Benedito Luís Machava. 2025. *The Morality of Revolution: Reeducation Camps and the Politics of Punishment in Socialist Mozambique, 1968-1990*. Athens: Ohio University Press. 333 pp.

Benedito Machava provides a critical analysis in this book of the multifaceted history of FRELIMO, the Mozambican liberation movement founded in Tanzania in 1962. Machava delves into Mozambique's history to highlight key aspects of the moral dimension of FRELIMO's socialist revolution. FRELIMO, the party that declared the country's independence, pursued a political project grounded in moral principles. Through seven chronologically organized chapters and incisive archival sources and interviews, Machava reveals crucial points that marked FRELIMO's moral revolution. For Samora Machel and the movement's leaders, building a socialist Mozambique required the transformation of men and women. The narrative of the 'New Man' served as the cornerstone of FRELIMO's moral revolution, as the struggle against Portuguese colonialism, according to Machava, was inseparable from the fight against the vices of "the bourgeoisie" (p. 14). He argues, "I see carcerality in postcolonial African regimes as a field of innovation rather than a simple punitive template inherited from colonial rule" (p. 16).

FRELIMO's project of a glorious moral revolution was based on reeducation outside the cities. After independence, Mozambican cities were spaces where the remnants of colonialism's vices could be found. In other words, they were a group of people whose individual or collective behavior—which was characterized by prostitution, alcoholism, traitors, vagabonds, drug use, and nightclubs and bars on the urban outskirts—represented an arena of moral corruption that FRELIMO sought to address by restoring a sense of social order. This moral project began in FRELIMO's training camps, both inside and outside the country. The so-called liberated zones served as laboratories to test this pedagogy of creating a new man. In seven chapters, Machava demonstrates the contradictions of this moral revolution insofar as it was punitive and exclusionary.

Chapter One examines "the intellectual architecture of FRELIMO revolutionary morality, as well as the pedagogical and punitive mechanisms the party employed to produce the ideal new man during the last phase of the armed struggle" (pp. 28–29). In Chapter Two, Machava recounts how FRELIMO re-educated Mozambican men and women according to the new revolutionary moral order. He discusses FRELIMO's first reeducation camp, which was established on October 29, 1974. It was located in the Inhassune district of the Inhambane province, 450 kilometers from the capital, Maputo. The camp was tasked with reeducating individuals considered "unoccupied and marginal" (p. 57), as well as those deemed *comprometidos* (p. 71)—in other words, individuals who had played a significant role in the Portuguese colonial administration.

The author in Chapter Three presents the intricacies of the political and administrative machinery through which FRELIMO's moral project was implemented—by the "Grupos Dinamizadores; the 'chefes de quarteirão'; and even the 'chefe de 10 casas e secretário do bairro" (p. 99). Chapter Four focuses on the coercive mechanisms and bodies that collaborated with the population to implement the moral agenda through punishment, surveillance, and denunciation. The social bodies that supported the glorious FRELIMO exercised a kind of

'surveillance citizenship.' According to the author, "a vibrant public sphere animated by moral indignation took hold of the country as citizens debated which moral aesthetic should regulate individual and collective conduct in independent Mozambique" (p. 116).

Chapter Five's subject is the complex reeducation camp in Niassa and its infrastructure. The Niassa camp was the crucial laboratory for FRELIMO's moral revolution project. In Chapter Six, Machava discusses the reeducation camp in Cabo Delgado Province as part of FRELIMO's penal system. Through a combination of archival research, interviews, and photographs, the author offers a detailed account of the daily lives of those undergoing reeducation. The FRELIMO "authorities primarily used work in the camp as a pedagogical instrument for the rehabilitation of offenders" (p. 177).

The author describes the M'sawize camp in Niassa in Chapter Seven, where those re-educated faced the horrors of the Civil War. M'sawize "once a space of social abandonment and privation, where a revolutionary morality was forced on allegedly decadent urbanites – became a war zone" (p. 209). Many of these re-educated people had no military training, yet they were forced to participate in "Operação Producão"(p. 213), as well as in the war with the Mozambican National Resistance (RENAMO) during the 1980s.

Machava concludes that the civil war, along with the physical disappearance of President Samora Machel, drained the energies of FRELIMO's leaders and led to the loss of political vitality in its project for a socialist society grounded in moral and punitive foundations. Joaquim Chissano's government "implemented the first structural adjustment program (SAP) in 1987" (p. 235), opening the country to the IMF and World Bank.

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