BOOK REVIEWS

Martin Atangana. *The End of French Rule in Cameroon*. Lanham, Maryland: University Press of America, Inc., 2010. xii, 131 pp.

This is a must read for any Africanist. The author's goal appeared to be to present historical information between the 1950s and 1960s on the processes and events leading to Cameroon's independence. His emphasis was on how France endeavored to establish and maintain their presence after their departure by creating systems that would protect their interests. He achieved the goal by condensing the vast amount of information into four chapters which clearly illustrated the processes of colonization, pre-First World War, and decolonization, post-Second World War leading to independence in 1960.

In the introduction the author contends with evidence from historical records that France was not willing to speed up the road to independence for Cameroon, rather they wanted to integrate "Cameroon into the French Union" for three main reasons: i) Geography, ii) potential wealth and iii) growth of French community (pp. x-xi).

Chapter one discusses the creation of structures and policies that do not serve the needs and demands of the greater Cameroonian population, e.g. the double electoral college system (p. 8). The double electoral college system was a system whereby the Cameroonian government was formed by elected Cameroonian citizens in Cameroon and appointed French citizens in France. This chapter also presents the rise, influence, and banning of the Union of the Peoples of Cameroon (UPC), the party which presented the greatest threat to the French.

Chapter two discusses "Loi Cadre" or the "Framework Law" and goes into details on UPC's activities and the reason for their banning which was because of the perception that it had ties or that is closely identified with communism. It also shows how the UPC struggled with the French government to be a voice on the road to independence, how they consistently denied ties to communism and declared that their two main objectives were "independence and unification of the two Cameroons" (p. 64).

Chapter three discusses the road to independence and how Andre Marie Mbida's government opposed independence and was eventually sacked and a new government headed by Ahmado Ahidjo as Prime Minister was formed with the help and influence of the High Commissioner, Jean Ramadier. Ahidjo was chosen and backed by the French because he would help maintain a close French presence (p. 85). Nevertheless, Mbida continued his opposition to Cameroon's independence by presenting arguments at the UN. This chapter also demonstrates that Mbida was not the only threat to the French but the UPC also which had been banned years earlier, such that the French military was used to suppress the UPC party. After the death of the charismatic leader of the UPC party, the French engaged in a psychological warfare to win-over the Bassa people who were dedicated to the UPC party.

Chapter four discusses the transition to independence after the "new statute" was signed on December 31, 1958. Consequently, 1959 was set aside as the year of transition and many agreements (later accords) were signed during this year. Though Cameroon had a new statute, the High Commissioner, a Frenchman, was still very influential and many laws and decrees had

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to be approved by him. Economic matters were still under French control and the UPC party still tried to stop/slow or postpone independence by presenting opposing arguments at the UN session. During this same UN session, Ahidjo requested to legislate by decree, something that the French wanted. In the end, the declaration of independence was preceded by violence. Not many people attended "the solemn proclamation of independence on January 1" (p. 115). The declaration of independence was also followed by violence and bloodshed, and in the months and years that ensued after the new republic was formed, the French backed many executions of the members of the UPC party.

This book is well written and historically rich. The sources used are from the UN archives, newspaper articles, journal articles, and books. The author could have used less direct quotes and more paraphrasing and presented just the salient quotes. Nevertheless, this book should be required reading for every Cameroonian high school student. As a Cameroonian, I have learned much from this book which I did not learn in high school. Historians, political scientists, university students, policy makers, and anyone interested in Cameroonian history would find this book illuminating.

Nkaze Chateh Nkengtego, *Nova Southeastern University*

Richard Benjamin and David Fleming. *Transatlantic Slavery: An Introduction*. Liverpool: Liverpool University Press, 2010. 96 pp.

Transatlantic Slavery highlights the recent exhibitions on display at the International Slavery Museum located in the city of Liverpool. The location of this slavery museum is appropriate, since Liverpool rose to be one of Britain's major slaving ports that engaged in the transatlantic slave trade to the Americas in the eighteenth century. The Slavery Museum opened to the public on 23 August 2007, which coincided with the commemoration of the 200th anniversary of the end of the British slave trade in 1807. According to Richard Benjamin and David Fleming, "the story of transatlantic slavery is a fundamental and tragic human story that must be told, retold, and never forgotten. Africa and its peoples are central to this story"(p. 12).

The authors cover a wide range of topics, starting with early transatlantic slavery, Africans' and their descendants' resistance to enslavement, European colonialism in Africa, and the civil rights movement in the United States. They stress that slavery still needs to be confronted, since contemporary forms of this inhumane practice continue today in Africa and across the world. Therefore, the aim of this book is to demonstrate that enslaved Africans in the era of the transatlantic slave trade overcame institutional slavery and today enjoy liberties that were once lost. However, this book also stresses the plight of African-Americans who confronted racial discrimination long after the end of slavery in the United States. The foreword written by the Reverend Jesse Jackson reinforces the African-American experience and the aftermath of slavery, reminding readers that universal suffrage was achieved through the Civil Rights Movement in the 1950s and 1960s. The Reverend Jackson's short piece provides a powerful opening to this narrative on slavery in Africa, the Americas, and beyond.

The book draws on a number of primary sources, including vivid quotes by historical figures such as Martin Luther King Jr., Mutabaruka, Walter Rodney, and others. The numerous

illustrations show African art such as masks, wood sculptures, portraits of Harriet Tubman and Sojourner Truth, a number of historical drawings and paintings, maps, and photographs that all tell a story about slavery. The human rights organization, Anti-Slavery International, supplied the majority of photographs that show contemporary forms of slavery across the globe. This book contains a timeline, highlighting major historical events from 1502 through 2010. It also includes a floor plan of the Slavery Museum, which currently host the following exhibitions to shed light on "life in West Africa," "enslavement and the Middle Passage," and the "legacy." Finally, the authors recommend additional readings as well as museums and websites to visit, if a reader wishes to learn more about slavery in Africa and the Americas.

At first glance, Transatlantic Slavery might be mistaken for a coffee table book due to its small size and plentiful colorful images, but it is extremely informative and clearly complements a visitor's experience or should entice someone to visit the Slavery Museum. The well-researched sections provide the historical background to what one might see in a day's visit. This book engages public and "active" history, and the authors are to be commended for their efforts to encourage all audiences to visit the Museum and to learn more about the people who faced slavery in Africa and beyond.

Nadine Hunt, *York University*

John Campbell. *Nigeria: Dancing on the Brink*. New York: Rowman & Littlefield Publishers, Inc., 2011. xxii, 183 pp.

Nigeria: Dancing on the Brink is an engaging, timely, concise, and brilliant analysis of a country "in trouble" with insurmountable challenges which, if not addressed and carefully managed (by Nigerians, the United States, and other partners), Ambassador Campbell fears is at risk of becoming a failed state. The book is well-written, illuminating, crisp, agreeably fascinating, provocative, and prophetic about the fate of Africa with a focus on Nigeria. Ambassador Campbell, with his rich insight and privileged access to credible sources of information as well as his first-hand experience, painstakingly articulates an impersonal and up-to-date account of the prevailing harsh economic realities and political problems facing the most populous country in Africa and the most strategic partner of the United States in West Africa. Ambassador Campbell explores complex issues with brevity and sensitivity to reveal, sadly, that Nigeria is rich and enjoys "ghost prosperity" while "most Nigerians are very poor" (p. 11).

Without sarcasm and ambiguity, Campbell bluntly allows facts to speak on the pages of this fascinating and truth-telling post-independence political biography of Nigeria and is distinctive in noting that "poverty is so pervasive throughout Nigeria" and "widespread poverty can clearly be seen in the faces of its children" (pp. 12-13). Like other yet to be developed nations, the country presents shocking contradictions. Paradoxically, despite its wealth and resources (human, natural, capital, intelligence, etc.), there is the inescapable "concentration of Nigeria's vast oil wealth in the hands of a small group of wealthy Nigerians" (p. 12). The wealth and oil boom, based on a long history of mismanagement and abuse by the country's ill-prepared and myopic leaders, have resulted in the incurable "widespread poverty," lack of employment opportunities for university graduates, the state of underdevelopment, and lack of serious long-term investment in the agricultural sector that

would have helped in the take-off stage of economic development. The book compared Nigeria to emerging economies (such as Malaysia, Singapore, and Taiwan), and Ambassador Campbell demonstrates convincingly how these countries were able to break away from the cycle of underdevelopment.

The book is divided into nine chapters, excluding the introductory chapter, with three chapters raising interesting rhetorical and thought provoking questions addressed to Nigerian leaders. Chapter 3: "Who Runs Nigeria?" (pp. 23-39) is a must read by those interested in understanding leadership dynamics and political problems of the country. The answer was that "the same people had run Nigeria by the same kleptocratic rules since the end of the Biafra war" (p. 23). Nigeria is being led by a group of powerful and greedy "coteries of patron-client networks" with limited ambition, porous pockets, and an insatiable thirst for material accumulation. Ambassador Campbell acknowledges that breaking such entrenched networks and their stranglehold on the country is hard and an uphill battle for Nigerians. The book listed a plethora of intervening factors to explain why the country is dysfunctional and "dancing on the brink," among which are: the people and their leaders are corrupt and perverted, widespread incompetence and nepotism on the altar of mediocrity, a widening gap between Nigerians and the rulers, and more than fifty years of bad governments marked with a corresponding history of bankrupt leadership vision and bad policies. The author cites instances of bloody ethnic and religious violence (between Muslims and Christians), the militant insurrections in Niger Delta region, President Umaru Yar'Adua's ill-health with his almost six months of physical absence from the seat of political power while hospitalized in Saudia Arabia, and a feeble federal government in Abuja. Ambassador Campbell finds it unimaginable that the federal government could not control a significant part of its territory, coupled with the ongoing efforts by the militants in the Delta region to re-group for "renewed militant attacks on the oil infrastructure and kidnapping of expatriates" (p. 139) and the security forces appearing unable to provide security and guarantee safety for the people and/or their property. In chapter 3, Ambassador Campbell provides a lucid and insightful account of the intricacies and subtle nuances of Nigeria's political leadership entangled in the patron-client networks which, put succinctly, is a "harvest" that dwarfs national development. Thus, the author notes that, "Ubiquitous patronage and corrupt behavior fueled by oil money," in addition to other factors, have regrettably succeeded in pushing Nigeria to the point of "dancing on the brink" as leaders continue an orchestrated robbery of the people by "promoting self-aggrandizing economic policies" (p. 15).

In writing *Nigeria: Dancing on the Brink*, Ambassador Campbell provides an opportunity for honest reflection on Nigeria's post-independence political and economic paralysis; arguing that Nigeria, as "the Giant of Africa," is of strategic importance to the United States and the world. The author warns that Nigeria's predicament serves as a mirror and "its success or failure is a compelling example to other multiethnic, multireligious African states" (p. 143). Chapter 9 focuses on the sub-text: "Dancing on the Brink" (pp. 135-47), with a section devoted to whether Nigeria is "A Failed State?" (pp. 136-42). Some of the references cited seemed conclusive, one of which was Ujudud Shariff's article in the *Abuja Daily Trust* (in 2004) that "it appears beyond all reasonable doubt that Nigeria is not only a 'failed' state but also is fast slipping into anarchy" (pp. 136-37). The world should not allow that to happen; because if it happens in or to Nigeria,

then the other countries in Africa risk following suit. The book is prescriptive and provides a medicinal policy course of action to doctor the country back onto the right path for real development.

Benjamin O. Arah, *Bowie State University*

Paul Deléage. *End of a Dynasty*: *The Last Days of the Prince Imperial, Zululand 1879*. Translated by Fleur Webb, introduction and notes by Bill Guest. Pietermaritzburg: University of KwaZulu-Natal Press, 2008. xx, 212 pp.

After the battle of Isandlwana on 22nd January 1879, a Pyrrhic victory for the Zulu and a disastrous blunder by Lord Chelmsford, the imperial grab for the Zulu kingdom was sharpened by the vengeance of wounded pride, and the British began the build-up of forces which would issue in the second invasion and ultimately the annexation of Zululand. Grasping this opportunity for a complex of personal and political reasons, Napoléon Louis Eugène Jean Joseph (b.1856), the Prince Imperial of France, grand-nephew of Bonaparte, a graduate of the Royal Military Academy, Woolwich, with the help in high places of his mother the Empress Eugénie and Queen Victoria herself, volunteered for active army service in Zululand. The Prince's family had been living in exile in England since the Franco-Prussian war of 1870.

The Prince made an effort to act and be treated as a regular officer, but his presence at the front was in itself a challenge to the tact and leadership of the British high command. On 1st June 1879, when he was a member of a small reconnaissance party, at the Ityotosi River, just across the Zululand border, some combination of the young man's enthusiasm, his fellow-officers' incompetence and, possibly, their cowardice or self-seeking, led to his death at the hands of a small party of Zulu warriors. As Bill Guest writes in his "Historical Introduction" to this welcome book, both the Prince's death and the war itself have been controversial ever since (p. vii).

Paul Deléage, a young journalist, was sent out at his own request to report on the Prince's African adventure for *Le Figaro*. He followed the British army to the front, met and got to know the Prince, and, eventually, accompanied the body back to Europe. His account of these experiences provides a French, perhaps more particularly a Bonapartist perspective on the politics and psychology of the episode, but there is more to it than that. Deléage includes some of his despatches to *Le Figaro* and writes with a serious journalist's concern for detail (lodgings, food, travel, weather, landscape), and is not afraid to invoke principle or to acknowledge his own emotional involvement.

The French title of Deléage's book, published soon after his return to France, is *Trois Mois Chez Les Zoulous*[1]: this English translation picks up and adds a flourish to the sub-title, …*Les Derniers Jours du Prince Impérial.* These two threads, what one might call the anthropological and the tragic, combine to give Deléage's story substance. On the one hand he is alive to the exoticism of his new surroundings and the people he meets there: Afrikaners, Cape Malays, the people he calls "Cafres," including the Zulu, Natal Indians, Creoles, "settlers," and Mauritians. He is most observant, or judgmental, about the English, "who lack imagination" (p. 7). On board ship he reads English books to learn the language, and French for "the intellectualism of our French writers" (p. 6). He is horrified to see British soldiers flogged "for insubordination

and drunkenness under arms" (p. 102). The English soldier is "the product of recruitment on the pavements of the city" whereas the least French soldier is endowed with "honour and … personal dignity" (p. 103). Deléage is both patriotic and on the imperial side, but he writes justly about the "English" responsibility for the war (p. 155).

The other strand of the narrative is the trajectory of a brave young man towards his untimely death. We know it is coming, but Deléage builds up his idealistic image of his hero even as he intertwines the sadness and tension of the denouement. The Prince is skilful and an eager military student. In only six days in Zululand he "gave incontestable proof of his intrepidity and courage" (p. 133). Pondering the Prince's enlistment Deléage has "secret forebodings" (p. 40). On the eve of the Prince's last day, "What did he see behind those bare mountains – death or glory? The very next day he would be confronted by both" (p. 166).

Fleur Webb's translation is, in my judgment, fair to the original, although, as with all translations, there are some details I would question. The introduction and notes are clear and helpful and some, but not all, of Deléage's original illustrations (photographs and drawings from photographs) are reproduced. A. Fernandus's "Donga where the Prince was killed and removal of the body…" would have been worth reproducing, as would the last portrait, a sad photograph by Kisch Brothers of Natal, in which the Prince appears in uniform and in military trim.

In this decade of imperial interventions and popular uprisings in North Africa and the Middle East, including against the "royal family" of Bahrein,Pauk Deléage offers us a testament to the folly of war and the illusions of majesty.

Notes

1 The publishers, Dentu, advertised a series "Chasses et Voyages" of which Deléage's book may have been a part.

Tony Voss, *Nelson Mandela Metropolitan University, Port Elizabeth*

Myriam Denov. *Child Soldiers: Sierra Leone's Revolutionary United Front*. New York: Cambridge University Press, 2010. xi, 234 pp.

The issue of child soldiers in African wars recently has received quite a bit of coverage from both the academic and journalist communities. Myriam Denov, an Associate Professor in the School of Social Work at McGill University, has added a fine study to this growing body of literature with her straightforwardly entitled but innovatively researched study on the children of Sierra Leone's Revolutionary United Front (RUF). Denov's stated purpose is to describe and explain how children were initiated into the RUF, what life was like inside the rebel army, and finally how the children left the RUF and attempted to make new lives as civilians. Denov seeks to show that these former child soldiers (FCS)—boys and girls—were indeed victims, but much more than victims. They were and are people with real agency, who in various ways (some big and some small) made hard choices about how to navigate a terrible world filled with physical, sexual, and emotional violence. The study shows that some of the children enjoyed aspects of life in the RUF—particularly the sense of power they felt over civilians and other children, but also, occasionally, the care and concern of a devoted commander or the

camaraderie among their follow soldiers. But it also confirms that the life of a child soldier, both during and after the war, was usually brutally harsh and dangerous.

Before getting into the heart of the material on the RUF veterans, Denov moves through a brief discussion of the topic of child soldiers and their place in the history of warfare. She then describes the methodology of the book, which is based on in-depth interviews with about eighty boys and girls of the RUF, as well as data gained from focus-group discussions, many of which were led by FCS. This is an important section for scholars interested in how the author managed to deal with the serious ethical and accuracy issues related to gathering information from children (and using other young adults to gather it), many of whom were openly concerned about the legal threats and social stigmatization that might follow admissions of specific crimes or involvement in other unacceptable activities.

This is a well-written, well-organized book, with neat, organized chapters. Denov displays an excellent grasp of the literature of not only the war in Sierra Leone and the RUF, but also of the more general studies written on the many issues touched upon—children in war, female soldiers, Disarmament Demobilization and Reintegration (DDR) programs, etc. It is a uniquely researched study, and its very subjects, as well as its assertions and conclusions, are based heavily on the statements made by the FCS.

Denov, however, rarely employs statistical data from the interviews to back up an assertion, so readers may find themselves wondering just how commonly held certain FCS views were. For example, on the effectiveness of the DDR programs, Denov defends the statement that "some children reportedly enjoyed and benefited" from such programs, by offering one child's statement: "In the [DDR] camp, I really liked it. We had recreational activities – we went to concerts and did interesting things." She then supports the opposite assertion that "many of those" who went through DDR programs "expressed disillusionment with a process they felt did not meet their needs," by using statements from two other children (p. 160). Of course, in a group of eighty FCS, both assertions can be accurate, but Denov does not give the reader enough information from her interviews to reach a conclusion about which view predominated. The three quotes used to support the two positions are identified merely by the gender of the FCS (e.g., "(Girl)" or "(Boy)"), but readers would have benefited by learning the age of the specific FCS, either at time of fighting or at the time of making the statement, as well as other information, and certainly how many FCS made similar assertions. I grew curious how many of the quotes used came from the same FCS boy or girl, since they were never identified by name or number, and found myself wanting to know more about the particular experiences of specific children—to know their stories in greater detail as they played out in time. The popularity of Ishmael Beah's memoir, *A Long Way Gone* (2007), shows that such readers' desires are not uncommon. Including more quotes, and more information about the given FCS, would have been better, especially when asserting that a certain view was commonly held.

Denov generally is careful with definitions, but her obvious interest in securing more attention for female child soldiers encourages her to include the experiences of a number of girls who were not so much child "soldiers"—in the traditional sense of our understanding of the term "soldier"—but more like enslaved child "camp followers"—whose jobs were to cook, clean, and allow themselves to be raped by the male soldiers. But in raising this point, I am

drawing a distinction that Denov takes issue with, because it can have the undesirable effect of pushing those girls out of the realm of the increasingly studied child soldier, and into the still more obscure sphere of "war affected youth." Certainly there were real girl soldiers in the RUF (as there were in Liberia), who fought with weapons just like the boys did, but we do not know how many of Denov's forty girls fit into this category, and one suspects the experiences of the fighters and the sex slaves may have been very different.

In sum, this is an interesting study that seems primarily written for academics, as well as policy-makers and policy-advisors who deal with peacekeeping, DDR programs, post-war nation-building, and other related forms of humanitarian work. It acknowledges both the structural issues related to the topic as well as the agency retained by the FCS. Denov stresses that the children were often subject to tremendous structural forces beyond their control, but that they often still proved able to make some important decisions affecting their lives—both as soldiers and after ceasing to be soldiers. All scholars of modern African warfare, peacekeeping missions, and of course of the phenomenon of child soldiers should read this book. Anyone working in a field that deals with DDR should read it as soon as possible.

Lt. Col. Mark E. Grotelueschen, USAF, *United Nations Mission in Liberia*

Myron Echenberg. ***Africa in the Time of Cholera: A History of Pandemics from 1817 to the Present*****. Cambridge University Press, 2011. xxxi, 208 pp.**

Even with advances in medicine and public health over the years and the availability of cheap and effective basic oral rehydration salts (salt, sugar, and clean water), credited for preventing 40 million deaths since they were formally endorsed by World Health Organization,[1] cholera has continued to emerge and re-emerge as a serious public health concern in poor resource settings with the African continent accounting for the largest percentage of the global reported cases and deaths. These outbreaks have recently increased in frequency, severity and duration potentially linked to socio-economic and environmental factors. Whilst there may be other books or survey articles on cholera in Africa, the book by Myron Echenberg seems to be the first to focus substantially on the history of cholera pandemics in Africa. Its publication is very timely with the emergence of large and prolonged cholera outbreaks in Angola, Congo, Ethiopia, Mozambique, Nigeria, Senegal, Somalia, South Africa, Tanzania, Uganda, and most recently in Zimbabwe in which cholera has shown its potential to cause morbidity and mortality as witnessed a century ago. The growing burden of cholera outbreaks in Africa, including the ongoing outbreak in Haiti, has revived research interests on cholera and attempts to establish realistic goals to control the disease in the developing world.

The book with ten chapters is divided into two parts. The first part has four chapters that give a detailed overview of the spread of cholera covering the first six pandemics from 1817 through to 1947. This section describes how human movement from other parts of the globe imported cholera into the African continent and how it facilitated its spread across the continent. More, specifically Chapters 1 and 2 give an account of the global spatial spread of the pandemics and the medical and public health reponses invoked to contain the pandemics. Chapter 3 discusses case studies from Senegambia, Ethiopia and Zanzibar, with Chapter 4 covering cholera in North Africa and the Nile Valley (Tunisia, 1835-1868) and Egypt (1823-

1947). In these case studies, the political and socio-economic issues driving these pandemics and medical responses are comprehensively narrated.

Part two of the book consists of six chapters focusing on the African experience of the seventh pandemic since the 1960s through to date. This part gives a historical and epidemiological description of Africa's efforts and challenges in dealing with cholera outbreaks. Chapter 5 describes the medical advances that resulted in the use of oral rehydration therapy (ORT), antibiotics, cholera vaccines, and employment of water purification techniques to prevent or contain outbreaks. It also explains the scientific breakthroughs in the understanding of the biology and ecology of *V. cholerae*. Chapter 6 gives an overview of the consequences of cholera on the African continent over the years to date with a discussion of possible factors driving recent outbreaks. The author discusses how cholera problem has grown over the years with increased frequency, severity, and duration despite the availability of the cheap and effective ORT therapy among other cholera control measures. A discussion of the risk factors (environmental and geographic, armed conflict, and the dispersal of refugees) influencing the diffusion of the disease are carefully presented in Chapter 7. This discussion covers the changing environmental and ecological conditions in some of the large lakes in Africa (Chad, Tanganyika, and Malawi [Nyasa]) which have become long-term ecological reservoirs for *V. cholerae.* This narration to some degree explains why *V. cholerae* which has been shown to persist under coastal environments has become endemic and with severe outbreaks in arid and inland areas of Africa that are distant from coastal waters.[2] Social disruptions such as armed conflicts and natural disasters (e.g. volcanic eruptions and floods) resulting in large number of refugees are also discussed. The effects of public health policies and governments responses to cholera outbreaks in changing times as determinants of cholera outbreaks are discussed with Senegal, South Africa, and Angola as cases studies in Chapter 8. The 2008-2009 cholera outbreak in Zimbabwe, which was rated as the worst African cholera epidemic in recent years, is covered in Chapter 9. Some of the socio-economic challenges that resulted in the deterioration of the health system and its associated infrastructure are highlighted. The author concludes by making an assessment of cholera in Africa today and points out some of the challenges for its containment.

A minor criticism of this book is that on the discussion of cholera in Zimbabwe, the author focused more on the politics of the country than the country's history of cholera. In a nutshell, this book is well written, and the author managed to put together pieces of information in a simple style to come up with a very interesting detailed account of the history of cholera in Africa. This book contains useful information to individuals interested in public health and researchers' working on cholera prevention and control. Those who have a broader interest on the history of epidemics, factors driving the spread of infectious diseases in developing world and politics in Africa will find this book useful.

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Zindoga Mukandavire, *University of Florida*

Harri Englund (ed.). *Christianity and Public Culture in Africa*. Athens, OH: Ohio University Press, 2011. 240 pp.

The relationship between African Christianity and politics remains a major theme of scholarship on African spirituality, particularly with the rise of various evangelical and Pentecostal churches since the 1970s. The contributors to this collection of essays share a common dissatisfaction with the theoretical and empirical frameworks used to analyze the links between religion and politics in Africa. First, Englund and several of the other authors recognize how Pentecostal churches often are seen by observers as institutions that promote neoliberal values of individual materialism and a demonization of other spiritual traditions. They counter these prejudices as well as the common perspective of viewing African Christianity primarily through set beliefs as well as the political positions of church leaders. Instead, the contributors to this collection engage with the broader literature on public culture to transcend narrow definitions of political activity. Christian churches construct identities through public activity, not merely through doctrinal positions. By constructing identities of themselves and of others through a wide range of public activities, Christians shape public discourses on politics, ethnic identity, class, and gender.

The majority of essays do an excellent job of showing some of the possibilities that these theoretical approaches offer. Barbara Cooper's outstanding study of Christian naming ceremonies among Hausa people in Nigeria exemplifies the strengths of analyzing the public activities of Christians. In southern Niger, Sunni Islam is the predominate religious tradition, but a minority of evangelical Protestants belonging to the American missionary Sudan Inland Mission (SIM) emerged by the 1930s. Besides competing over theology, Christians and Muslims also struggled over families – marriage, the custody of children, and fertility. Christian men in the late twentieth century often complained that Muslim polygyny helps explain the continued dominance of Islam, especially since relatively few women had converted to Christianity. Missionaries and Hausa Protestants developed practices to gain control over children who typically belonged to families with both Muslim and Christian members. The control of fathers over small children rather than mothers was a common bond between the Muslim majority and the Christian minority. One of the most effective ways Christians could declare that a child belonged to their faith came with a modified version of a naming ceremony performed by Muslims, the *bikin suna*. In contemporary Niger, Christian ceremonies furnish opportunities for Christians to preach the superiority of their religion to families with members of both faiths, as well as to visibly show the differences between the ways Muslims and Christians celebrate the ceremony. Cooper's approach is welcome, especially as it highlights the agency of Christians (and Muslims) outside of leadership positions.

Another impressive chapter is Englund's own study of evangelical radio broadcasts in Malawi, particularly on the topic of Islam. He takes on a topic at the heart of many contemporary evangelical and Pentecostal churches—spiritual warfare. Instead of condemning

this belief as a sign of intellectual backwardness or proof of the threat of religious intolerance, Englund places radio broadcasts in Malawian political and cultural contexts to explore how the rhetoric and public uses of spiritual warfare are important elements in the intellectual resources of Pentecostals. Yao communities in northern Malawi as well as South Indian traders are largely Muslim, and the advent of democracy in the 1990s has also allowed anxieties regarding these communities' role in national and regional politics to reach a larger public audience. Pentecostals did not invent these tensions, but their emphasis on battling evil spiritual forces has increasingly led to competition with Muslims. Some Pentecostals view Muslims as lost people often engaged with occult supernatural forces, even as national and regional politicians seek to defuse religious conflict in the country. Pentecostal radio shows that give voice to individual transformations through faith seemingly respect religious tolerance. Most programs deal with the transgressions of supposed Christians instead of merely targeting Islam. However, some of the testimonies by former Muslims reveal how the rhetoric of spiritual warfare can take on a Islamophobic bent as well as a means by which new converts can form lasting relationships with the larger Pentecostal community. Interestingly, Englund notes (a bit too briefly) how metanarratives of global Muslim/Christian conflict so common in US evangelical circles can miss how Africans might address local and regional concerns, such as an effort to evangelize Muslims as one among many efforts to reform Malawian society.

Most of the other chapters provide other valuable insights on missions in post-colonial Africa, gender conflicts and Christianity, and literary appropriations of Christian imagery. One weakness to this otherwise strong collection is that some authors struggle a bit too hard to overturn previous scholarship on Pentecostal churches, particularly by arguing that Pentecostals do not always ignore social concerns. However, the ensemble of the chapters is quite strong. The book is best suited for graduate students and scholars, especially since it demands a firm grounding in critical theory. All in all, this study is a creative and inspiring work that should be read by researchers interested in new directions in the study of African Christianity.

Jeremy Rich, *Marywood University*

Jack Goody. *Myth, Ritual, and the Oral*. Cambridge: Cambridge University Press, 2010. 161 pp.

In *Myth, Ritual, and the Oral* Jack Goody provides a thought-provoking synthesizes of oral methodological problems and analytical approaches. With over five decades of experience and scholarship, Goody has spent a considerable amount of time on the topic, contributing to our understanding in influential books like *The Myth of the Bagre* (1972), The *Domestication of the Savage Mind* (1977), *The Interface between the Written and the Oral* (1987), and *A Myth Revisited: The Third Bagre* (2002) . These works, among others, are consolidated in this tightly packed social anthropological text. Although Goody states up front that he is not saying anything new in the book, the work offers a fresh, insightful, and cognitive approach on the subject. Goody argues that myth, ritual, and oral literature is a creative, imaginative, and variable process that is difficult to analyze.

Goody shows the entanglements, variability, and transformations associated with myths, ritual, and the oral. He begins by addressing the problem of defining religion and ritual by viewing "classical statements and offering reconciliation." In this context, Goody questions existing interpretations and the "usage of concepts of religion and ritual, particularly as developed by Durkheim and those who followed him" (p. 31). In chapter 2, Goody addresses oral literature definitions and examines the process of moving from oral to written forms. He stresses the "context of recitation" as an important distinguishing factor in understanding oral literature, showing how variations are introduced and how changes are naturally embedded into the oral form. In the next chapter, Goody moves into an analysis of technology and understanding societies by showing how the audio recorder has impacted the work and scholarship of anthropologists. His key findings are that "one could now record with relative ease a plurality of versions of a single recitation" (p. 58) and that society was "less static than theories of traditional society would suggest" (p. 59). Among other things, Goody shows that the audio recorder reveals the flexible relationship between myth and society. In chapter 4, the author problematizes the belief that societies without writings are fixed, static, and unchanging. He argues that creativity, especially directed towards actions involving the supernatural, explains ritual variations and change.

The next few chapters deal with specific oral forms. Chapter 5 examines the relationship between folktales and cultural history. The chapter begins with the views that folktales are considered an example of "primitive thought," but to this the author holds that the audiences of folktales are usually children. This oral form is differentiated based on the audience and its association with untruth compared to the other oral forms. The next chapter is an extension of folklore study, providing a much more focused treatment of story characters based on the author's research in Ghana during the 1950s and 1960s. He concludes that folklore provides entertainment and lessons largely focused on children. Goody deals with the varieties of oral literature in Chapter 7. He accomplishes this through research on the Bagre, a secret association in Ghana that shows the possible variations in oral performances and recorded work. Goody demonstrates the difficulty of anthropological reconstructions of performances.

The last two chapters examine oral transformations and memory based on written text. Chapter 8 turns to the transformative process between oral and written forms. Goody holds that writing has made "significant contributions to new forms of literature" (p. 117). In particular, he shows the role and the use of the novel. For example, the author states, "The African novel emerged in a post-colonial context when largely oral cultures were being transformed, in their communicative practices, in their relationship between storyteller and audience, by the adoption of writing" (p. 154). Lastly, Goody addresses writing on oral memory. He cleverly shows that writing fixed oral forms, restricting the spontaneity and creativity often associated with them while devaluing oral tradition. Goody questions how knowledge was created before writing as a process "internalized," "memorized," and "presented." This understanding is compared with the frozen nature of text that is committed to memory, also generating knowledge.

Goody is commended for his years of scholarship and this innovative, provocative, and comprehensive book that will certainly elongate the conversations on and surrounding ritual,

myth, and oral literature. Scholars interested in the entanglements, discourse, definition, and analysis of such literature will find much to consider in this rich study.

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Sean Hanretta. *Islam and Social Change in French West Africa: History of an Emancipatory Community*. New York: Cambridge University Press, 2009. 311 pp.

With his investigations on the community of Sheikh Yacouba Sylla and what remains of the Sheikh's legacy in western Cote d'Ivoire, Sean Hanretta has certainly added a few pounds to the existing literature on Islam in West Africa. This work is not a mere addition to the countless volumes that inspired the Stanford University historian; it carries an originality of its own that must be hailed. In fact, Hanretta adopts an investigative gait that strays from ordinary historical research where heavy emphasis is placed not only on the outsider who narrates the story of the defeated, but also on archives that shun oral and memory-ridden accounts only to valorize those that are written. The logical consequence of what may rightfully be called "traditional historiography" is giving voice to the only dominant discourse in the colonial space where stories like that of Yacouba Sylla's community originate. The dominant discourse here is one propped up by oppositional binaries justifying the subjugation of the colonized in a pretentious civilizing mission which rather consecrates the diabolization of the "Other." In the colonial context, this Other must be held in constant check, i.e. under the colonizer's panoptic gaze. Such a gaze becomes even more penetrating when notable layers of identities like religion come into play.

In the French Sudan the colonized, i.e. the subject of Hanretta's studies, for the most part, trace their Muslim identity to the first contact with Arab merchants and travelers in the eleventh century. It happens that in the French Sudan, to a significant extent covering regions claimed by Old Mali, Islam has not just been a matter of faith; it has also a political leverage threatening to dismantle the colonial empire in need of stability. Yacouba Sylla's emergence means a lack of stability because it generates the calling into question of tijjani practices in currency for ages. Yacouba was at the forefront of reforms that threatened to not only rewrite the tenets of the Tijaniyya by initiating eleven-bead "*zikr*" (recitation) against twelve-bead recitations, but also to shatter the control of the French colonial administration of the Sudan. Sylla's innovations—reforming the Islamic bridalwealth, de-stratifying an organically hierarchical society as the Mande society, and de-gendering the devotional space initially controlled by the only males, among others—were a source of social upheaval. Even though the French could not care less about internecine strife among their colonial subjects who they claimed to be civilizing, their authority and dominance in the region would suffer if they remained passive. Hanretta reveals that the French action, which may be construed as taking side against the Yacouba Sylla's tijani obedience, rather fortified the latter's obedience, making it the main surviving Hamawi movement ever.

Hanretta sets the goals of uncovering stories of marginalized who undid the colonizer's divide and rule politics by not only taking advantage of the colonial presence, but also by consolidating the marginalizeds' presence through an operation of decentering that finally places them at the center, thereby presenting a reversed dichotomy that the colonial could not

have imagined. Hanretta writes, "[t]he unintended consequences of French rule […] created a new geography for Islam in West Africa, a new space into which someone like Yacouba could be exiled and then find himself far from the pressures exerted by the orthodox guardians of religion and culture" (p. 283). The Yacoubian obedience of Hamawiyya (or Hamallism), Hanretta shows us, derives from a stock that traditional African societies look askance at. The casted members of society, the slaves and ex-slaves, women, all become central in a discourse that at first glance reveals itself as the site of the affirmation of an exclusionist and patriachalist ideology that thrives on the arbitrary and inimical stratification of society. How this community came into being and how does its self-reflection contribute to its (hi)story are the questions that historian Hanretta attempts to answer.

Hanretta's book divides into three major parts the life story of Yacoubian Hamawis, a denomination more preferable than Yacoubists—which bears a pejorative and demeaning value as "-isms" usually denotes—by which Hanretta calls the followers of Yacouba Sylla. Part One ("The Suffering of Our Father": Story and Context) comprises two chapters dealing with a contextualization of the Hamawi Sufism in the Western Sudan as well as the Yacoubian Hamawi community's origin and developments from Nioro, Kaedi to western Cote d'Ivoire where Yacouba Sylla ultimately settled after doing his colonial prison sentence in Sassandra. Part Two ("I Will Prove to You That What I Say Is True": Knowledge and Colonial Rule) mostly grapples with the veracity of the sources that back up the story of the emergence of Yacouba Sylla; the sources in question are mostly colonial and of traditional qua oral nature. Here, Hanretta attempts at demonstrating how colonial accounts on Yacouba Sylla derive more often from hear-say, denigration from his opponents and panoptic eavesdropping than from truth. Hanretta accords more credibility to stories told by the members of the Yacoubian community. Lastly, in the third section of this work ("'What Did He Give You?': Interpretation"), the author attempts to excavate female participation in the Yacoubian community, the Yacoubian ethics of work, and Yacouba Sylla's involvement in Ivorian national politics and the place of his heritage in West Africa's Cote d'Ivoire.

Hanretta utilizes the French colonial archives that had been amassed in the hopes of maintaining colonial grip on the West Sudan. Because the religious leaders constituted a counter-weight of sorts against the colonial administration, their every move had to be documented and analyzed by the representative of the Metropole. About Yacouba Sylla, a large amount of official accounts originate from colonial officers like Governor Charbonnier whose reliance on intelligence vies with present-day surveillance of potential trouble-makers of Islamist stock., "Most of the documentary evidence on the history of Yacouba Sylla and his followers comes from surveillance file, intelligence reports, and captured correspondence that were assembled and preserved by the French colonial administration" (p. 121). Also, colonial knowledge on Africans derived from recording behaviors and attitudes falling in French stereotypes about Africans and their religion that the French dubbed "Islam noir" (black Islam) as well as reports and/or accounts that a group could fabricate about the other. Opposition between twelve-bead tijaniyya (mostly Halpullaren like Seydou Nourou Tall who personified African collaborationism with French colonials) to eleven-bead tijanis (mostly Soninke) helped produce part of the French documentation on Yacouba Sylla (p. 147). Clearly, the divide-and-rule politics yielded a brand of African collaborationists that furthered the colonial enterprise.

Archival documentation achieved in the aforementioned mode needs to be spared facile readings that take colonial accounts at face value. In other words, the archival wealth available to the historian stands as the tip of the Yacouba Sylla story (i.e. the "*zâhir*" or the perceptible with the naked eye) as opposed to the self-representational accounts delivered by the sheikh's community, which is more of a "*bâtin*" (interiorist) narrative. No wonder, Hanretta encourages historian towards more circumspection: "[…] the archive must be approached as the messy product of multiple, contingent, and shifting forces; it is simultaneously the site of contestations, the custodian of the tools of battle, and the deposit of the ruins upon which subsequent battles [must be] fought" (p. 125). Thus, he pits archival sources against the Yacoubian oral sources, which consist of the community's own sense of its history (the elders and the sons of Yacouba Sylla) in hopes that from such a collision of sources would yield objective a knowledge about this atypical religious leader who caused both more fear and respect at the same time from the colonial regime in the French Sudan. Colonial archives on Yacouba Sylla became an imperative insofar as Islam in this part of the world was deemed localized, tolerant and peaceful. This conception was in synchrony with the French understanding of the separation of the State from the Church. Sylla's mode of operation bordered an anarchism of sorts, his understanding of Islam being both heterodox and heteroprax. Therefore, he constituted a threat to colonial socio-political stability. Instead of the so-called "black Islam" more in tune with tolerance, pragmatism, and localism, he embraced "Arab" Islam which, according to French colonial administration, was synonymous with radicalism. Here, the colonizer sought to arrange a dichotomy whereby Islam in "black" Africa had to be gentle and cooperative whereas in the Arab world it would embody violence and its attending idioms. When Yacouba Sylla's comportment fails to be read according to this drill, it comes to be taken for an abnormality – for it is against the "normal" doxa and praxis.

Overall, Hanretta delivers on the promise by foregrounding oral traditions or sources which are simply dismissed by certain objectivistic investigations that are fundamentally oblivious of the centrality of orality in Africa discursive strategies and intellection. He disproves the so-called "*verba volent script manent*" (spoken words leave no trace while written ones are permanent) in the sense that he debunks the truthfulness of the colonial archives which heavily rest on the so suspected oral sources. The permanence of the archives does not make them objective, trustworthy, and conducive to building the kind of historiographic scholarship Hanretta advocates. Wilfully or unwittingly, Hanretta puts the *verba* and the script on the same level thereby canonizing such a source in African historiography. He accomplishes his goal.

This contribution foregrounds Africans' contribution to Islam by revealing the agency of the marginalized masses of the people who found a source of self-worth in Sylla's twist on Hamallah's Sufism. In that respect the French colonial administration had just reasons to fear Yacouba Sylla's revolutionizing innovations since the latter were disrupting the apparent peace of the putatively orthodox and orthoprax Sufism in currency in the Futa Toro region of the West Sudan. Also, Hanretta's work must be credited for putting Yacouba Sylla's brand of tijaniyya on a pedestal that puts it at the antipodes of political Islam (Islamism) such as the twentieth and the twenty-first centuries have witnessed. This book must be taken seriously because it recalibrates historiographical investigations by viewing archives not as "an object in and of itself" but rather as "a means to an end," thereby obscuring the path to simplistic reading to

which most historians of West African Islam seemed to have subscribed. That's why part two of the book ("Ghosts and the Grain of Archives") stands out as a quintessential section inasmuch as it debunks the pseudo-objectivity of colonial archives by allocating audibility to the suppressed narratives of the local, albeit oral and putatively unworthy of rationalistic trust. The rest of the work comes out as a validation of Hanretta's decision to give a chance to the other side of the story to be scrutinized with equal earnestness and respect, while keeping on the side of sanity. This makes the book an addition that swims upstream of fundamentally Eurocentric and "alterophobic" narratives seen thus far on Africans and their potentialities.

This work will certainly add to African literature on Islam in West Africa. As the author aptly puts, "[t]he story of Yacouba Sylla allows us to glimpse those paths that were lost in the wilderness, ones so entangled with the brute realities of colonial overrule that they ceased to lead anywhere. […] They reveal […] the creative intellectual activity of ex-slaves, casted persons, young women and others engaged in the process of reinventing their social and cultural lives in the context of a complicated set of negotiations between religious elites, French administrators, and the forces of socioeconomic change" (pp. 283-84). Sylla's story is somewhat resonant with leaders like Omar Tall and Samori Toure who, at the turn of the century used Islam to counter colonial inroads into West Africa. No wonder most of them were seriously combated by French and British colonial military forces. The subversive potential of religious groups and communities invited a panoptic gaze from the new proprietors who thought that they had to exert control in order to maintain their grip. Attempts to occlude religious movements like Yacouba Sylla, however, seemed to have almost always been a disaster for the French colonial power. West Africa is also home to the Murids whom the French sought to destabilize only to see an unabashed determination of tijani sheikh, Amadou Bamba; his combination of a strong ethic of work and religious observance outlived colonialism.

Although susceptible to run the risk of nationalistic and ideological re-appropriations by some Africentrist scholars, Hanretta's contribution will constitute a sure value for students of African history inasmuch as it will set a stage to be reckoned with for those specialists who purport to speak about Africa and things African without integrating narratives by Africans through the use of investigative means that nullify the undeniable agency of movements like Yacouba Sylla's.

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Neil Kodesh. *Beyond the Royal Gaze: Clanship and Public Healing in Buganda*. Charlottesville: University of Virginia Press, 2010. 280 pp.

The interlacustrine kingdom of Buganda has been the subject of a rich historiography, beginning with the work of John Roscoe and Apolo Kaggwa in the early twentieth century. This historical research has privileged the complex, centralized political organization of the kingdom, and particularly its *kabaka* (king). *Beyond the Royal Gaze*, Neil Kodesh's first book, offers a revision of historians' royalist bias and instead turns our historical gaze to the comparatively obfuscated realms of both clanship and Buganda's pre-colonial history.

Kodesh convincingly argues that the securing of communal well-being and the development of clanship in pre-colonial Buganda form the basis for the kingdom's complex

organization from the sixteenth to the early eighteenth century. In doing so, he moves here-to-fore peripheral subjects—spirit mediums, public healers, local leaders, and the common Baganda—to the center of his analysis. He contends that clanship and the pre-colonial production of knowledge (namely, clan histories) were inextricably linked to securing these healing networks. His aim is not to uncover new dimensions of what, exactly, constituted public healing, but he does illuminate how well-being was correlated with Ganda organizational and agricultural developments. For example, those leaders who could secure healing networks (via spirit mediums and medicines) earned the ability to allocate land beyond that occupied by the immediate ancestors, allowing these clans to expand in geographical scope and organizational complexity (p9. 93-97).

By arguing that healing networks formed the basis of Buganda's centralization, Kodesh problematizes simplistic bifurcations of "politics" and "religion" (pp. 18-19). In fact, he rarely employs the term "religion" but instead analyzes with considerable detail the quest of common folk who sought healthy families and people (i.e., spirits mediums and healers) who could secure this for them by connecting them to their ancestors (*mizimu*) and their land (*butaka*) (p. 130). Colonial taxonomies designated Ganda healing practices as "religion," thereby removing these practices from a complex social life in which people of various social ranks sought to improve their (and their children's) lot through activities such as marriages, banana cultivation, and assisting on military campaigns.

While gender is not an explicit analytical category, Kodesh does correct an androcentric bias implicit in the royalist historiography by giving consistent attention to the complex roles that notions of gender and marriage played among spirit mediums, clan histories, and public healing ceremonies. Thus, he does not focus exclusively on women's specific contributions to the organizational development of Buganda but rather offers a comparatively balanced analysis of the diverse ways that men and women participated in the complex social structures that made the kingdom of Buganda.

Beyond the Royal Gaze has much to offer methodologically. Kodesh is indebted to Stephen Feierman (*Peasant Intellectuals*), upon whose work he draws heavily. The uniqueness of Kodesh's research lies in how he heard many of Buganda's founding myths as told from the perspective of the heads and healers of Buganda's many clans. Through his acknowledged use of "historical imagination," Kodesh recreates how these stories may have been heard in their pre-colonial contexts by people gathered around shrines seeking healing. These alternative meanings of clan histories, which were marginalized by colonial historiography, offer new ways of conceptualizing the relationship between healing and Buganda's social structures. Importantly, he does not try to locate a distinct "African voice" through the project. Instead, he finds methodological freedom in the shifting nature of public knowledge and discourse, assuming that the variability and multiplicity of the stories he recorded offered new clues into the way that clan histories had functioned in Buganda's more distant past. Kodesh, however, is not carried away by imagination, as his analyses combine written historical accounts with archaeological and ethnolinguistic evidence that empirically ground his historical reconstructions.

Kodesh's work revises our understanding of the kingdom's history, but its significance extends into Buganda's more recent past. Kodesh views his work as laying the foundation for a

reconsideration of religious, economic, and political developments during Uganda's colonial era. Studies of colonial (and independent) Uganda have not suffered as greatly from the royalist myopia with which Kodesh diagnosed the historians of Buganda's pre-colonial period. Studies of colonial health and healthcare in Uganda, however, could benefit from Kodesh's foundation, as many of these have operated from the very bifurcation between "religion and culture" and "politics" which he problematizes.

It may be that the more lasting contribution of Kodesh's volume will be to not only direct historians' gaze beyond Buganda's "royalty" but also beyond the colonial period itself, for he offers a compelling and creative way to re-investigate the pre-colonial era.

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M. Kathleen Madigan. *Senegal Sojourn: Selections from One Teacher's Journal*. Lanham, MD: Lexington Books, 2010. xix, 231 pp.

In *Senegal Sojourn* Kathleen Madigan, a professor of modern languages at Rockhurst University, gives a monthly account of the year she spent in Dakar working with foreign language teachers and fiction writers as a Fulbright Scholar in 2003-2004. Each chapter of the book is organized by month (October-August), and although the separate journal entries in each chapter are not dated (some chapters have more or fewer entries than there are days in the month), they read as a daily record of her experiences. A final chapter includes Madigan's reflections five years after her sojourn.

In general, Madigan's observations lend themselves well to the journal form, as the reader has a sense of experiencing the triumphs and disappointments, both momentous and mundane, along with the author, and the chronological structure traces the arc of the author's acclimation to a country whose literature and film she knows well before arriving, but whose cultural practices and lifestyle are largely a mystery to her. Madigan describes activities to which most Americans would give little consideration (establishing an internet connection, installing an air-conditioner window unit, shopping for clothing, commuting) as major undertakings in Dakar, fascinating to Westerner readers precisely because most of us take them for granted. Madigan's descriptions of more profound matters—how to interact with Senegalese Muslims weakened by Ramadan fasting, working with writers and colleagues, navigating through cultural, political, and religious differences—are well observed and carefully rendered.

The journal form, which lends an intimacy to Madigan's writing, can also be a weakness. The colloquial style of the journal entries, although sometimes appealing, can also be trite and haphazard. Describing Senegalese writer Charles Sow, she comments rather vapidly, "Whenever I see him, he is sporting a beige cap, which looks great." Writing of a Christmas eve picnic organized by the American Embassy and attended by the American Ambassador Richard Roth and his wife, she says, "We are so thankful that he [Roth] does not embarrass us, and his wife Carol also comes across as one of us." To whom is Madigan referring in her use of the word "us," and what does she mean when she includes the Ambassador and his wife in that group? Is she talking about Americans in general, or only certain kinds of "enlightened" Americans who do not cause her shame abroad? Furthermore, the author seems unable to decide who her audience is. Is it scholars who have a background in West African culture and

history, or rather, is it the uninitiated reader? Madigan tries to appeal to both and is not always successful. As an academic with a background in West African studies, I found much to admire, especially her descriptions of encounters with Senegalese authors. I also appreciated her succinct endnotes on culture, politics, and history and her ability to describe Senegalese traditions and practices with sensitivity and aplomb. On the other hand, in trying to accommodate readers unfamiliar with her subject, she has a tendency to over explain, which becomes distracting. This is particularly noticeable with regard to her parenthetical definitions of foreign words or phrases (*boubou*, *baobab, Toubab*) some of which are repeated several times unnecessarily. A short glossary of such terms would have been beneficial.

As stated, her brief explanations of history, politics, culture, and religious practices contained in endnotes are useful and do not interrupt the thread of her journal entries. The maps, timelines, and photos she includes are also useful and attractive additions to the narrative. In all, *Senegal Sojourn* is an engaging and compelling book in spite of some weaknesses in editing and the author's attempts to appeal to too wide an audience.

Patrick Day, *University of Wisconsin-Eau Claire*

Anne Kelk Mager. *Beer, Sociability, and Masculinity in South Africa*. Bloomington: Indiana University Press, 2010. viii, 232 pp.

Anne Kelk Mager offers an engaging and nuanced history of the development of South African beer culture and the rise of South African Breweries (SAB), the global brewing giant. Tracing the history of beer and its consumption in apartheid and post-apartheid South Africa, Mager asserts that understanding beer and its consumption is critical to understanding how masculinity, social interaction, and commerce all intersected in the late twentieth century nation. Beginning with the relaxing of alcohol prohibition laws for nonwhites in 1961 (the same year that South Africa established itself as an independent republic) and the consolidation of SAB over the same decade, Mager's book attempts to both describe the development of the South African beer trade and examine the possibilities for social interaction and identification that the trade created. For Mager, the public act of beer-drinking opened a series of spaces that allowed for differing forms of masculinity to be contested across various and rapidly changing political and social contexts in late twentieth century South Africa.

Mager argues for a multifaceted approach, eschewing "conventional disciplinary boundaries in an attempt to construct the social and economic history of a commodity and its effects on society" (p. 11). Organizing a narrative around several interlocking themes rather than pursuing a simply linear chronology allows Mager to explore the many different ways in which race and gender come to bear upon the sociability promised by beer drinking in South Africa in the latter half of the nineteenth century. Mager seeks to cover an ambitious range of topics with her approach; chapters range from SAB's attempts to market heritage in a post-apartheid landscape, the social and economic impacts of alcoholism and drinking-related violence among black South African men, and the attempts of shebeen owners to unionize and gain legal respectability in the last decade of apartheid. While her interdisciplinary approach is effective in displaying the entangled and complicated history of sociability that Mager proposes, it is not always evenly applied; passages that critically engage with South African

beer-drinking rest uneasily alongside a more standard narrative of the rise of SAB. Mager's method leaves her overall focus unclear—is this a history of SAB, an investigation into sociability and masculinity in late twentieth century South Africa, or the story of a commodity and its representation in a particularly contested period? At its most deft, Mager manages all three within a coherent narrative. At other instances, particularly chapters two and seven, this unified idea is less obvious.

Mager combines a considerable number of personal interviews with an extensive reading of contemporary periodicals, business records, court cases, and government documents in order to strengthen her argument that the history of South African beer and beer drinking provides essential insight into the "competitive practices, masculinities, and sociability in South Africa" in the twentieth century (p. 11). Her interviews, particularly those with shebeen owners and SAB personnel, serve to ground her narrative by adding specific case studies to the larger story she tells about the business of beer drinking in apartheid and post-apartheid South Africa. In chapter five, her most ambitious, Mager charts the effect of the rapidly destabilizing apartheid order upon sociable drinking within black townships, SAB union demonstrations, and student culture at the largely-white University of Cape Town and Stellenbosch University. Mager avoids over-generalization in her analysis of these disparate spaces and events through her reliance upon individual stories. Her broad source base and careful interviews keep her analysis of the painful transition moments of the late nineteen eighties and early nineteen nineties tightly focused on the ways in which beer—and the masculine socializing it promised—could be marshaled by a variety of actors in a politically turbulent era.

Mager's interdisciplinary approach makes her work accessible to a wide range of scholars. Specialists in gender and socialization will be interested in her use of Geertz's notions of "deep play" and her definition of beer-drinking as a collective public experience that can reinforce a sense of masculine identity. Economic historians will find particularly useful her tracing of SAB's rise from regional brewer, to national monopoly, to global brewing conglomerate amid the background of racial restriction and political transformation throughout the twentieth century. Mager's research recalls work done previously by Timothy Burke in Zimbabwe in his *Lifebuoy Men, Luxe Women* (1996), which traced the way in which soap companies marketed particularly gendered dimensions of sociability for African men and women. Like Burke, Mager is interested in tracing both the economic history of a commodity and the cultural history of sociability for its users. Mager's work should have import for historians of South Africa as she offers a well-researched history of beer-drinking and its possibilities in the midst of the (post)colonial contestations of identity, politics, and nation during apartheid and beyond.

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William F. S. Miles. *My African Horse Problem.* Amherst: University of Massachusetts Press, 2008. xx, 173 pp.

An unexpected letter from a Hausa Muslim priest and friend arrived in Bill Miles' hands announcing that there was an inheritance dispute revolving around his horse that he had left in the care of the chief of a remote village in Niger more than a decade earlier. Miles now had an African horse problem, one that he felt he needed to resolve. He thus set off for the northern

Nigeria southern Niger border region with his ten-year-old son Samuel in early 2010 to resolve the issue. On its surface, the book is a memoir about the trip and the father-son relationship during it. Miles writes of his own concerns and hopes for his son over the course of the trip and further enhances the father-son dimension of the book by including excerpts from his son's diary that provide his perspective. He brought Samuel on the trip, for "I want[ed] him to see the horse as I do, as sign of an ongoing bond with all Hausaland. I need . . . [the local people of the village] to know that, tied up with horse title in Yekuwa [the village], are my and my son's deepest feelings of attachment to all of Africa" (p. 117).

Miles had been a Peace Corps Volunteer (PCV), 1977-1979, teaching English at the high school in the district administrative town of Magaria. While a PCV, he bought his first African horse and then in 1983 as a Fulbright scholar researching the Nigeria-Niger borderlands area a second horse. He acquired his third horse, Sa'a ("Luck"), the subject of the inheritance dispute, on a return follow-up research trip to the region. Owning a horse greatly facilitated his research on what was to become *Hausaland Divided: Colonialism and Independence in Nigeria and Niger* (1994), for it allowed for relatively easy travel between his two village sites of Yardaje, Nigeria, and Yekuwa, Niger. When it came time to leave in 1986, Miles decided that rather than sell the horse he would entrust Sa'a to the care of the village chief for his use but with the understanding that "'the day that I return, it would be here for me as well'" (p. 40). The arrangement was duly written down, with the appropriate signatures affixed to the handwritten document (which Miles reproduces in the book).

When the chief died, however, his son asserted ownership of the horse and sold it. The issue, though, was more complicated because the deceased chief's brother assumed the chieftainship rather than the son. The son's claim to the horse was therefore as much political in nature as it was about inheritance and ownership. Ultimately, through patience and understanding as well the good will of the Yekuwa villagers Miles was able to resolve his African horse problem and secure a new Sa'a, which again belonged to him and his son and heir Samuel. As the document attesting to Sa's ownership notes: "'This horse I leave in the hands of Chief Alhaji aminu, until the day that I—or my heir Ishmael, also known as Samuel Binyamin Miles, or my heir Arielle Pooshpam Miles—demand it'" (p. 155).

As interesting as the story line is (sufficient for National Public Radio's "All Things Considered" to cover it), however, its real value and interest to an Africanist readership lies with its insightful observations and details of Hausa village life in the two neighboring countries. "Even by Nigerian standards, Yardaje is poor. . . . Still, viewed from Yekuwa [Niger] . . . Yardaje, with its dozens of if bicycles and motorcycles (not to mention the chief's own Peugeot), seems like a bustling, cosmopolitan town" (pp. 10-11). Indeed, though culturally linked, the former colonial and now national border makes a real difference, and Hausa people on both sides of the border still refer to Niger as "'France'" (p. 166). Miles provides many insights into divided Hausaland and life on the two sides of the border, how the nature of the border has changed from when he first transversed it, and the ongoing ties that persist despite the international boundary.

Miles also writes at length about human relationships and how they define Hausa culture. "Herein lies the heart of the Hausa way: one human being presenting himself, herself, to another. Person to person. Soul to soul" (pp. 80-81). He deals continually with this human

interaction among the Hausa—the personal greetings, the remembrance of family and events of the past (such as his father's visit during his PCV days), and the personal dignity that is so highly valued. For all the "grim material realities" of life in the two villages, "there is a sense of solidarity and purpose, an exuberance, that pulses throughout the rural Hausa village" (p. 12). The grim material realities explain for Miles why money "is like the wind." As one longstanding village friend notes, "'Friendship is greater than money. . . . Trust is greater than money. For when the money is all gone, all you can rely on is other people'" (p. 167). It is this very knowledge of friendship, trust, and the ability to rely on the people of Yardaje and Yekuwa that emboldened Miles to bring Samuel along on such a challenging trip and enabled him to resolve successfully his African horse problem.

R. Hunt Davis, Jr., *University of Florida*

Michael Nest. *Coltan*. Cambridge, Polity, 2011. x, 220 pp.

This book is one of the first in the new Polity Press series on resources and deals with the mineral coltan, which is used to make electrical capacitors for our new information and communication technologies and game consoles. Coltan has attracted a lot of media attention in recent years because it has been associated with conflict in the Democratic Republic of Congo (DRC). In this accessible book Michael Nest sets out to explain the nature of the coltan value chain, the ways in which it has contributed to conflict and to explore the campaigns around it, and their impacts.

It has been commonly accepted in the literature, based on some initial media reports, that the DRC contains 80 percent of the world's reserves of coltan. Nest, however, debunks this, showing that in fact the country only contains around 9 percent, and that there are reserves distributed in other continents and countries in Africa such as Rwanda, Mozambique, and Nigeria. This is important because it means there are many other potential sources of supply and consequently potential to regulate the supply chain better. His focus, however, is on the DRC, with which he is very familiar.

Drawing on testimonies of those involved in the trade, he describes the different modes of extraction and structure of the global supply chains in detail. This is interesting and important because he shows that while the labor conditions associated with its extraction can be very exploitative, it can also be lucrative for artisanal miners. He describes in fascinating detail the relationships between the different rebel groups in Congo and coltan but shows that this only one source of revenue for them amongst others such as gold. The economic desperation of some rebels is illustrated by the testimony of one woman who used to assist in rapes and killed a number of people. As conflict declined she was thrown into poverty and says she would prefer to go back to that life. The Rwandans brought prison labor to Congo to mine the mineral after they invaded in the 1990s.

Nest is able to calculate the distribution of profits amongst various rebel groups and governments from the mineral, in addition to those for regional governments and the arms they could buy from these. This is a very valuable analysis because too often the story of coltan is surrounding by emotive renderings rather than detailed analysis. He also shows that for the production of coltan on a large-industrial scale there are incentives for peace amongst certain

actors, explaining why the Rwandans arrested the Congolese rebel leader Laurent Nkunda in 2009, who they had previously supported.

The chapter on the different campaigns, such as "No Blood on My Mobile," is interesting and well researched. Certain European governments and also the US have been active in different initiatives and in devising legislation to try to eliminate "conflict coltan" from global supply chains. The German government is funding an initiative to chemically fingerprint coltan to trace its provenance. However, he argues that coltan is not a major cause of conflict in the Congo and that socio-political grievances and other resources are more important. He finds the main impact of Western campaigns has been to divert Congolese coltan to China. This shows the importance of engaging China on human rights issues and the need to reform the international trade regime so that the World Trade Organization in particular pays much greater attention to these issues aswell. It also highlights the need to address the root causes of poverty and conflict in Africa and globally rather than just dealing with symptoms which can then recur.

This is a well written and accessible book which will be of wide general appeal to Africanists and others interested in the politics of natural resources. It would also be particularly suitable for use in undergraduate classes as a case study. It debunks many of the myths around coltan and challenges us to think more deeply about the nature and sources of conflict in contemporary Africa.

Pádraig Carmody, *Trinity College Dublin*

Malyn Newitt (ed). *The Portuguese in West Africa, 1415-1670: A Documentary History*. New York: Cambridge University Press, 2010. xviii, 246 pp.

No one is better qualified to edit a documentary history on *The Portuguese in West Africa, 1415-1670* than Emeritus Professor Malyn Newitt, who is the author or editor of twelve books on Portuguese colonial history. Intended to be part of a defunct series titled *Portuguese Encounters with the World in the Age of the Discoveries*, the explicit aim of *The Portuguese in West Africa, 1415-1670: A Documentary History*, which was picked up by Cambridge University Press, is "to provide a selection of original sources in English translation that would illustrate the interaction of the Portuguese with the peoples of Africa, Asia, and America in the period from 1400 to 1700. The emphasis would be on the way Europeans and non-Europeans reacted to these first contacts, and how their mentalities and cultures were changed by the experience" (p. xi). On this point, Newitt's work does not disappoint.

For the majority of the documents appearing in this volume, Newitt relies on collections edited by Pierre de Cenival, António Brásio, and Louis Jadin along with the English translations published by the Hakluyt Society. He also consults the works of the prolific Paul E. H. Hair and Admiral Avelino Teixeira de Mota. The sources for this volume are often shreds and patches of originals, copies of originals, and partial translations and compilations. For example, in chapter two, "The Early Voyages to West Africa," Newitt provides book 1, chapter 33 of Duarte Pacheco Pereira's *Esmeraldo de Situ Orbis*. He titles the excerpt "Prince Henry 'The Navigator' is Remebered." We learn in the prologue that Pereira abandoned the manuscript in 1506 and that it was not published until 1892. However, Newitt does not work from the original manuscript,

or the 1892 version; instead, he translates a 1988 version edited by Damião Peres and published in Lisbon.

Again, in document 33, "Warfare in the Kongo and Angola," Newitt bases his translation on the edited and previously translated version of another document. The extract is taken from Filippo Pigafetta's original *Relatione del Reame di Congo et delli circonvicine contrade tratta dalli scritti and ragionamenti di Odoardo Lopez Portoghese* published in Rome in 1591. Document 33 is based on pages 60 to 62 of M. Hutchinson's translated and edited 1881 work published in London under the name, *A Report of the Kingdom of Congo and of the Surrounding Countries*, as well as pages 54 to 56 of António Luís Alves Ferronha's edited version published in Lisbon in 1989 under the title *Relação do Reino do Congo e das Terras Circunvizinhas*, which is attributed to both Filippo Pigafetta and Duarte Lopes. This is the major weakness of the work; even when extant manuscripts are available, Newitt often works from more recent publications. This potentially limits the audience for the book since historians and other serious scholars are likely to be skeptical of the accuracy of these translations since they are based on secondary and even tertiary sources.

This relatively short edited volume includes a list of seven maps, preface and introduction, fifty-seven documents with opening remarks by the author and notations on source materials, a two page glossary, bibliography, and index. Twelve themes are explored in the volume including: (1) The Portuguese in Morocco, (2) The Early Voyages to West Africa, (3) The Atlantic Islands, (4) The Upper Guinea Coast and Sierra Leone, (5) Elmina and Benin, (6) Discovery of the Kingdom of Kongo, (7) Angola, Paulo Dias and the Founding of Luanda, (8) the Slave Trade, (9) Conflict in the Kingdom of Kongo in the 1560s, (10) Christianity in the Kongo, (11) The Angolan Wars, and (12) People and Places. Newitt notes in his introduction that "in these documents, one can see an informal empire of trade, religious toleration and cultural assimilation coming into existence alongside, and often in opposition to, the military purposes of the Crown and the aristocracy" (p. 5). One of the most significant contributions to this volume is the fact that it traces the endlessly shifting social, political, and economic institutions of Africa and how the Portuguese struggled to understand and deal with them over time and place. Toward the end of his introduction, Newitt exposes the most significant reason that a volume such as this is exceedingly relevant for contemporary historians, social theorists, and students; he notes that more than one third of all the slaves transplanted from Africa over the entire history of the Atlantic slave trade were carried by Portuguese vessels to their colonies (p. 21).

The audience for this work is difficult to assess. As previously mentioned, it is unlikely that an academic would consult such a volume, instead opting for the original manuscripts or the more complete edited and translated versions such as the sources cited by Newitt. Also, as a documentary history, the selections are overly brief. Newitt does a heroic job of introducing each individual excerpt, but the methodology behind the selection process is not adequately explained. That being said, I could see myself using this text as a quick reference guide as a Lusophone African scholar as well as making it a supplemental reading in my course, "Prime Movers of the Atlantic World: Portugal and Africa." Those interested in this volume may also be interested in the University of Wisconsin's digital collections, particularly the sub-collection *Africa Focus: Sights and Sounds of a Continent* that contains several early texts translated and

digitized in their entirety that focus on Portuguese-West African encounters (http://digicoll.library.wisc.edu/cgi-bin/AfricaFocus/AfricaFocus-idx?type=browse&scope=AfricaFocus). Finally, for an alternative review of this work, see Liam M. Brockey's (January 2011) piece for H-Africa, H-Net Reviews (https://www.h-net.org/reviews/showrev.php?id=30843).

Brandon D. Lundy, *Kennesaw State University*

Michael F. O'Riley. *Cinema in an Age of Terror: North Africa, Victimization, and Colonial History*. Lincoln and London: University of Nebraska Press. 2010. 198 pp.

Michael O'Riley's book explores the methods by which North African cinema is used to inform contemporary debates on the legacies of colonialism and imperialism. His main objective is to demonstrate how "victimization and imperialist history can be understood to shape violence, occupation, control, and representation between and within nations" (p. 2). More importantly, he attempts to link these films and their focus on colonial history to terrorism in the post 9/11 era and argues their "spectacle of victimization" points to a "problematic ideological contest over the territory of the victim" (p. 19). Methodologically, his arguments are informed by Edward Said's studies of imperialism and run counter to Samuel Huntington's "Clash of Civilizations" thesis, which he claims developed renewed interest, particularly in the United States after 9/11 and the beginning of the global war on terror. Although other nations are briefly addressed, O'Riley is primarily concerned with the French colonial experience.

The book is organized into five chapters, each focusing on the analysis of specific films and their relation to colonialism, terrorism, and victimization. He begins with Gillo Pontecorvo's 1966 film, *The Battle of Algiers*, and contends a Pentagon screening of the film in late 2003 points to "a larger strategy of Western neoimperialist surveillance and territorial expansion" (p. 25). Moreover, Pentagon staffers had ulterior motives by using the film as a "pedagogic" tool to "inform the neoimperialist practice of mapping out territory to be occupied" and also to reinforce "the imagined image of the nation that occluded the ambiguities of colonial history and ultimately used them to new imperialist ends" (pp. 31, 46). This claim is particularly open to question because it is not supported by empirical evidence. Does the Pentagon screening really point to "hegemonic" neoimperialism by the U.S., or was the film simply being used as a case study for its leadership who were caught unprepared to fight an insurgency? The lack of any discussion on U.S. military education or specific evidence of what the Pentagon intended by screening the film leaves the reader with unanswered questions.

O'Riley moves next to an analysis of Rachid Bouchareb's 2007 film *Indigènes* (*Days of Glory*) and its encouragement of legislation that emerged on behalf of colonial era veterans. The story deals specifically with the narrative of North Africans who fought for France in World War Two. O'Riley links this movie with the 2005 immigrant riots in Paris, which he argues were evidence of widespread societal marginalization in France among children of North African immigrants. The film found an audience within that community and reflected their desire for more opportunity in a nation their relatives defended. The riots and the film's debut in the Elyseé Palace shortly before its public release were "clearly important factors in the shaping of government policy" (p. 57). Indeed, President Chirac was sufficiently moved by the film to

equalize pensions of North Africans with those of their native French colleagues. This is an important transition for the book's final chapters, which introduce films that emphasize a legacy of victimization and the ongoing struggle over its memorialization in France.

The strongest of these final chapters is the third, which examines victimization and French national memory as depicted in Michael Haneke's 2005 film *Caché* (Hidden). In his analysis of the film, O'Riley makes thematic links between its characters and cinematography to the Algerian War and unsuccessful French efforts to come to terms with it. Hannecke's visual use of film noir evocatively reveals the narrative of a French family haunted by the legacies of Algeria and suggests a darker or hidden past, which O'Riley claims has remained largely unresolved (pp. 84-85). The plot, which involves the abandonment of an adopted Algerian boy by his French family, is "central to the film's larger narrative concerning victimization" (pp. 87-88). This is metaphorically apparent by O'Riley's replacement of the family and boy with France and Algeria in his analysis. He also contrasts *Caché* with the 1961 Algerian protests in Paris, where French authorities arrested and interred over 11,000 people and killed an untold number in the process (p. 89). He convincingly shows how the architect of this disaster, Prefecture of Police Chief Maurice Papon, and many other postwar French civil servants had direct links as collaborators to the Nazi occupation government. Indeed, the pressure from the right remains a salient legacy in contemporary debates over anti-immigration policies in France.

O'Riley's book will primarily interest North African specialists and those who work specifically in the genre of "resistance" or "third" cinema. Unfortunately, it has little to offer the reader with a general interest in colonialism and is too specialized for use in an undergraduate course.

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David Livingstone, *University of California San Diego*

Lahoucine Ouzgane. *Men in African Film and Fiction*. UK: James Currey, 2011. x, 180pp.

This collection of twelve essays by six men and six women is a remarkably significant contribution to the topic of men and masculinities in Africa. In his introduction, Ouzgane gives an overview of studies on the scholarship of men and masculinities in Africa by referencing four significant works from 2001-2008 and placing the current collection, one of the first works to examine masculinities in literature and film from the entire continent, on the level of works that fill the gap on the international literature on gender. This is all the more impressive as gender has often been used to refer to women, leaving men as the unmarked and unexamined category. The collection is an analysis of the depictions in literature and film of masculinities in colonialist, independence, and post–independence Africa, and explores the ways in which a serious examination of the male characters in these different genres introduces new insights into the ways of reading these texts. The purpose of the collection among other things is to offer new understandings of the ways in which African men perform, negotiate, and experience

masculinity, and to expose how only some of the most popular theories in masculinity studies in the West hold true in African contexts.

The essays are divided into two parts. The first , "Man and Nation in Africa," reminds the reader that any study of African men should not ignore the reality that patriarchal power is still in place across the continent in the hands of men who exercise it sometimes to the detriment of women. The five essays in this section try to address the ways in which the male is a representation of the nation; the masculine state is sexualized, sometimes troubled, other times powerless, impotent and often fragmented. However, only three of the essays can be said to do this. Najat Rahman's essay theorizes masculine subjectivity without relating it to man and nation, whilst Lahoucine Ouzgane's essay interrogates the depictions of masculinity in the works of Nawal El Saadawi and Ben Jelloun and concludes that they present fragmented, insecure and anxious masculinities.

The second part, "Alternative Masculinities," contains essays that indicate that masculine behaviors are being reinvented and reinterpreted. The essays in this section examine texts and films for the ways in which different and alternative ways of being male are represented. From West to East to South Africa, these essays trace the development of an alternative masculinity that is non-violent and non-oppressive, as well as non-normative on the continent. Colonialism, globalization, the rise of political homophobia, and a gay rights movement are seen as having contributed to the changing face of masculinity on the continent in both film and literature. All but Tarshia Stanley's essay on "Father Africa..." fits in the section. She examines Ousmane Sembene's films, "Faat Kine" and "Moolaade" as a critique of the failure of the men and the society, thereby making the plight of the men in the film the plight of the nation itself. For its representation of man as nation, this essay would have been better placed in the first section.

Many of the essays are primarily analyses of the images of men in text and film, and a few are reassessments of texts which have already been critiqued twice over. The originality of the essays in this collection, however, lies in the fact that the focus of analysis is now turned onto the male characters and masculinity, thereby opening up new insights in the reading of these texts. Furthermore, although the reader comes across many familiar and popular names such as Ngugi, Sembene, Nawal El Saadawi, and Ben Jelloun, there are a few other not so well known names such as Stanley Nyamfukudza, Charles Mangua and Jagjit Singh; nevertheless, more of the new writers and producers on the African artistic scene would have been welcomed.

The goals of the collection as outlined in the introduction are fairly well met in the discussions in the essays. These essays challenge the reader to look at Gender Studies in a new light as an all- inclusive endeavor that factors men in the equation as well as presenting the idea that masculine behaviors are not natural and unchanging, that they are liable to change and healthy models of masculinity are already emerging across the continent. Students, researchers, and professors in Gender Studies, African Studies, and Literature and Film will find this collection valuable. In both its limitations and strengths, *Men in African Film and Fiction* serves as a ground breaker in the discussion of men and masculinities in Africa and beyond, and the reader comes away from a reading of this collection with the desire to read more about the discussion and research on men and masculinity in Africa.

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Robert Anthony Waters, Jr. *Historical Dictionary of United States-Africa Relations*. Lanham, MD: The Scarecrow Press, 2009. lxx, 369 pp.

Historical dictionaries from the Scarecrow Press have long earned their place on library reference shelves. The *Historical Dictionary of United States—Africa Relations*, written by the diplomatic historian Robert Anthony Waters Jr., is part of a series of historical dictionaries on American diplomacy. Focusing on US-Africa relations during the Cold War, this volume stresses political, diplomatic, and military affairs and covers North Africa as well as Sub-Saharan Africa. It features a chronology listing major milestones in US-Africa relations, from the arrival of the first African slaves in the seventeenth century to the end of the George W. Bush administration in mid-2008. The dictionary includes entries on African countries, African leaders and other individuals important to US-Africa relations, US legislation affecting Africa, organizations, policies, and more. Other topics receiving attention include film, foreign aid, immigration, music, oil, peacekeeping, sports, terrorism, trade, and US military operations.

The dictionary has much to recommend it. The discussions of various American presidents' policies toward Africa are useful, from Franklin D. Roosevelt to the second President Bush. The writing style is vivid, not dry or dull, and many entries are enriched with vivid quotations that heighten the reader's interest. Besides being well-written, the articles are up-to-date and based on thorough research. The author offers excellent overviews of the Cold War's impact on Africa and how the Cold War affected US policy toward the Congo in particular. He provides a meaty entry on John F. Kennedy's policies toward Africa, explaining his relationship with the Congo and Algeria, his establishment of the Peace Corps, his foreign aid priorities, and his administration's triumphs and setbacks on the continent. Many entries are admirably even-handed. For example, the entry on Firestone identifies the company's achievements in helping Liberia develop, but also covers the controversies surrounding the company's operations there. The article on the Organization of African Unity discusses its origins, goals, successes, and failures. All entries are pitched at the right level for students, scholars, and the general public. Many articles contain interesting factual nuggets that are not widely known. Readers learn that after the Comprehensive Anti-Apartheid Act was passed in 1986, "It was the first time in the twentieth century that Congress overrode a president's veto on a foreign policy issue." Liberian President Edwin Barclay "was the first man to spend a night at the White House as a guest" when he visited the US in 1944. Lyndon Johnson downgraded US military relations with South Africa in 1967 after black American sailors were poorly treated on shore leave. These and other anecdotes enliven what are already vivid, highly readable discussions.

It would be impossible for any author to include all facets of US-Africa relations in a single volume. Topics not covered include the Congressional Black Caucus, Djibouti, piracy, and the Save Darfur movement. The entry on the Trans-Atlantic slave trade is very short, given its historical importance and longevity. But to his credit, the author includes entries one would not necessarily expect, such as those on Zbigniew Brzezinski, Jesse Helms, Historically Black Colleges and Universities, Robert McNamara, and Hakeem Olajuwon.

The dictionary does contain some errors on South Africa, which could easily be corrected in a second edition. Steve Biko was beaten to death by security policemen rather than prison guards (p. xxxvii); the South African government did not actually require that every black citizen reside in a tribal homeland (p. 23); Oliver Tambo was acting president of the ANC, not

Communist Party leader of South Africa (p. 162); Mandela was arrested in August 1962, not 1961 (p. 162); he was moved to a mainland prison in 1982, not 1984 (p. 163); he was inaugurated president of South Africa on May 10, 1994, not May 19 (p. 163); and South Africa's Liberal Party was not actually banned in 1968, but it chose to disband when the government prohibited political parties from having multiracial memberships (p. 226).

The author believes that since the late 1970s, Republican administrations have been more successful in Africa than Democratic administrations. Entries on Reagan, George Bush, and George W. Bush focus on foreign policy triumphs, such as increasing aid or opposing terrorism, whereas those on Carter and especially Clinton focus on African policies that went wrong, such as the failure to stop the Rwandan genocide in 1994. In downplaying Republican failures and Democratic successes in Africa, the author can seem somewhat partisan.

Despite this, *The Historical Dictionary of United States-Africa Relations* provides key, up-to-date information in an accessible format. It would be a good starting point for those wishing to learn more about American diplomacy in Africa since 1945.

Steven Gish, *Auburn University at Montgomery*

Daniel Zisenwine. *The Emergence of Nationalist Politics in Morocco: The Rise of the Independence Party and the Struggle Against Colonialism After World War II*. New York: I.B. Tauris Publishers, 2010. 224 pp.

The self-immolation and subsequent death of Mohamed Bouazizi in Tunisia sparked the dry tinder of dissatisfaction across the Arab world.[1] Arabs not only in Tunisia but across North Africa, Arabia, and the Levant rose up to protest the regimes that had long denied them any meaningful role in self-governance. The swell of popular protest rolled over and toppled the regime in Tunis, similar revolts in Egypt swept away the thirty-year Mubarak government, and uprisings pushed Muammar Gaddafi from power and ended in his death after forty years in Libya.

A question facing international relations students and policymakers across the globe is why this movement is playing out differently in various countries in the Arab world. While the Tunisian, Egyptian, and Libyan regimes fell, and others in Syria and Bahrain are seriously threatened, states such as Jordan, Kuwait, Oman, Lebanon, and Morocco are experiencing more moderate popular calls for reform. Answers to that question may be found in Daniel Zisenwine's work on the rise of the Moroccan struggle against French rule before, during, and after the Second World War. Zisenwine, a research fellow at the Moshe Dayan Center at Tel Aviv University, reviews the historical antecedents and subsequent birth of the Istiqlal (Independence) Party while Morocco was under French rule.

In establishing colonial power over Morocco, France effectively removed Morocco's ability to run its own affairs, with the Sultan ruling only in name. The French Residency (colonial government) controlled all substantial matters of governance save religion. That religious exception practically forced any Moroccan effort at independence or even reform to take on a religious, vice secular, flavor, since the mosques were the only place Moroccans could meet and discuss efforts to change their situation. Zisenwine notes that despite the Sultan's tendency to defer to French pressure, he remained a popular symbol throughout the reform and

independence movements. While his popularity among both nationalists and the Residency waned in the latter days of French rule, with the populace the Sultan remained an important part of their national identity.

Moroccan pre-war efforts to change this situation focused primarily on reform of the Residency and its governance of day-to-day Moroccan life, but once France was crushed by Nazi Germany in 1940, Moroccans perceived France was not the invincible superpower they had previously believed it to be. When Allied forces landed in Morocco in 1942, Moroccans were provided with additional Western audiences in the form of France's British and American allies. Thereafter, in the face of first Vichy and then Free French oppression, Moroccan political goals changed, and the Istiqlal party was founded in late 1943 with the goal of independence from France in mind.

After the defeat of Nazi Germany in 1945, Moroccans hoped the Atlantic Charter would be interpreted to mean Morocco would be freed from French colonialism. As Zisenwine notes, during the war American and British representatives in Morocco, while worried about alienating De Gaulle's Free French movement, were concerned about French practices and intentions in Morocco. France, however, sought post-war to keep its colonies in Indochina, Algeria, Morocco, and other locations. Zisenwine details the struggle of Istiqlal against French rule from the close of the war to Morocco's eventual independence in 1956. During that period, Istiqlal struggled to gain in confidence, legitimacy, and stability, as France's ability to influence events in Morocco weakened, and its legitimacy as the ruling power in suffered repeated setbacks. While there remained questions about Istiqlal's ability to govern if it gained power, as an opposition force it remained able to participate in the debate regarding the country's future—any failure in management of the country would naturally fall at French feet rather than those belonging to Istiqlal's opposition leadership.

The beginning of the end for French rule began on December 5, 1952 with the assassination of Ferhat Ashad, a Tunisian activist in Morocco. Resulting violence between French security forces and Moroccans broke out, resulting in Moroccan casualties when French forces opened fire on demonstrators. France sought to claim that Istiqlal had planned the violence, but those claims rang hollow with the populace. France had repeatedly sought to discredit Istiqlal, contending during the war that the nationalist party was influenced by Nazi attempts to disrupt French war efforts. During the 1950s, the Residency again sought to employ this method of ad hominem attack, accusing Istiqlal of being influenced by Communists. To what degree the French actually believed their own claims is uncertain, and those propaganda efforts to discredit Istiqlal generally failed.

In 1953, Thami el-Glaoui, a local pasha who supported French rule, sought to force the French to depose Sultan Sidi Mohammed. France's decision in August of that year to accede to el-Glaoui's demand resulted in groundswell resentment among Moroccans, with whom the Sultan remained popular. France believed that deposing Sidi Mohammed would calm dissatisfaction among Moroccans, but instead found itself with a full blown popular uprising on their hands. Sidi Mohammed was eventually restored to his throne, el-Glaoui's attempt to assert himself into a leadership role failed, Istiqlal assumed a place as a legitimate political force in Morocco, and French rule came to a close three years later, in 1956.

It is against Zisenwine's history that we can look at the events in Morocco over the past year following the "Arab Spring." As the author notes in his Introduction, after a period of post-colonial repressive rule by the Moroccan government, reform began to occur beginning in the 1990s, led first by King Hassan II, then by his son and successor, King Mohammed VI, both more committed to political reform than their predecessors had been.

Following events in Tunisia in early 2011, Moroccans called for greater reforms. Instead of repressing those calls, however, such as had led to the fall of governments in Tunis and Cairo, Mohammed VI welcomed plans by Moroccan youth movements to organize an Egypt-style anti-government protest on February 20, 2011.[2] Importantly for purposes of this review, the protesters did not demand the removal of Mohammed VI but rather sought greater governmental and social reform. In March 2011, the King announced he would institute constitutional reform. Given his earlier initiatives, it could be said the post-Tunisia movement in Morocco buoyed Mohammed VI's own reform goals. The important aspect of these events is that Morocco avoided both the violence present in the Syrian struggles for reform and also the *de facto* regicide in the Libyan uprising, as well as the regime collapse that occurred in Egypt and Tunisia. It is likely, based on Zisenwine's history of the Moroccan nationalist movement, that the country had previously experienced political reform and as a result had a general trust in the monarchy as an agent of change rather than one of repression.

In terms of Zisenwine's work itself, scholars and policymakers will find much of value in this volume to explain the difference in events in countries such a Morocco, Kuwait, and Lebanon and the tumultuous events in Tunisia, Egypt, Libya, Bahrain, and Syria. However, as the author admits in his introduction, his book is a continuation of work he conducted for his doctoral thesis, and at times the reader is struck by the feeling that the book is one hundred pages of doctoral substance crammed into two hundred pages of book—that is, material was added solely to expand the thesis into book form, without adding much of value. In terms of organization, the reader will find chapters and even some paragraphs confusing, with apparent internal inconsistencies and contradictory timelines, and the author's narrative has difficulty progressing in a steady manner. As a result, readers might be frustrated in finding which direction the author is intending to take them. Despite the structural concerns noted immediately above, this work contains enough of value to explain the Moroccan experience at political reform to recommend it on those terms for serious students of the dynamics of Arab and African reform movements.

Note: The views expressed in this review are the author's own, and do not necessarily reflect those of the U.S. Department of Defense or the United States Government.

Notes

1 Karim Faheem. 2011. "Slap to a Man's Pride Set off Tumult in Tunisia." *The New York Times* January 21, available at: http://www.nytimes.com/2011/01/22/world/africa/22sidi.html?pagewanted=all

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Gary Khalil, General Counsel, *U.S. National Maritime Intelligence Integration Office*