is dedicated to the decisive British government's 1897 expedition to the Kingdom of Benin. The author provides an accurate account of how the British government, ostensibly in retaliation for the massacre of the Philips-led trading expedition as well as a bid to "civilize" the kingdom, mobilized the British soldiers armed with sophisticated ammunitions, plundered the kingdom, and carted away thousands of bronzes and ivories.

In the book's seven chapters, Docherty's view of the activities of British officials in the Niger Coast Protectorate is represented by the latter's constant renewed interest in pushing further into the hinterland. Their purpose was gaining access to inner trade through signing of treaties with the willing local chiefs or eventual use of force against resistant communities. The story of the conquest of kingdoms, he argues, is an illustration of the nature of British administration in West Africa and of the daily injustices that the imperial system guaranteed (p. 80). For Docherty, the blockade of the Opobo community and deposition of King Jaja (an established middleman in the coastal trade), the George Annesley massacre of a resistant Enyong community in Old Calabar, the massacre of a Niger Delta Brohémie community and the deposition of Chief Nana, as well as the eventual bombardment and occupation of the kingdom of Benin and deposition of Oba Ovonramwen illustrate how the British government was driven by the urge for economic gains rather than the acclaimed 'spread of civilization' and peace. Docherty wonders whether the British general public celebrating British victory really had an

in-depth idea of what they thought they were doing. Questioning whether the crowd would have assembled if they had known the reality of colonial brutality or whether they had any idea of how many African villages had burnt down, he posits that these questions remain an important concern for British imperial history.

Docherty's account of the punitive expedition to the kingdom of Benin represents an act of injustice and a quest for personal gain. This is evident in the explicit motive of the expedition, that is, to destroy Benin kingdom, remove the king, and open up the country for trade. Significantly, in what could be regarded as a systematic organization of a sophisticated expedition, the author describes how the British government mobilized the necessary amount of soldiers, weapons, and finances for an expedition which lasted for five weeks. With strategic positioning across the different route leading to Benin town and a gradual but systematic advancement under the most experienced army commanders, the city was eventually occupied and destroyed within a few weeks of the start of the expedition. However, the oba, who was to be captured, and his chiefs had fled the town before it fell. Docherty notes that casualties to the tune of hundreds were recorded.

A further search into the oba's palace revealed the discovery of Benin cultural treasures in bronzes and ivories, which in the long imagination of the British authorities would be sold to defray war cost. These heritage items numbering thousands were packed and shipped to Britain. This, according to Docherty, is what the human rights barrister Geoffrey Robertson regarded as a war crime, considering the legal standards of both 1897 and the present day (p. 215). While reacting to the view of Neil MacGregor, former director of the British Museum, labelling stolen artifacts as booty and recognizing the British action as a violent one, the author posits that this view is untenable as he fails to consider the question of repatriation of the bronzes. Docherty therefore argues for a complete and comprehensive return of all the pieces plundered from Benin as a moral requirement (p. 215). Britain in his view, "would in fact be vastly better off, if the return of the artifacts were undertaken as part of a final process of decolonization, that of decolonizing our minds" (p. 215). Generally, Docherty's effort to provide a detailed account of how the British bombarded Benin kingdom is commendable, but a brief discussion on how the Benin warriors mobilized and resisted the British incursion would have strengthened the book.

Rasheed Alao Hassan, *University of Leipzig*

Jean-Baptiste Eczet. (trans. by Andrea Davoust and Wendy Ribeyrol). 2021. *Cattle Poetics: How Aesthetics Shapes Politics in Mursiland, Ethiopia*. New York: Berghahn. 270 pp.

Cattle Poetics focuses on a region of the world that has often been central to ethnographic theory related to animal histories and social organization. Focusing most vitally on cattle and color, this anthropological investigation questions a history of ethnographic research based in orientalist racialism and filtered through work from Melville Herskovits and Edward E. Evans Pritchard on cattle in Africa of the early twentieth century and involving more recent work from Hans Silvester and Frantisek Zvardon.

Ethiopian ethnography has frequently been a centerpiece of theory concerning pastoralist populations and has often focused on racialization concerning dated ideas of the "savage"

related to flawed readings of lip-plates and scarification. With a forward from Philippe Descola and translation from the French by Andrea Davoust and Wendy Ribeyrol, this English edition of *Cattle Poetics* shows the innovative, challenging, and stellar ethnography of Jean-Baptiste Eczet. His ethnography works against those earlier social analyses concerning the cultural organizations of East Africa through centralizing aesthetics for an emic understanding of social life among the Mursi that attempts to remove etic and often racialized categories of knowledge.

The central interpretation for a broader audience offers that diverse aesthetics in unique cultural learnings regularly exist apart from Western traditions, sensory categories, and understandings. Aesthetics for the Mursi, a recent nation that grew together approximately 150 years ago, involves direct attention upon everyday links with cattle. Those aesthetics concerning cattle and interpersonal relations are not secondary to other social organizations or beneath economic concerns. Rather, aesthetics concerning cattle, specifically dry-conditioned *zebus*, are the direct root of nearly all social and economic relations.

The field work for this ethnography occurred initially from 2008 to 2010 and involved the particular use of the Mursi language (*mun*) within the interviews compiled by Eczet, who learned the verbal dialects from locals prior to direct evaluations of social organizations. Partly following ideals of network theory from Bruno Latour, and always pushing against orientalist roots from the early readings of this region and the “cattle complex” therein, Eczet gazes upon diverse circulations around the aesthetics of cattle concerning kinship networks, gender categories, interpersonal economics, pastoralism, marriages, symbolic economies, political governance and age, ritual processes, and collective mobilization.

Chapters one and two introduce the complexities related to color and cattle connected to naming and personal identity among the Mursi. The naming process, anthroponomy, for the Mursi involves the networked relations between the color of cattle related to the social identity of the person in a circuitous relationship that also involves categories of political hierarchy, gender, and marriage. Chapter three explores how these categories are consistently reified in social relations and within poetry that asserts the prominence of cattle color in the making of individual and social identities. Looking directly at specific poems, especially from women among the Mursi, Eczet offers an engaging reading of how verses consistently work to affirm the interior self within a network of cattle aesthetics and establishes the network of social relations outside of the self. Diverse sensory worlding takes place through these aesthetic formulations, whereby poems function as both a form of art and politics that create social syntheses within the embodied existence of diverse individuals.

The central chapters of the work explore diverse rituals that emerge due to the aesthetics of cattle at the core of social networks. Chapter four discusses pastoral traditions related to jewelry, dung paintings, and clay artworks. Each of these aesthetic traditions within the broader network of social relations perform semiotically for the viewer, as the ornaments signal cultural categories as well as enrich social relations. Chapter five looks more directly at the scarifications and lip plates that are commonly known in the West, herein exposed through emic understandings that look outward from Mursi poetics. Chapter six examines dancing, especially concerning preparations of dancers, collective politics, and connections to nearby peoples that may practice different rural traditions concerning cattle. Livestock appear regularly in these dances as they link men and women through an animal intermediary. Temporality is important

within these middle chapters, as different rituals often gain or lose power through the periods that they adorn the body.

The last four chapters connect back to early chapters through readings of cattle love related to respect for the living, age of poets in Mursi society associated to respect of the elderly, respect for consensus learned in cattle communities, and how cattle are central to examples concerning the resolution of internal political divides. With all these specific analyses that link back to a critique of the 'cattle complex' in ethnographic theory, *Cattle Poetics* is a superior ethnography that will be of value for those studying the Mursi, cattle in East Africa, and more broadly applied aspects of the history of anthropology. The examination is clearly organized, beautifully produced, and enlightening beyond its stated goals. Most ethnographers and anyone researching on East African pastoralism will find great value in engaging with Eczet's superior accomplishment.

Andrew Kettler, *University of South Carolina - Palmetto College*

Natasha Erlank. 2022. *Convening Black Intimacy: Christianity, Gender, and Tradition in Early Twentieth-Century South Africa*. Athens: Ohio University Press. 272 pp.

Erlank's book is a novel analysis of how Christianity in the 20th century reshaped African sexual and marital relationships. It is a valuable contribution to an ongoing debate in the discourse of gender, sexuality, and the history of Christianity in South Africa. Being theory-building research, the author's approach largely resonates a social theory to shed light on the varied perceptions of African marital and sexual relationships after the adoption of Christianity, a colonial ideology. This approach is pertinent to South African history as it proffers a new dimension of social changes distinct from those confined to race and class conundrums.

The book consists of six well written chapters. These provide answers on how Christianity wiggled its way into black societies and changed considerable patterns of love, courtship, and marriage; typically defined as "Black Intimacy" (p. 1). The first two chapters introduce aspects that shaped black intimacy later discussed in chapters three to six. The first chapter alludes to the beginning of convening in African publics through Protestant churches, customary courts that handled African affairs, and the earliest South African newspapers. These public spaces spurred debates on the new perceptions of the importance of paying *lobola* (bride price), new definitions of masculinity in society, as well as debates over the approval of polygamy in African Christian communities. Africans were able to embrace and debate these issues through reading newspapers, novels, and other writings that provided a wide coverage in rural and urban spheres. However, Erlank argues that earliest black newspapers such as *Imvo Zabantsundu* and *Illanga lase Natal*, published in 'native' languages, played a pivotal role in perpetuating new ideas of intimacy and sexuality because of their accessibility to a range of audiences and the way orality was transformed into written texts (p. 23).

In the second chapter, Erlank largely utilizes newspapers, letters, and transcribed conversations such as *Umteteli* conversations to discuss the potency of manhood and the constitution of black masculinities. This juxtaposed faith and tradition contestations in understanding masculinity. In this context, Erlank agrees that manhood is "intelligence, patience, respect, hard work, avoidance of shameful behavior, trustworthiness, education,

bravery and love for the nation," (p. 51). The chapter largely probes the practice of circumcision as one of the most popular *ubudoda* (manhood) initiation processes that emanated from the Bible but ended up being an ethnical rite that bestowed masculinity to Xhosa men.

Chapters three to six focus on the sequence of marriages as Africans began to embrace Christian teachings and morals. As shown in chapter three, moral laxity became more intolerable and relationship affairs were sworn into secrecy. Cases of sexual misconduct were addressed in churches and customary courts. The third chapter provides evidence of gender gaps in the treatment of sexual behaviors between men and women as the behaviors of women were subject to more scrutiny. Chapter four strengthens the argument on morality and courtship by tracing the shift in African marriages to accentuate *lobola* and civil marriages. Despite *lobola* being met with much criticism by European missionaries, as they considered it as a form of slavery, the custom remained principal to black South African marriages.

The fifth chapter explores the tenacity of modernization of African marriages through white weddings. By the 1930s, white weddings had become popular in black communities, and these were held in churches. The transition to white weddings created a new sense of status and respect in communities for the couples and their families. Following the ascendancy of white weddings, polygamy attracted much criticism though some continued to practice it. As shown in chapter six, polygamy was viewed as immoral and another form oppression and female slavery.

Convening Black Intimacy provides a novel and interesting understanding of the impact of westernization in African marriages. It certainly makes a significant contribution to the contemporary world where ideas of white weddings still dominate in perpetuating a sense of status and achievement in marriages. The book is thought-provoking to African social historians, especially those interested in families, gender, and Christian politics and histories. The utilization of oral narratives, newspapers, and various secondary literature gave the work an authoritative dimension. The ethnographic study made it clear that understanding social changes in black communities can not only be understood from race and class perspectives.

Ropafadzo Hove, *Kent State University*

Grant Farred (ed.). 2022. *Africana Studies: Theoretical Futures*. Philadelphia: Temple University Press. 180 pp.

The interdisciplinary field of Africana Studies has not only continued to expand in many aspects of the discipline, but the field has also seen excellent scholarly works that have provided theoretical and methodological foundations for the field in the last five decades. Given its evolution from the protest movements of the late 1960s throughout the 1970s across many universities in the United States, the field has systematically embraced multidisciplinary activism as an approach to knowledge production on the experiences of Africans on the continent and those in the Diaspora. Grant Farred's edited volume *Africana Studies: Theoretical Futures*, is a timely/relevant addition to the field. The book's eight chapters with an introduction are very well-written with persuasive analyses and arguments.

Farred's introduction provides readers with a compelling overview of what he describes as a "conceptual creation" of theoretical futures in Africana Studies. According to Farred, the use

of “theoretical” in the book refers to the “production of a framework within which thinking for the becoming of Africana studies could be accommodated” (p. 1). In this case, the creation of the theoretical futures must not only involve components of conjectures, ideas, and imaginings, but the creation of these futures must also center on the centrality of Blackness or what it means to be Black and the problems facing Black life in general. Advancing the rationale for the “conceptual creation” on the plane of immanence, Farred argues that this is necessary because of how the very existence of the discipline of Africana Studies has continued to face challenges. He observes that the discipline’s “right to institutional existence remains contested” and continues to also face “scrutiny, skepticism, and critique from different array of forces, forces that have always been at work and, indeed, have emerged with fresh vigor to launch a renewed assault on black life in post-2016 America” (p. 3).

While John E. Drabinski’s chapter one draws on Frantz Fanon’s work in examining colonial, racialized violence, and Black dehumanization, chapter two, by Zeyad el Nabolsy, takes readers on a philosophical journey as it draws on Paulin Hountondji’s work to discuss the relationship between science and philosophy. El Nabolsy provides a persuasive analysis of Hountondji’s critique of ethnophilosophy and the concern for the development of Africa. He expands on these concerns by underscoring the argument that the form of capitalism that was introduced to African colonies provided little incentive for the technological advancement of the continent. Chapter three builds on the idea of the state and development with a profound analysis of what the author, Radwa Saad, describes as state crisis and the crisis of the state in the 21st century. To Saad, the Westphalian nation-state model has not only been the foundation of the structure of our modern political life, but the model has obscured the ability to conceive of other alternative forms of political structures in the modern era. The chapter’s presentation of concepts such as territorial integrity, monopolization of legitimate power/use of violence, state actors, and the idea of friend-enemy principle of the state are persuasive.

Kasareka Kavwahirehi’s chapter four reflects on the citizen movements that emerged in Francophone Africa in the early 2010s in countries such as Burkina Faso, Gabon, and Senegal among others. According to the author, the origins of the social movements in Francophone countries date back to the colonial era with most of them associated with national liberation and decolonization struggles. Chapter five by Gregory Pardlo takes a literary view by discussing the works of Phillis Wheatly and Toni Morrison among others in the context of the field of Africana Studies. The author underscores the importance of thinking of the “production of blackness in America as a shared, and perhaps even democratic, effort” (p. 109). Drawing on the artistic contributions of Frantz Fanon, Aime Cesaire, W.E. B. Du Bois, and Janelle Monae, chapter six, by Sarah Then Bergh, discusses the works of these authors within the context of a colonial and racialized order in the global Africana world. In chapter seven, Akin Adesokan focuses on stories in Africana intellectual traditions and the intersection of political solidarity and romantic love. Among many of these, the author argues that the relationship between Miriam Makeba of South Africa and Stokely Carmichael (Kwame Ture) of the African Diaspora constitutes a unique moment in the history African revolutionary politics (p. 146). The book ends with an afterword by Pierre-Philippe Fraiture in which he reminds readers about the anniversary of the creation of the Africana Studies and Research Center at Cornell University in 1969 and the Center’s relevance in the evolution of the field of Africana Studies. While the field of Africana

Studies in terms of its theoretical futures constitutes the centrality of the book, some of the thematic areas discussed in some chapters appear not to connect very well to the broader theme of the book. This is a major drawback, but nevertheless, *Africana Studies: Theoretical Futures* is an outstanding addition to the field of Africana Studies.

Felix Kumah-Abiwu, *Kent State University*

Sarah Hanisch. 2022. *Searching for Sweetness: Women's Mobile Lives in China and Lesotho. Hong Kong: Hong Kong University Press. 163 pp.*

This book is a result of fieldwork of a doctoral student at the University of Vienna between 2013 and 2017. This field work was undertaken in China and Lesotho, among Chinese women who came from Fuqing. They emigrated to run businesses in Lesotho with a purpose of having a better future life seeking sweetness in Lesotho while moving away from bitterness in China. The author explains sweetness as achievement of liberation, it means a better life, being educated, and moving from “quantity to quality” (p. 39) while bitterness refers to “hardships and difficulties, pain, and sufferings” (p. 26).

The book consists of an introduction and three parts: China, Lesotho, and Returning. The first part has chapters two and three, the second chapters four and five and the last chapters six and seven. The introduction describes the situation in Fuqing and in Lesotho. Hanisch explained how she got to Lesotho to spend eight months doing research, and learning that despite its small size, Lesotho is a diverse country, divided into lowlands and highlands. The majority of the Fuqingese women left China for Lesotho to become self-employed, which gave them freedom, especially to “free themselves from the state’s central production plans” for farming (p. 37). Some of these women used Lesotho as a transit to the Republic of South Africa. The author was warned about how dangerous Lesotho was as well as China, although the Chinese thought China was safer than Lesotho. The author also described Fuqing as a place where agriculture was the main source of income and many people left because there were limited opportunities “for the everyday person” (p. 16). While in Fuqing, she did not have an opportunity to conduct extensive research but she had a feeling for why Fuqing could be rural, urban, rich, and poor all at the same time. The introduction ends by explaining how the book’s chapters are organized.

The two chapters of Part I, “China,” presented different memories of cohorts of Chinese women, both who migrated to Lesotho and those who stayed in Fuqing. Others migrated to Lesotho but came back to Fuqing. The women of different ages had different experiences of bitterness and sweetness, with the older one having experienced the governing system producing this bitterness through the Mao era and other experiences were from post-Mao era. Most of them came to Lesotho to make ends meet and had different businesses. Some women like Chen Feng became an independent businesswoman in Fuqing. She “looked down on those who went abroad” (p. 68) because she considered them to lead marginal lives.

Part II, “Lesotho,” has two chapters that illuminate the situation of the Chinese in Lesotho. Although the Chinese have funded a number of projects in Lesotho such as the parliament building, Chinese migrants in Lesotho have little contact with their embassy. The Basotho have negative feelings towards Chinese and respect white traders more than the Chinese. They

complained that the Chinese were very untidy in their shops compared to white traders. The researcher was taken by Mr. Huang, who was also from Fuqing, to his friend Mrs. Bo who owned a supermarket and has been in Lesotho since 1998. It was at Mrs. Bo's where the researcher experienced that Lesotho was not very safe because seven people broke into the supermarket and there was "a 30 minute shoot-out" (p. 79).

As Part III, "Returning," explains, it had been easy for Chinese to come to Lesotho because they could get Lesotho passports from Hong Kong through corrupt measures. They liked these passports because they could travel to UK visa-free using them. This scandal was eventually uncovered, and passports were revoked, with 272 Chinese migrants affected. Ultimately most of the women who went to Lesotho returned to China. Similar to the earlier return of overseas Chinese from Southeast Asia, they were interested in the Chinese nation-building project.

There is one slight mistake in chapter five where it states that the Lesotho Development Party (LDP) secured 60 percent of the votes (p. 109), when it was the Lesotho Congress for Democracy (LCD) that won that percentage. However, the book overall makes for interesting reading and can be useful for people studying migration, gender issues, and sociology as well as policy makers. Hanisch also delved into Chinese business practices and the appearance of many of their shops that led some Basotho to hold them in low esteem.

Moliehi Motseki-Mokhothu, *National University of Lesotho*

M. Kabir Hassan et al. (eds.). 2022. *Islamic Finance in Africa: Prospects for Sustainable Development*. Northampton: Edward Elgar. 328 pp.

With Africa's burgeoning Muslim and massive human and natural resources, this book is a ground-breaking contribution to the greater understanding of how Islamic finance could be strategically implemented. *Islamic Finance in Africa* consists of seventeen chapters by thirty-one eminent scholars categorized under three parts.

Part I, with six chapters, is entitled "Legal, Regulatory and Governance Developments and Issues of Islamic Finance in Africa." Chapter one by Kabir Hassan, Aishath Muneeza, and Karamo N. M. Sonko focuses on Islamic finance in Africa. The authors offer five recommendations to unlock the potential for the development of Islamic finance. In chapter two Kabir Hassan and Aishath Muneeza discuss the future of Islamic finance in the post-Covid-19 era. The authors propose four future policy directions that can strategically develop Islamic finance. Chapter three by Randi Swandaru focuses on Islamic financing of agriculture in sub-Saharan Africa and concludes that Islamic financing for agriculture is conducted under commercial finance and social finance models. Chapter four by Seedy Conteh et al. looks at the regulatory framework of Islamic finance in selected West African countries. The authors find that the growth of Islamic finance is hindered by, among others, the "absence of a comprehensive regulatory framework," lack of "political backing," and "poor legal infrastructure" (p. 64). Chapter five, from Zakariya Mustapha, Sherin Kunhibava, and Aishath Muneeza, explores the weak and missing links of Islamic finance in Nigeria. The authors recommend that "legal and shariah compliance reforms" should be enforced in the "Islamic banking, Islamic capital market, and Islamic insurance" segments of the industry (p. 91).

Ummahani A. Amin's chapter six focuses on prospects of the Islamic Fintech revolution in Africa. Amin explores four regional hubs of Islamic finance activities and suggests that "Islamic Fintech, coupled with shariah standards and principles" are able to "deliver shared prosperity to the continent" (p. 110).

Part II, comprising five chapters, deals with "Issues and Innovations in Islamic Commercial Finance in Africa." Chapter seven by Ziyaad Mahomed, Mustapha Akinlaso, and Shamsheer Mohamad focuses on reactivating abandoned infrastructure development and considering the Islamic finance option. The authors offer recommendations for policy changes to ensure enabling environment for infrastructure projects in Nigeria. In chapter eight, Abdullahi Salihu Abubakar and Aliyu Dahiru Muhammad discuss a comparative risk-adjusted returns performance evaluation of Islamic, ethical, and conventional mutual funds in Nigeria. The authors find that compared with the conventional mutual funds with "high volatility of returns," the Islamic mutual funds were "less risky with stable returns" (p. 162). Chapter nine by Ziyaad Mahomed assesses the financing for healthcare infrastructure in Sub-Saharan Africa. The author finds that alternative financing can "reduce the healthcare funding gap" (p. 187). Monsurat Ayojimi Salami, Harun Tanrivermis, and Ahmet Hilmi Erciyes in chapter 10 focus on the growth, opportunities, and challenges facing Islamic finance in Nigeria. The authors conclude that the authorities should "prioritize *sukuk* and *waqf* issuance" as poverty alleviation strategies (p. 203). Chapter eleven by Mohamed Shakeel Salyani and Karamo N.M. Sonko deals with innovations in Islamic Fintech in Africa. The authors posit that Islamic Fintech "facilitates financial inclusion" and "wealth creation" (p. 219).

The six chapters of Part III, cover "Issues and Innovations in Islamic Social Finance in Africa." Chapter twelve by Abdurezak Mohamed Nur and Saeed A. Bin-Nashwan focuses on the potential of *cash waqf* for poverty alleviation in Somalia. The authors recommend that *cash waqf* should be practiced. Chapter thirteen by Howlet A. Beshir et al. looks at adopting *micro-takful* in Ethiopia. The authors contend that while further studies are required, the "existing informal insurance arrangements" are compatible with *micro-takful* (p. 245). In chapter fourteen Ssemambo Hussein Kakembo, Abu Umar Faruq Ahmad, and Aishath Muneeza look at pioneering Islamic microfinance in Uganda and propose an Islamic microfinance model for that country. Chapter fifteen by Magda Ismail Abdel Mohsin discusses the development of *waqf* in Sudan for sustainable development. The author posits that introducing innovative models of financing such as *public waqf* and *specific waqf* can promote sustainable development. Chapter sixteen by Ziyaad Mahomed and Muhammed Hydera focuses on applying an integrated Islamic social finance model for the empowerment of women farmers in The Gambia. The authors propose an integrated *waqf* model encapsulating "Islamic social financing" and "micro cooperative finance" (p. 289). The last chapter, chapter seventeen by Jemilah Mahmood, Kabir Hassan, and Aishath Muneeza, discusses the transformative power of *zakat* in a humanitarian crisis in Kenya and that unlocking the full potential of *zakat* can achieve sustainable development.

The book offers specific focal studies on Africa aimed at providing greater understanding of how the Islamic financial infrastructure can supplement conventional financial institutions in promoting sustainable development on the continent. *Islamic Finance in Africa: Prospects for*

Sustainable Development thus serves as a must-read for development partners, academicians, policy makers, and regulators of financial systems in Africa and beyond.

Justus Biryomumeisho, *Gulu University*

Elisabeth Hsu. 2022. *Chinese Medicine in East Africa: An Intimacy with Strangers*. Oxford, New York: Berghahn. 429 pp.

Traditional Chinese Medicine has been and is still considered as a relevant healthcare system for the people of China. This practice has crossed borders, and its impact is largely felt in other parts of the world. Hence, it is not surprising to see multiple research studies on Chinese medicine. Among them is Elizabeth Hsu's anthropological study *Chinese Medicine in East Africa: An Intimacy with Strangers*. This book considers the impact of Chinese medicine in the health sector of countries in this region. Of particular interest are acupuncture and traditional medicine since they function as great aspects of Chinese medicine. These two medical aspects gave African students who were sponsored to study medicine in China a different outlook toward traditional medicine in general.

The book consists of three main parts. The first is made up of two chapters which skilfully examine the East African spatial practices of Chinese medicine. In this part, the author shows her concern about "a fieldworker arriving in unfamiliar spaces" (p. 51). The transition from the known to the unknown could be described as a dialogic and polyvocal since it calls for intercultural and interpersonal discussions that will explain, as well as elicit a comparison between the anthropologist's familiar linguistic and ideational world and their sense of the unfamiliar cultural world. Hsu's study outlines some basic methods and language culture which are somatically focused. This approach to a large extent creates an extraordinary gulf between the medical practitioners and the community they serve. Among the many other things Hsu talks about is mapping, which she recognises as "a welcome method to fieldworkers with minimal language competencies" (p. 57). This statement is an engagement of the proposition that language plays a major influence in mapping a site for research. It follows then that a blind field is constructed where language is not properly engaged. Mapping also makes it possible to conclude that medical anthropologists doubling as medical practitioners can order their findings with a view to a timeline rather than to spatializing concerns.

Part two, which comprises four chapters, discusses the emplacement, emplotment, and "empotment" procedures adopted by the Chinese traditional medical practitioners in East African countries. One of the critical points in this regard is the doctors' application of clay to the patients' faces and bodies. This practice highlights the significance of the materiality of the pots used during therapeutic sessions and could be interpreted as a preventive medical intervention. This interpretation is birthed from the Chinese traditional belief where pots, as understood in the medical context, are metaphors for the inner workings of the body. For that matter, the use of pots in the Chinese traditional medical centers depicts how the doctors and their patients pursue potential cures. Such an engagement enables Hsu to highlight the importance of chance in her anthropological fieldwork. And so, her discovery that patients who frequently visited the Chinese HIV/AIDS clinic had experienced amazing improvements is a welcome addition. In this part also, the results of Hsu's study foreground the age-old medical

belief that the African body is highly healthy. This ideology lays the foundation for some of the Chinese doctors in East Africa to prescribe reduced portions of antibiotics since a regular dosage mostly turned into an overdose.

The book's third section focuses on examining the materiality of the pots which form part of the medicinal services that, according to Hsu's ethnographic study, were primarily sought for and catered for by Chinese practitioners. Among the issues she discusses are medicines for the postcolonial disorders of diabetes and high blood pressure, gender-specific enhancement medicine as well as depression, and malaria as recognized by hospital medicine which patients sought to treat with the Chinese anti-malarial. One of the questions that guides this part is "What is in a pot?" which forms the first part of the title to chapter seven. It seems to expatiate the discussions in part two of the book. It must be noted that Hsu herself points out the major shortcoming of the work, which is that it is not a quantitative study. The deficiency in methodology unfortunately makes the work restrictive to the East African countries she sampled.

Chinese Medicine in East Africa: An Intimacy with Strangers generally advocates for novel modes of perceiving and practicing anthropological healing. It spells out a comprehensive list of strategies, basic techniques, and materials that both practitioners and their patients can adopt to enhance their relationship with one another for good medical healing outcomes. In this regard, the book becomes a valuable document for traditional Chinese medical doctors seeking to pursue a career outside China, especially in Africa. To those seeking to conduct medical anthropological studies, it provides a practical reference.

Ernest Nii Laryea Amartey, *China University of Mining and Technology*

Joseph Kasule. 2022. *Islam in Uganda: The Muslim Minority, Nationalism, and Political Power*. Rochester: James Currey. 242 pp.

Joseph Kasule's *Islam in Uganda* comprehensively examines Islam's history in Uganda and its relationship with nationalism and political power. The book is divided mainly into six chapters (plus an introduction and a conclusion)—Islam in Precolonial Buganda, Muslim Communities in the Colonial Era, Milton Obote founds his Muslim Alliance, Idi Amin's Attempt to Islamize the State, Islamic Reform, and Intra-Muslim Violence, and NRM Statecraft and Muslim Subjects—each covering a different aspect of Uganda's Islamic history.

Kasule provides an overview of the history of Islam in Uganda in the first chapter. He traces the origins of Islam in Uganda to the 19th-century arrival of Arab and Swahili traders and the subsequent conversion of some Ugandans to Islam. He also discusses colonialism's impact on the spread of Islam in Uganda and the Muslim community's role in the struggle for independence. The second chapter focuses on Uganda's relationship between Islam and nationalism. The author claims that the Muslim community in Uganda has long been deeply involved in nationalist struggles, and the two have been inextricably linked throughout the country's history. He cites Muslim leaders who played pivotal roles in the independence struggle and the Muslim community's participation in various nationalist movements in the post-independence period. The third chapter addresses the issue of Ugandan Muslims' sense of identity and belonging. Kasule contends that Muslims in Uganda have always had to negotiate

their identity and place within Ugandan society, a complex and ongoing process. He discusses how Muslims have attempted to assert and gain recognition, including establishing Islamic institutions and organizations. The fourth chapter focuses on the Muslim community's role in Ugandan politics. Kasule examines Uganda's various political parties and movements and how Muslims have participated in them. He also discusses the impact of political power on the Muslim community and how Muslims have attempted to influence political outcomes. Kasule investigates the relationship between Islam and other religions in Uganda in the fifth chapter. While there have been tensions and conflicts between Muslims and other religious groups, he contends there have also been significant moments of cooperation and collaboration. He cites examples of interfaith initiatives and dialogues, arguing that they have played an essential role in promoting peace and understanding. The book's final chapter considers the National Resistance Movement (NRM) statecraft and Muslim subjects. Kasule discusses the Muslim community's difficulties, such as poverty, marginalization, and discrimination. He also paints a picture of the future in which Muslims play an essential role in constructing a peaceful and prosperous Uganda.

Overall, *Islam in Uganda: The Muslim Minority, Nationalism, and Political Power* is an essential and insightful book that thoroughly examines Uganda's Islamic history. Kasule's writing is clear and engaging, and he provides a wealth of information and analysis for scholars and students of African history, Islamic studies, and political science. The book contributes significantly to our understanding of Uganda's complex and dynamic relationship between religion, nationalism, and politics, and presents a comprehensive overview of the history of Islam in Uganda and its relationship to nationalism and political power. As such, it will be of interest to anyone interested in the role of religion in African societies. Yet, the book might have been enhanced in several ways. Its fragmented and disjointed structure is one of its most significant flaws. Even though each chapter is insightful, informative, and well-written, there is a lack of cohesion and continuity between the chapters. Thus, the book might occasionally feel more like a collection of essays than a coherent whole. It would have been beneficial if Kasule had offered a more precise framework or thesis statement to lead the reader through his study.

The author's exclusive focus on the Muslim minority in Uganda is another deficiency. It would have been beneficial if Kasule had placed the Muslim community in a broader perspective and examined how their experiences intersected with those of other religious and ethnic groups in Uganda, even though this is undoubtedly an essential and intriguing issue. This would have produced a more nuanced and thorough understanding of religion's position in Ugandan society. In addition, while Kasule presents a wealth of information and insight, the book often feels too descriptive and devoid of critical critique. In the chapter on the relationship between Islam and nationalism, for instance, Kasule provides a detailed description of the participation of Muslim leaders in nationalist campaigns, but he does not evaluate the effectiveness or impact of these efforts. In the chapter on the role of the Muslim community in Ugandan politics, Kasule provides a thorough overview of the numerous political parties and movements in Uganda, but he does not give a clear analysis of the political strategies and tactics Muslims utilize.

In conclusion, the book could have been improved by providing a more detailed exposition of Kasule's methodology and data sources. While he provides some information about his data

sources and method in the introduction, this is not consistently maintained throughout the remainder of the book. In certain instances, Kasule references sources without providing information regarding their credibility or reliability. In addition, there is a lack of interaction with different perspectives or contradictory information, which can result in an occasionally one-sided analysis. Despite these concerns, *Islam in Uganda: The Muslim Minority, Nationalism, and Political Power* is an essential and instructive work that contributes significantly to our knowledge of the role of religion in Ugandan civilization. The book remains an essential resource for African history, Islamic studies, and political science experts and students.

Joseph Ofori Acheampong, *Utah State University*

Premesh Lalu. 2023. *Undoing Apartheid*. Cambridge: Polity Press. 225 pp.

Premesh Lalu has several works on postcoloniality and post-apartheid concepts, and the *Undoing Apartheid* is his recent product on these concepts. This book consists of a history of theatrical plays/works and their relationship with race, slavery, Africa, or apartheid. Lalu demonstrates the differences between postcolonial Africa and post-apartheid South Africa with the help of theatrical works and discussions about them in the literature. He also separates grand apartheid and petty apartheid from each other and argues that the former might be over as it was “a politically effective strategy for ensuring structures of accumulation and state power” (p. 26). The latter persists in post-apartheid South Africa, however, as “an apartheid of the everyday” (p. 6). He also argues that the petty apartheid “mostly goes unnoticed,” and it teaches people about “an enduring and persistent problem of race and modernity” (p 1).

The book investigates the remaining habits and attitudes of the apartheid regime and asks how South Africans unlearn them and find freedom in the post-apartheid era. Lalu asks “how to re-enchant the desire for freedom against the backdrop of a racial modernity that took shape under the sign of petty apartheid” as the main research question of the book (p. 7). Chapter 1 is about not only the book’s main argument and research question but also Mandela’s release from prison in 1990 and its similarities with the Irish poet Seamus Heaney’s play *The Cure at Troy*. This play “restages a Sophoclean tragedy from ancient Greek” (p. 14) and therefore two partite states at the end of the 20th century, namely Ireland and South Africa. Chapter 2 is also about Heaney’s masterpiece and questions the myths on apartheid, post-apartheid, race, and class in South Africa.

Lalu believes that the ‘object theatre’ might be the best place for unravelling the effects of petty apartheid. Thus, he analyses three theatrical works by William Kentridge, Jane Taylor, and the Handspring Puppet Company, which are *Faustus in Africa*, *Woyzeck on the Highveld* and *Ubu, and the Truth Commission*. Lalu analyses these three theatrical works within chapters 3, 4, and 5 for answering the question about the remaining effect of apartheid as they “thematized the human and technological entanglements of petty apartheid” (p. 8). These works were originally conceived by European writers during the 19th and early 20th centuries during the dying days of slavery in the Western world. Therefore, Lalu believes that the abolition of slavery and the post-apartheid period have some similarities regarding racial issues. According to Lalu, these theatrical works are useful to “reconsider the problem not at the level of grand design of political programmes, but in intricate mechanisms and techniques that threaten to

overwhelm life" (p. 9). There are many photos from the mentioned theatre plays and some places from Cape Town, where the main stage of the book is a divided city. These make especially the theatre plays more understandable for the reader who has not yet seen them. In the concluding chapter, Lalu sets the stage in Athlone in 1985 with a specific mention of the Trojan Horse massacre, when security guards killed three anti-government protestors. The event took its name from another ancient Greek play, as a product of petty apartheid. He suggests that the freedom under post-apartheid might be "an opportunity to seize the moment by creating, and in the process making race unavailable to conjuring, new forms of mythic violence" (p. 188).

The main contribution of the book to the existing literature is the original conception of three modern and two ancient theatrical plays and their relationship with the issues regarding race, slavery, and apartheid. The book raises many questions about post-apartheid and postcoloniality, as well as showing in an original way how to address these issues with a different approach and method in addition to existing approaches in the literature. Despite that, the main problem with the book is Lalu does not follow a straightforward path to explain how apartheid can be undone. Moreover, the discussion around the theatre works is sometimes restricted by the reader's imagination capacity although there are some photos from the plays. The book requires some extra knowledge about the mentioned theatre works as well as the politics of South Africa.

Undoing Apartheid touches on the debates that may be of interest not only to the South African public but also to other divided or postcolonial societies going through similar processes. It takes a philosophical approach that allows us to make direct connections with today's South Africa and ask questions. This study also includes meaningful discussions about the future, as it will take a certain time to erase the legacies of petty apartheid in a racially divided South Africa based on economic and social relations.

Sinan Baran, *Kirsehir Ahi Evran University*

Ian Martin. 2022. *All Necessary Measures? The United Nations and International Intervention in Libya*. Lonon: Hurst Publishers. 224 pp.

The well-written *All Necessary Measures? The United Nations and International Intervention in Libya* is by Ian Martin, who was the first UN Special Representative of the Secretary General to Libya. The book had two main themes. The first deals with Martin's personal evaluation of the international community's response to the 2011–2012 Libya conflict. The second consists of Martin's assessment of the contributions of the international community to the current instability in Libya. This work relies heavily on the author's personal recollections and accounts of events. Although no theoretical frameworks were presented or tested in the book, the insights it provides puts it outside of a memoir. This is because Martin offers very thoughtful insights into the events leading up to, during, and after the Libya crisis.

A critical review of *All Necessary Measures?* can provide scholars in fields such as international relations, conflict resolution, and management with insight on how best to deal with international conflicts across the globe. The structure of the book is very interesting and keeps the attention of readers because Martin uses several questions to lead readers into his

accounts of the Libya crisis. These questions include the following: 1) was military intervention necessary? 2) did NATO exceed its mandate to protect civilians and seek regime change? 3) was a successful transition negotiation between Gaddafi and the rebels possible? 4) should there have been a peacekeeping mission during and after the conflict? 5) was the first election after the conflict premature?

Through these questions, Martin revealed how the constraints of that time influenced the decisions that were made by all the stakeholders involved. Two of his suggestions stand out for dealing with future crises of a similar nature by all actors involved. First, Martin argues for the need for a more coordinated and consistent intervention from all actors. The lack of coordination between international and local actors led to different priorities during and after Ghaddafi's overthrow. Second, the author demonstrates that although intervention started based on humanitarian concerns, over time that shifted to other self-centered concerns. This led to most of the countries that participated in the removal of Ghaddafi abdicating their responsibility to the United Nations and the National Transitional Council (NTC), which was not equipped to handle the post-conflict reconstruction of Libya. This led to divisions and polarization, which have contributed to insecurity in Libya to date.

Although the book provides great insight into the Libya crisis and the factors leading to international intervention and the current instability in Libya, there are several weaknesses worth mentioning. First, although Martin provided an account of his recollection of the causes of the conflict and the factors that led to international intervention, the accounts were not void of Martin's personal positions. The failure to highlight those personal positions as the author's own views creates the impression that the author was being defensive and protecting the interests of some stakeholders, such as the rebels and NATO. Additionally, Martin failed to hold the international community accountable for their actions and misjudgments when it comes to the Libya crisis. The account seems to just state the role of the international community without questioning the consequences of such roles, especially in creating instability in Libya. Finally, intra-Libyan relations and their influence on the crisis and current instability were not fully addressed or acknowledged by Martin.

In conclusion, *All Necessary Measures?* provides great insight into the Libya crisis and the current instability. Readers, however, must read through the pages with several questions in mind because it is Martin's personal account of the issues and does not reflect the perspectives of several actors in Libya and outside Libya. Overall, the book was well written and provided a great personal account of the Libyan crisis and current instability.

Michael K. Dzordzormenyoh, *Kent State University*

Pedro Monaville. 2022. *Students of the World: Global 1968 and Decolonization in the Congo*. Durham: Duke University Press. 341 pp.

Since Congo's independence on June 30, 1960 and the subsequent assassination of Patrice Lumumba only a few months later, we have been presented with narratives of the Congo that often fail to place the center of the analysis where it should be—from Congo, simultaneously, looking out and turning in. This is not to reinforce arbitrary binaries. Rather it is to underscore that a more complete analysis holds, in tension, the multiplicities across time and space. Pedro

Monaville's *Students of the World: Global 1968 and Decolonization in the Congo* offers this kind of complete analysis.

Students of the World traces the history of the Congolese student movement from its roots in the Belgian colonial era to its confrontation with the state in Mobutu's postcolony, unearthing the specificity of a generation of the Congolese student movement and a broad yet thorough overview of Congo in the Global Sixties. The book is composed of four parts: an investigation of the material and spatial production of political imagination through the Congolese postal services; a study of campus micropolitics and student subjectivity; a narrative of the Congo crisis cantered on the educated youth; and an evaluation of the Congolese experience of the 1960s. Folded in between the chapters are interludes. With these interludes, Monaville reminds his readers that part of worldmaking is storytelling, story sharing, and determination of the narrative.

It is this engagement with worldmaking that *Students of the World* can be understood as a work that is generative; a study with, as opposed to a study of. Which is to emphasize the careful work Monaville embeds into the ethnographic practice that forms the book. This is memory work as method—a mode of knowing and being in and of the world. Memory work therefore becomes a pedagogical framework, which then requires us to understand “worldedness” as liberatory praxis—as the labour of moving across conceptual, spatial, and temporal scales, so as to be in struggle and solidarity with the people of the world. Why and how Monaville makes academic decisions about the direction of the work, the case studies selected, the emphasis on certain ethnographic strategies and of language, then becomes clear to the reader.

Reflexivity facilitates a capacity to complicate our understanding of history, to grapple with “highly disputed questions” (p. 9). Monaville examines the dualities of the repurposing of colonial infrastructure by former colonial subjects. None is more fascinating and conceptually rich than the Congolese postal service and its duality of “post as domination, post as liberation” (p. 26). One could be forgiven for not considering the development of a national postal service to be a particularly exciting area of reading. However, one quickly finds themselves drawn into Monaville's rich tapestry of letters as liberation as part of the Congolese decolonial struggle. This backdrop is how the book introduces the famed Patrice Lumumba, with whom the postal service gave a professional identity, initially because it was through the post that he ordered education materials after exhausting the local library's collections. This framing of Lumumba's political education that would later inform his model of political action, decentralizes the individualized narrative all too common in studies of Congo's decolonization movements leading up to and post-independence. Lumumba was part of a generation of Congolese autodidacts utilizing the postal service to access distance learning.

The book tells us that the formal education system too, engineered by the Belgians as schooling for colonial stabilization, became another infrastructural site of contradictions. Not unlike the postal service, the education system was birthed as colonial infrastructure, but colonialism did not fully determine Congolese experiences of education (p. 81). As with many of their comrades across the continent, they used what they had learned to oppose colonial domination. Monaville allows the interviewees to speak to the layers of these contradictions,

but he does not attempt to reconcile these tensions into a flattened, romantic conclusion. It is this self-restraint that is intellectually admirable.

Students of the World attends to the contradictions and mobilisations with equal fervour; revealing a superior project of grounded intellectualism. The book is a rigorous piece of scholarship, but it is not only Monaville's academic rigor that makes him a worthy steward of such a rich mosaic of Congolese letters and interview. It is equally his commitment to the care so obviously at the center of his intellectual labor in presenting an alternative history to the present that contributes to the ongoing detangling and generative effort of decolonization. Just as we learn of the reflexivity of those radicalized students, we too, begin shifting, so as to evidence the worldmaking in our own sense of real time.

Madden J. Gilhooly, *Independent Scholar*

David B. Moore. 2022. *Mugabe's Legacy: Coups, Conspiracies, and the Conceits of Power in Zimbabwe*. London: Hurst Publishers. 295 pp.

Mugabe's Legacy: Coups, Conspiracies, and the Conceits of Power in Zimbabwe explores Mugabe's personal traits and how they have shaped Zimbabwe's political, social, and economic trajectory. The book consists of ten chapters that set a tone to understand the birth and growth of the legacies. It is easy to read and communicate because the legacies associated with Mugabe are quite evident in Zimbabwe's current socio-political situation. This book is vital to academics and non-academics interested in understanding postcolonial African politics: Moore's exploration of Mugabe's legacies is deeply entrenched in history and provides the reader with a historical background on how the system evolved. The biggest of Mugabe's legacies, violence, is traced back to pre-independence deaths of cadres, Gukurahundi (the "near genocide" of the 1980s in Matabeleland and Midlands), and punishment of potential putschists. The book contextualizes the 2005 *Murambatsvina*, a vindictive move against urban voters, as an act of violence. Similarly, the book equates the post-2000 skirmishes like *Makavhotera papi* ("Who did you vote for") alongside Gukurahundi as post-election violence that kept Mugabe in power. Moore highlights that the violence was not only meted on political opposition but even some party cadres, as he insinuates regarding the death of guerrilla commanders Josiah Tongogara Solomon Mujuru, and Paul Gunda, among many cadres.

The book meticulously scrutinizes Mugabe's use of the sell-out label as a branding strategy, resulting in violence. The author underscores how Mugabe consistently referred to the proverbial violent act of the axe when discussing the need to eliminate sell-outs. One of his ministers, who later became a president, reportedly referred to the dissidents in Matabeleland as bugs and cockroaches (a term he later used two decades after) who warranted extermination. Moore delves into how ZANU PF, even after the Mugabe's death, has effectively used the sell-out discourse to justify violence and silence dissent.

Moore clarifies that Mugabe's reign was laden with conspiracies and coups throughout his tenure. The reader is inclined to conclude that Mugabe's rise to power was through a coup veiled in tribal politics. The author connects the country's conspiracies and violence (genocide and assassinations of political players). Moore lists the coups, from the *Vashandi* Gumbo-Hamadziripi coup to the 2017 successful Military Assisted Transition. The author highlights

how Mugabe dealt with plotters. Current politics converses with Mugabe's legacy and includes eliminating political threats through assassinations, as seen with Tongogara and Gunda. Moore highlights how Mugabe eliminated competitors with the deaths of Tongogara, Gunda, and others because of their proximity to the power matrix. However, this assassination strategy did not extend to opposition politicians. Instead, Mugabe employed a "divide and conquer" system, which was also adopted by the second dispensation with the MDC party.

The prevalence of corruption in Zimbabwe, particularly within Zanu-PF, is a widely acknowledged issue that Moore examines in detail. The author argues that corruption has been a legacy of Mugabe's leadership, tracing its origins to the wartime period when ivory money from elephant poaching was used to finance guerrilla warfare and enrich party officials. Despite the transition to an independent Zimbabwe, corruption continued to pervade the country, with Mugabe himself accused of protecting corrupt individuals by suppressing protests against corrupt practices. Moore further highlights that Mugabe's removal from power has not stemmed the tide of corruption, as it has been normalized and continues to serve as a reference point for current practices. Mugabe's legacy, however, is not limited to corruption alone, as Moore also details his contributions to the education sector. Moore contends that education was often manipulated to prolong Mugabe's hold on power.

The book is essential for anyone studying Zimbabwean politics, but its publication timing may be a drawback. While it offers valuable insights into Zimbabwean politics, it falls short in differentiating between Mugabeism and an intolerant state of mind that is Zanuism. The legacies attributed to Mugabe might reveal that they cannot be solely attributed to him. Some of these legacies can be traced back to the colonial regime and corruption that had already existed before 1980. Some legacies associated with Mugabe result from a systematic working of the party and individuals. The text does not fully address Mugabe's legacy and how it intersects with that of the ZANU-PF party. Finally, the book could have been more impactful if the author had provided a deeper examination of the role played by the lumpenproletariat in Mugabe's rise and fall from power.

Neil B. Maheve, *Rhodes University*

Rose Sackeyfio (ed.). 2021. *African Women Writing Diaspora: Transnational Perspectives in the Twenty-First Century*. Lanham: Lexington Books. 138 pp. The concept of intersectionality is gaining widespread attention and can be a valuable tool in examining the various forms of oppression and social constructs that shape the individual lived experience. Rose Sackeyfio's edited *African Women Writing Diaspora* is a masterpiece which provides a vivid illustration of African women's intersectionality with class, gender, race, and their identity as female immigrants. Each chapter uses the works of different African authors to elucidate the experiences of Africans in the diaspora while exploring their multiple identities.

Chapter one, by Rose Sackeyfio, provides an epic account of the dehumanizing experiences of slavery, sexual exploitation, abuse, oppression, and the brutalities that people of the diaspora and in particular Ghanaians endured. This is captured in *Homegoing*, a work of historical fiction by Yaa Gyasi (2016). Gyasi starts with a story of two sisters, Efi and Esi, both captured and separated through slavery. After much trauma, suffering, obliviousness of history and ancestral

origin, Esi's great grandson after three generations finds his way back to Cape Coast in Ghana through "divine intervention" and a twist of faith—a remarkable proof of the possibility of recovery and reconnection to Africa for people in the diaspora. The chapter contains several remarkable stories of women in the diaspora such as Ness (the daughter of Esi), and Aku (nicknamed *Nyame nsa*, hand of God) who played a key role in the liberation of several female slaves. This chapter shows the power of language, resilience of women, cultural identity, and cultural continuity.

Cheryl Toman's chapter two begins with how elite males from Cameroon, Senegal, and Cote d'Ivoire made up a majority of the sub-Saharan population in France before the 1950s. An open invitation by the French government to apply for manual jobs led to a significant number of men from Kayes (one of Mali's poorer regions in) to settle in France. Their spouses who joined them later were stereotyped as "dependent and subservient Malian wives with a brood of children to care for" (p. 30). Despite the active participation of Malian women in community initiatives and organization, the stereotype continues till today. Chapter three, by Amanda Lagji, beautifully describes what "waithood" means through NoViolet Bulawayo's 2013 novel *We Need New Names*. Contrary to what the name may suggest, waithood is a very active and transitional stage in the life of the young adult where employment, marriage, and establishing a family are unduly delayed largely because economic stagnation (e.g., difficulty in finding jobs) makes it difficult to reach full adult and citizen status.

The grueling experiences of modern-day slavery and sex trafficking of African women is the topic of chapter four by Tomi Adeaga. Mara (like the many women in this chapter) in the Ama Darko's novel *Beyond the Horizon* found herself the victim of sex trafficking. After being smuggled illegally into Germany with hopes of joining her husband, she realizes upon arrival that she has been misled and trapped by her husband Akobi. After succumbing to threats of blackmail, "Akobi dehumanizes his legal wife and turns her into a slave in Germany" (p. 63). Even though she's able to avenge and get Akobi [and his accomplice] imprisoned, she decides to continue her work in the brothel due to the severe effects of drugs, inefaceable emotional trauma, and other circumstances beyond her control. This unfortunately is the sad fate of other women like Mara.

In chapter five, Nancy Henanku expounds on how transnational feminist perspectives have shaped the writing of contemporary African women by analyzing African fictional character—Ama Atta Aidoo's Sissie, Chimamanda Ngozi Adiche's, Ifemelu, and Sefi Atta's Deola. Citing C.T. Mohanty's "Under Western Eyes' Revisited" (2003), Henanku notes that "third world" women are misrepresented, and "seen as poor, uneducated, tradition-bound...victimized" (p.74). This perspective unfortunately portrays African women as naïve and upholds patriarchy. Henanku in this chapter shows how such misrepresentation is altered by African females through mobility, affect, and a comparative critique.

Chapter six reveals the different experiences of African women in the diaspora. Written by Rose Sackeyfio, the chapter examines the environmental complexities and conflicts that Nigerian women encounter both in their home country and abroad through *News from Home*—a 2010 collection of stories by Sefi Atta. Her book also analyzes the "identity, hybridity, agency, and ecofeminism" of women (p.89). Chapter seven, by Elijah Adeoluwa Olusegun, delves into mythology, magical realism, and fantasy through an African lens, while presenting a

new perspective through an African diasporan lens using Nnedi Okorafor's *Who Fears Death* (2010) and *What Sunny Saw in the Flames* (2011).

African Women Writing Diaspora is enlightening and an exceptional work. It combines and critically analyzes the works of different African female authors to present a holistic view of intersectionality and African women in the diaspora from different countries around the world. Despite its insightfulness, some of its viewpoints cannot be generalized and utterly applied as it draws on works of fiction. Nonetheless, it is an excellent book.

Lawrencia Baaba Okai, *Rhode Island College*

David L. Schoenbrun. 2021. *The Names of the Python: Belonging in East Africa, 900 to 1930*. Madison: University of Wisconsin Press. 339 pp.

David Schoenbrun, professor of history at Northwestern University, has authored a fresh and important work in *The Names of the Python: Belonging in East Africa, 900 to 1930*. This book offers yet another edition to his previous scholarship and to the University of Wisconsin Press's growing list of African history titles. Having previously published *The Historical Reconstruction of Great Lakes Bantu Cultural Vocabulary: Etymologies and Distributions* (1997) and *A Green Place, A Good Place: Agrarian Change, Gender, and Social Identity in the Great Lakes Region to the 15th Century* (1998), Schoenbrun has established himself as one of the foremost experts on identity, social change, and belonging in Africa's Great Lakes region.

In this latest work, Schoenbrun uses the imagery of the python to analyze the process of identity formation around the Inland Sea (Lake Victoria) and across Uganda in the millennia leading up to the modern era. With pythons, he notes, "people imagined and made the ground of belonging moral, debating and using the past to create better futures." In other words, the serpentine form of different "pythons," both literally and metaphorically, represent a "technique of change and continuity in forms of belonging," allowing for both "inclusion and exclusion" of the other (p. 215). The book leverages the use of different cultural "pythons" to demonstrate "the historical contingencies of a landed core to ethnic formation" in Uganda (p. 220).

Central to Schoenbrun's thesis is the role of the Inland Sea, which, as explained in the first chapter, "became a medium for expanding scales of belonging" as "Africans there figured out the ideas and values people could embrace in thinking and acting like members of groups whose other members they might never meet" (p. 36). The author contends this process allowed for groups across the region to conceive themselves differently in the centuries from 800 to 1200 A.D. The second chapter expands this idea through the example of Mukasa, a shrine-based figure in the Ssesse Islands. Here, Mukasa is presented as a territorial python which grew into a far-reaching spiritual authority, an authority which developed into what Schoenbrun terms "lùbaalè." Mukasa's lùbaalè was "focused on the Inland Sea, drew different clans to it, and managed the consequences of success," exemplifying a "new kind of groupwork" with "mobile networkers making centers without boundaries before states emerged" (pp. 66-68). The expansiveness of Mukasa's lùbaalè, in the centuries following the 1200s created a boundaryless place of belonging prior to the coming of expansive states in the 1600s.

Chapter 3 focuses on a narrower timeframe, the 1500s to the 1600s, prior to the rise of the Buganda kingdom. Exploring the process of accumulating “skill, information, and wealth” by Mukasa’s followers, as well as discussing the “gendered practices of assembly,” the chapter clarifies the process of creating groupwork on the grounds of a shared history, one which allowed for differences. The chapter highlights the importance of this process on the eve of new statecraft in the region, introduced in chapter 4 by the rise of Buganda. Exploring the “territorial expansion of a Ganda state over the course of a long eighteenth century,” the author focuses on the “internal work of making statecraft moral in Buganda,” with “consequences for groupwork” (pp. 120-21). Another python, the “clay-headed, rope-bodied” *Mbajjwe*, is introduced from a shrine at Bweeya, west of Buganda’s core. Schoenbrun argues three elements of moral belonging developed in Buganda’s expansion: royal justice blended with fertility in the python of Mbajjwe to judge the “gendered respectability of men, which opened up the “terms of royal fertility” to displace but rely upon local ones, and “bellicose boundary work formed political others” in the face of violence (p. 150). In keeping with the notion of gender, chapter 5 focuses on the role of Ganda women in creating a sense of belonging and difference in other fields apart from statecraft. The final chapter explores the role of literate men’s debates during the era of colonialism, when the very “morality of rule” was in question (p. 183).

With a masterfully done appendix on Lexical-Semantic Reconstructions and an exhaustive bibliography of unpublished archival sources, Schoenbrun’s text will influence the field well into the future. While the book would be a difficult read for a non-specialist, Schoenbrun’s argument is original and ground-breaking, with an important lesson for today: Africans can imagine “their futures with a rich past of belonging that exceeds ethnicity, race, or nation” (p. 35).

Phillip A. Cantrell, II, *Longwood University*

Shobana Shankar. 2021. *An Uneasy Embrace: Africa, India and the Spectre of Race*. Oxford: Oxford University Press. 285 pp.

An Uneasy Embrace explores how historically Africans and Indians make and see their differences. Shobana Shankar thus asks “What do race and racism mean in their relationships as postcolonial peoples, in conflict and moments of solidarity— Afro-Asian solidarity and non-violent global social movements against racial oppression?” (p. 144). Although this question has been at the forefront of public debate for more than half a century now, the debate has become especially heated in recent years. Shankar’s book is especially timely in helping readers with fresh understandings of interactions at a series of local levels. It is well-written and copiously footnoted, with an extensive bibliography of historical, legal, and political science sources. Shankar’s wide use of understudied and unconventional sources on four continents to back up her arguments also makes her work a handy guide for further reading.

The book has six chapters in addition to an introduction and a conclusion. The introduction sets out the theoretical or conceptual framework of the study: What do racism and race relations signify in international affairs, situations of conflict, and Afro-Asian solidarity with its focus on the major aspects of issues relating to the Indian diaspora in East and Southern Africa. Shankar also examines constructed kinships amidst conflicts that deliberately occurred in West Africa

and were creative, competitive, and nonconformist. Chapter one begins by discussing cultural circulations between the Black Atlantic and the Indian Ocean. The migration of Indian missionaries of the Ahmadiyya Muslim movement to West Africa is directly traceable to imperatives borne of cultural consumption. A strong cultural symbiosis between Africans and Indians developed in the Black Atlantic during the interwar period as a result of Pan-Africanism and Pan-Islamism. This racial religious consciousness influenced new forms of self-expression, clothing and construction styles, writing, and rhetoric. This "coloured cosmopolitanism" took on a worldwide reach and circulated in more diverse and extensive ways than was previously thought (p. 51). "Undoubtedly, African and Indian migrations through the Europe and specially America intensified their encounters and invested them with new urgency as political independence stood on the horizon" (p. 52).

Having identified the main dimension in her first chapter, Shankar begins the next by tracing how this cultural economy developed across Africa through the first part of twentieth century. Titled "Fears of Indian independence," the second chapter carefully interrogates how African exclusion from this cultural economy in the era of Indian independence generated some of the intense conflicts between Africans and Indians in the 1940s and 1950s. She specifically points out that "African-Indian tensions in East Africa were rising in the interwar years because of increasing numbers of Indians arriving and their changing economic fortunes" (p. 55). The next chapter, "Race as Postcolonial Strategy," examines continued exclusion of Indians in the midst of decolonization and efforts at desegregation and Africanization around 1960. In the same period that Idi Amin's Asian expulsion was perceived as Afrocentric, Leopold Senghor and other West Africans embarked on Afro-Indian University projects designed to include Dravidian South India as part of the Black world.

In chapter 4, "Third World Science: Diasporic Dreams and Disillusionment," Shankar provides insightful analysis of the options: "The cold war and non-alignment obscured a host of other struggles and alternative visions of transnational connectivity...Science, technology and infrastructure represented crucial concerns as they were the most immediate measures of postcolonial progress, and ambivalence about them was often ignored or silenced" (p. 115). The whole situation prompts the questions, that are highlighted in the fifth chapter, "Hinduism's Black Atlantic Itinerary." The major argument here is that, the way that Africans and South Asians viewed their diasporas revealed how Pan-African and Pan-Islamic politics continued to be significant and often took opposing directions even during the age of African-Asian cooperation. Chapter 6, "Negritude Beats Bollywood," highlighted the growth of Senegalese and Nigerian filmmaking and dance through collaborations and competition with Indian arts on the world stage. Along with this it also examines various reasons why African critics of Bollywood would become amongst the most vocal.

The book offers a unique method in the study of global contradictions of modern racialism. It is the result of painstaking fieldwork and archive research in Senegal, Nigeria, Ghana, India, the UK, and the US. The author carefully explains that Africans and Indians have grown together and apart in a process that has produced distinctly different identities of Black and Brown. The British mediated between them, and African-Indian histories generated from English language sources bear the legacy of an Indian Ocean world inhabited by Arab Muslim seafarers, Indian merchants, and African peasants. But this world is geographically larger and

also includes “Hindu missionaries, French specking poets, African pilgrims, women teachers and translators and dancers, singers and filmmakers” (pp. 205-06).

In conclusion, Shankar highlights the connectivity and co-constitution of the Atlantic and Indian Ocean worlds since the turn of twentieth century. In this regard she devotes the concluding chapter to outlining some of the stories that reveal Africa as critical in Indian imaginations” “Indeed, Black cultural consciousness has been vital to Indians and India and has salvaged postcolonial possibilities for the Indian diaspora in Africa” (p. 205). Comprehensively, the strength of book is the depth of its historical excavation and the synchronization of relevant literature on race and racialization. Overall, the work has a number of methodological and thematic strengths. First, discussions of ties between Africans and Indians have typically centered on diasporic migration from India to Africa as well as India's political and economic influence in Africa. It is an interesting scholarly piece which attempts to fill the gap that scholars have rarely had and offers a clarifying lens for understanding this critical and multifaceted concept. Therefore, the book is an important contribution to the study of human diaspora and of interest to academic scholars and policy makers alike.

Deepika Dahiya, *University of Delhi*

Alfred Tembo. 2021. *War and Society in Colonial Zambia, 1939-1953*. Athens: Ohio University Press. 247 pp.

Alfred Tembo has done splendid work contributing to the scholarship of war and society in Africa by utilizing the rich archival documents previously underutilized by historians of Zambia. Tembo explores the ramifications of the Second World War on Northern Rhodesia (present-day Zambia) including the post-war era after 1945. The book has six chapters. The introduction provides a good synopsis of studies on war and society and sets out a rich variety of primary sources and how these combine with interviews with Zambian ex-servicemen to inform the study. The records used from the Zambia National Archives are particularly unique because they have recently been made available to the public. The book argues that the Second World War had serious social, economic, and political impacts on colonial Zambia.

The first chapter focuses on the recruitment of servicemen for the Northern Rhodesian Regiment. The colonial subjects in Northern Rhodesia were enlisted to support the colonial power, Great Britain, against the Axis immediately after the war broke out. The colonial administration utilized propaganda for recruitment purposes, but propaganda did not rob Africans of agency. Tembo shows how some Africans enlisted for personal gain following an intelligent calculation of the benefits the war unlocked. Chapter two explores the reverberations in Northern Rhodesia following the defeat of the Allied controlled colonies in Southeast Asia, which were major sources of raw material. The protectorate also revitalized the production of iron tools, rope, and string to meet the demand for home consumption as these commodities could no longer be easily imported from overseas due to wartime conditions. The imperial government hoped this measure could lift the burden placed on it by providing scarce consumables for its colonies. The actual prices paid to local producers of the commodities, however, were lower than British propaganda had predicted at the start of the war, and this

discrepancy led to a degree of tension between colonial officials on the ground and their superiors in London.

Chapter three discusses the wartime economic challenges facing the Northern Rhodesian home front. Here, Tembo demonstrates how the shortage of consumer goods, inflation, the black market, profiteering, and hoarding impacted the lives of ordinary people. Due to these challenges, the government abandoned its laissez-faire policy by taking a more active role in running the protectorate's economic affairs than it had in the past. The colonial administration tried to ease the economic woes through rationing schemes, price control, and import substitution industrialization among other things. A discussion of how Northern Rhodesia hosted Polish refugees is the subject of chapter four. The Polish refugees were not well received due to antipathy by certain sections of the European settler community. They feared the Poles would not leave after the war if allowed to stay. The Poles were regarded as low standing, unlike British nationals. Not only that, the settler community abhorred sexual relations between British nationals and the Poles, and between Polish women and African men. The Poles were also blamed for the wartime shortage of consumer goods and the surge in the crime rate.

The focus of chapter five is on the war's impact on Northern Rhodesia's copper-based economy. Following the devaluation of sterling in 1949, the imperial government put pressure on the protectorate to produce more copper for sale to dollar-earning countries. This explains why Britain maintained its grip on Northern Rhodesia even after the war. Free market conditions in the copper trade were restored in 1953 following the reopening of the London metal exchange which had been closed at the start of the war. Chapter six denotes the author's point of departure from earlier studies that linked the experiences of veterans with nationalistic tendencies. Tembo argues that the ex-servicemen did not collectively participate in nationalistic politics but rather were predominantly concerned with personal and domestic matters.

This monograph is a must-read for historians and students of war and society in Africa. Although the book's themes are not unique to the well-known themes associated with the war's historiography in Africa, the present study offers readers a more detailed account of Zambia's experience during and after the war. The book provides a nuanced perspective from which to study the socio-economic impact of the Second World War in Africa.

Cobbener W.J. Sungani, *University of Malawi*

Bekeh Utietiang Ukelina (ed.). 2022. *Who Owns Africa? Neocolonialism, Investment, and the New Scramble*. Leuven: Leuven University Press. 288 pp.

Bekeh Utietiang Ukelina's *Who Owns Africa?* is a well written, compelling, and comprehensive collection examining the complex dynamics surrounding Africa such as neocolonialism, foreign investments, and the emerging "new scramble" for Africa's rich resources. It is a challenging book that presents a varied range of perspectives, shedding light on the complex dimensions of Africa's contemporary challenges, with featured contributions from various scholars and experts in the field.

The book opens up with a good introduction that circles around the historical context for understanding Africa's contemporary challenges and meticulously examines Africa's colonial past and struggles for independence. The editor provides readers with a solid foundation for

understanding the lingering effects of colonialism on Africa's political and socio-economic landscape. He also navigates the complexities of Africa's relationship with global powers, analyzing the patterns of exploitation, shedding light on the potential benefits, and exposing the challenges of a modern "scramble" for resources.

The contributors delve into highly debated issues surrounding neocolonialism and their impact on Africa's sovereignty. They analyze the mechanisms and strategies engaged by external powers to exert their influence over the African continent such as US aid, foreign investments, and other bi- and multi-lateral relations involving African states. The chapters in this line offer diverse perspectives on the motivations, the benefits, and the probable risks associated with such relations in Africa. With an array of case studies and empirical analysis, the authors provide treasured insights into the intricacies of navigating aid and investment partnerships while protecting African interests.

A wakeup call to the African continent is chapter two by Nene-Lomotey Kuditchar, which triggers every reader's mind as to the rudimentary "structure" of statehood that characterizes contemporary African states. This "structure" is a form of succession from the basic forms of statehood and boundaries enshrined at the Berlin Conference of 1884-85, during which the structures we know today as states in Africa, were designed. The very form and nature of the creation of power in Africa from Berlin to the leaders that took over power after decolonization is linked to the contradictions faced today in the continent, contradictions between safeguarding national sovereignty and pursuing pragmatic foreign policy strategies that align with broader global interests. The dilemma of Africa's survival is thus delineated by its way of transaction with the rest of the world, a child born of aged structural contradictions. This "has had a paradoxical net effect: while the internal grip on power has been fairly enhance, it has confined the continent's governments to the league of lowly global actors, disempowered African people and diluted the strategic imperatives of Pan-Africanism in its pure form" (p. 66).

Sections in the book masterfully navigate the fine line between critique and analysis and present a balanced perspective on the intricate interplay between African governments, foreign programs such as USAID, multinational corporations, external powers, and local communities. In doing so, they often highlight the paradox of the continent's abundant natural resources and their exploitation trends to bring about dilemmas such as resource mismanagement, unequal distribution of benefits, poverty, corruption, and environmental degradation. This goes a long way to reiterate the need for proper scrutiny of all philanthropic gestures and the need for Africa to engage in more genuine and equitable partnerships that would prioritize local expertise and empower local communities, rather than enriching foreign partners. This solution driven approach of writing helped move the book beyond a mere critique, making it more relevant to any reader interested in Africa's relations with the world.

This edited book is equally very timely, especially when debates about limiting neocolonialism become rampant in Africa, when yet another world power, China, seems to be gaining ground on the continent. Its insightful chapters investigate the complex relationships, power dynamics, and economic and geopolitical consequences that define China's growing influence in Africa. With four chapters devoted to discussion about China's role in Africa, one would not agree less with the authors that China has established an "informal empire" (p. 207) in Africa. These chapters do a great job in discussing the implications of China's involvement in

Africa, offering a distinct analysis of how its pursuit of energy resources has led to job creation, economic growth, and infrastructural development in many African nations through its "belt and road initiatives such as the Mombasa-Nairobi Standard Gauge Railway" (p. 192). The authors equally underscored the potential drawbacks such as increasing corruption, environmental degradation, unequal distribution of benefits, and governance challenges.

As certain as it goes, the book offers a comprehensive and insightful examination of the complex dynamics shaping Africa's present and future. The discussions in the book surrounding neocolonialism, foreign investment, and the new scramble for Africa and their implications for Africa's development are further enriched by Ukelina's editorial prowess in bringing together diverse points of views. His edited book is thus an invaluable resource for hobby readers, Pan-Africanists, scholars, and policy makers alike who show interest in knowing the distinctive challenges and opportunities that Africa faces in its quest of economic development and geostrategic sovereignty.

Collins Nkapnwo Formella, *National University of Public Service (Hungary)*

Jason Warner, Ryan O'Farrell, Héni Nsaibia, and Ryan Cummings. 2022. *The Islamic State in Africa: The Emergence, Evolution, and Future of the Next Jihadist Battlefield*. London: Hurst Publishers. 456 pp.

The Islamic State in Africa is a well written, researched, and tightly argued book that examines a fundamental question for African security specifically, and terrorism studies broadly: How did the Islamic State (IS) collapse in Iraq and Syria (its home base) in 2019 but kept going on the African continent? To answer this question the authors rigorously examined every Islamic State group, province (*wilayat*), and affiliate in Africa, which include case studies on: the Islamic State West African Province (ISWAP) with an ISWAP wing in the Greater Sahara (the Sahel); Islamic State Central African Province—with one branch in the Democratic Republic of the Congo and the other in Mozambique; plus groups in Libya, Algeria, Sinai, Tunisia, and Somalia. With each of these case studies the authors ask a set of questions: how do these groups chose to swear loyalty to the Islamic State-Central (IS-Central) in the pre-*bayah* (swearing of allegiance) period? How did the IS-central choose to respond to these oaths of loyalty (the *bayah* period)? Finally, the authors map the trajectory between local/IS-Central after the post *bayah* period.

By breaking down these cases into different time frames (pre/post *bayah*) the answer to how the Islamic State remained relevant in Africa are the strategic choices these actors made. In the pre-*bayah* period this becomes the "democratization of jihad" that explains the expansion of Jihadist space in Africa. The rise of the Islamic State and the end of the al-Qaeda hegemony as the sole voice of globalized jihad created new opportunities for local groups to expand. This was especially the case if pre-existing groups were already internally conflicted, or at odds with al-Qaeda leadership. The emergence of the Islamic State as a legitimate global brand and rival to al-Qaeda gave many the chance to jump the al-Qaeda ship and rebrand their groups. This option was made even more attractive by the Islamic State's initial success—on the battlefield and in the media.

In the *bayah* period the focus shifted to the strategic logic of IS-Central and whether to accept a group's declaration of allegiance. Those decisions were dictated by the "affiliate utility

validation.” Groups needed to prove their utility or usefulness to furthering IS-Central’s goals. But the calculus IS-Central used to judge that utility changed over time (“ebbed and flowed”) and was often as much a reflection of their own circumstances at home (p. 285). What the authors discover is that no two case studies on the continent are alike. In Algeria, the Islamic State’s attempts to create a franchise jihadist group (Wilayat-al-Jazair) was quickly crushed. In Somalia, it faced real competition from al-Qaeda’s al Shabaab. However, IS-Central quickly accepted the pre-existing Ansar Beir al Maqdis (ABM) in the Sinai as they did Boko Haram in Nigeria. Basically, only in Libya did IS put in the effort to create their own affiliate.

The strength of this book, however, and one of the more compelling arguments can be found in the final “post-*bayah*” phase, is the strategic interaction between the local African insurgencies and IS-Central. This is described as “sovereign subordinates,” “being subordinate (or beholden to the wishes of a more powerful actor) while, on the other hand, being sovereign or having the capacity and authority to undertake actions at will” (p. 291). While these provinces of the Islamic State were agents of IS-Central they de facto operated largely independent of it. This is of course not without controversies as illustrated by the IS-Central clashes with the leadership of Boko Haram’s Abubakar Shekau. However, one cannot escape the fact that these groups had their own agency. As the authors state, “in the case of studies under investigation here, all available evidence leads us to recall that local dynamics, far more than global direction, have dictated the contours of the African affiliates’ evolution” (p. 294).

So how did the African affiliates outlast IS-Central and even in some cases seem to be holding their own? For the remnants of the IS core—the African affiliates were all that remained of a “state.” They had no choice but to continue to embrace these African groups to carry the brand forward. But the fall of al-Raqqa, and the death of IS leader Abu Bakr al-Baghdadi in 2019 was never going to be the end of the African “sovereign subordinates” who were already highly independent of the central core and driven on by local circumstances and grievances.

This book is highly recommended for those studying terrorism on the African continent and jihadist movements generally. But despite the discussion of the strategic choices by both local and global groups contained within, *The Islamic State in Africa* is not just about jihadism. One can easily update and adapt these terms of democratization and affiliate utility validation and sovereign subordinates to the Cold War logic of insurgent groups, and more importantly for counterterrorism practitioners looking at future organizations—albeit with different ideologies—long after the Islamic State is gone.

Christopher R. Cook, *University of Pittsburgh - Johnstown*

Bonnie S. Wasserman. 2022. *Coming of Age in The Afro-Latin American Novel: Blackness, Religion, Immigration*. Rochester: University of Rochester Press. 170 pp.

In this monograph, Bonnie Wasserman critically examines how Afro-Latin American novelists have transformed the genre of the Bildungsroman or coming-of-age novel by incorporating slavery and its aftermath. A European Bildungsroman centers a young male who embarks on a quest and experiences growth because of it. In Wasserman’s reconceptualization of the coming-of-age novel, characters that are also non-white, working class, female, and queer, embark on journeys whereby the idea of searching for a home is foregrounded. With slavery and its

impacts in the African diaspora as a background, she proposes themes of blackness, religion, and immigration/migration to explore how Africans in the New World have navigated life. She engages a postcolonial theoretical framework to analyze her novels of choice. Wasserman argues that her book addresses a gap that exists in Afro-Latin American diaspora literature because the norm is to separate Spanish and Portuguese literature in the Americas, yet the shared experience of the Middle Passage is a crucial one. In four chapters, Wasserman successfully analyses how the three mentioned themes materialize as she traces out similarities in the ideas of identity and home. Further, she nuances the themes not only in their definitions but among the novels to bring out subtle meanings which are some of the most thought-provoking instances in the book.

In the first chapter, she analyzes how the main female characters' journeys in Dahlma Llanos-Figueroa's 2009 novel *Daughters of the Stone* (Puerto Rico) and Conceicao Evaristo's 2007 novel *Poncia Vicencio* (Brazil) are connected throughout various generations and how a hybrid sense of identity in the New World is established. Chapter two posits that the novels in the chapter—Teresa Cardenas' 2006 novel *Letters to My Mother* (Cuba) and Pedro Perez Sarduy's 2010 novel *Maids of Havana* (Cuba)—use the epistolary form merged with history to challenge the Bildungsroman. This chapter not only questions the idea of coming-of-age in the novels but also of Cuba as a nation after the 1959 Cuban Revolution. Chapter three features the coming-of-age journeys of young men and how the environment shapes their experiences in Junot Diaz' 2007 novel *The Brief Wondrous Life of Oscar Wao* (Dominican Republic) and Paulo Lins' 1997 novel *City of God* (Brazil). Wasserman also analyses different forms of masculinities as affiliated by criminality and the pursuit of sex. In chapter four, Wasserman addresses how Rita Indiana's 2015 novel *La mucama de Omicunle* (Dominican Republic) and Mayra Santos-Febres' 2000 novel *Sirena Selena* (Puerto Rico) queer the Afro-Latin American Bildungsroman with aspects like cross-dressing, gender reassignment, and androgyny. This was the most innovative chapter because queering in this context is not just in relation to gender identity but also in reference to the new ways—such as through confronting issues of climate change and marine life—that these novels use to take on the Bildungsroman. Her conclusion points to future research, with suggestions such as further research on other Latin countries with Afro-descendants such as Colombia.

The strengths of the book lie in how Wasserman uses close reading to unsettle the genre of the Bildungsroman in the Afro-Latin American context. Her other strengths lie in how she historicizes and contextualizes the novels within various political periods like the 1959 Cuban Revolution and tackling the question of how language in the novels is used to challenge standard hegemonic languages like English. In other words, her introduction successfully lays the foundation for her arguments while her subsequent chapters form a practical and reader-friendly analysis that disrupts the coming-of-age novel.

Although she succeeds in re-interpreting the Bildungsroman, I expected more discussion on what 'young' means since the book relies on a genre that is primarily about the young. A discussion of what the idea of being young means in her disruption of the genre, if at all, would have made for a more comprehensive take on the European-Latin American comparison aspect of her arguments. Nonetheless, this succinct book offers a comparative reconceptualization of the coming-of-age novel in the Afro-Latin American context. With this angle, Wasserman

succeeds in making a critical intra-regional analysis of her topic. I would recommend this book to scholars who would find that it is useful in beginning to challenge the Bildungsroman genre and those interested in Afro-Latin America historically. Finally, it would also prove worthwhile to scholars interested in making cross-regional literary comparisons on how young people confront ideas of identity and home.

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