BOOK REVIEWS

Sabella Ogbobode Abidde (ed.). 2018. *Africa, Latin America, and the Caribbean: The Case for Bilateral and Multilateral Cooperation.* **Lanham, MD: Lexington Books. xiv, 251 pp.**

This book portrays the titular global regions of Africa, Latin America, and the Caribbean as potential resources for, and collaborators with one another, due to similarities in their history and present-day status in the world of development research and practice. The book overall is fashioned from a series of essays contributed by scholars on various topics, which have been organized into three parts.

The first part compares and contrasts the three regions, focusing on the similarities and differences between Latin America, and Africa in several arms with some discussion of the Caribbean; namely, geographically (and consequently, in natural resources and economy) colonialism and its aftermath, and the social and cultural contexts both before and after colonialism. Subsequently, it discusses the need for leaders to engage the African diaspora. The fourth chapter attempts to draw parallels between Asian countries with regards to foreign policy and relations with former colonial rulers and engagement in the African diaspora.

The second part carries forth the discussion from the first, emphasizing more recent results of collaboration and intercultural engagement within and amongst the global South—or lack thereof, in the case of North-South relations and certain components of the global South as well. The case of Fidel Castro's engagement in Sub-Saharan Africa (specifically Angola and the Congo) is examined in the context of the history of the two regions as an example of collaborative and cooperative efforts between the two regions of concern. Thereafter, the economic impact of the Cold War on sub-Saharan Africa is detailed using both economic theory and quantitative data to back up the assertions stated, particularly in Ethiopia and Somalia.

The third and final portion discusses future possibilities for collaboration. Primarily, this part focuses on highlighting the opportunities that lie in education, tourism, and socioeconomic or healthcare avenues. These opportunities do have some chance for collaboration and reconciliation with these regions' former colonial masters. Healthcare, specifically, is discussed as a strong potential avenue for furthering intercultural engagement, collaboration, and results geared towards systems strengthening, with Malawi receiving significant attention in the last essay.

The historical context at the beginning and the continual discussion of social and ecological systems present throughout the course of time in all three regions are strong and substantiated. The explanation of economic frames in Chapter 10 with formulae and backing up assertions with quantitative information in this chapter and throughout the book are highly appreciated, as is the nod to health sciences, specifically HIV/AIDS prevention efforts; so is the obtaining of information from reputable sources, listed throughout the text.

There are concerns throughout the text, however, specifically with assertions on Asia being successful at beating "brain drain" compared to their Latin American and African counterparts.

Skilled workers do routinely leave those countries for study and do not return upon degree completion. This is because the value placed on a US or Europe degree for an out-of-country return in either India or China is not always as high as is intimated in the third portion of the book. There are several sources that cover this and transnational mobility more thoroughly (e.g., numerous publications by Fazal Rizvi). There are also concerns with the organization of the book in the middle; notably, the order of part II. For the sake of flow and consistency North-South and South-South collaboration should have been the first two chapters in this portion respectively, instead of having it broken up by a section on regional integration in SADC. Also, throughout each essay, the actual definition of what constitutes Latin American countries varies slightly; a consistent definition would likely be of great assistance.

In summary, the book starts off strong with history and a concise argument; and ends strong with perfectly reasonable suggestions for future work across disciplines and boundaries. The middle portion does substantiate the central argument that bi- and multi-lateral cooperation is needed, but not in a particularly cohesive fashion. This reviewer applauds the majority of the content present in this book, though cautions against drawing in Asian countries in the discussion of African and LAC nations. Further discussion and research is certainly warranted in this area.

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Joseph J. Bangura. 2017. *The Temne of Sierra Leone: African Agency in the Making of a British Colony.* Cambridge University Press. 217 pp.

Professor Bangura's book strengthens my conviction that Sierra Leone history is now only studied in ethnic compartments. Arthur Porter and Akintola Wyse put the Krio at the centre of Sierra Leone history; Arthur Abraham studied the Mende, Gibril Cole wrote on the Muslim Krio and Alusine Jalloh studied the Fula. Bangura seeks to valorize the role of the Temne in Sierra Leone history.
His does so using brilliant counter arguments, and sometimes merciless critique, of the works stated above. In chapter one, Bangura fires his first salvo and makes it clear that his thesis is a revisionist: "the dominant literature [which puts Krio as the heroes of Sierra Leone history] constrains our understanding of the contributions of various groups in the social formation of [Sierra Leone]" (p. 7). He stresses the role of the Temne in shaping the history of Sierra Leone since 1787, when the first cohort of "ex-slaves" who were to become a new ethnic group called Krio, were re-settled in land owned by Temne King Niambana (p. 6). These settlers and their story began to dominate the narrative of the territory now called Sierra Leone. The Krio "history dominates Sierra Leone historiography" (p. 7) as a result of the Krio rise to elite status thanks to their early access to Western education. By highlighting the role of the Temne in making modern Sierra Leone, Bangura seeks to underscore the role of the un-elite, the "non-Western educated elites, marketers and local intellectuals in the success of the British colony" (p. 7).

Chapter two explores the fluidity of the Krio identity. While earlier scholars claimed the Krio had "fixed identity," the author argues to the contrary that in fact the people who identify themselves as Krio today "shifted their identities…for political and economic reasons" (p. 22).

Krio identity was "instrumental," a tool to reach higher heights. Bangura's chutzpah does not stop in merely seeking to un-identify the Krio; near the end of the chapter, he wants them to be called "Freetonians" (p. 23) which he believes has regional rather than cultural underpinnings.

In chapter three, the author explains Temne identity by invoking their primordial institutions like the Temne Tribal Authority which won the trust of the British rulers. But in this chapter, Bangura seems to conclude that as far as identity was concerned, the Temne and the Krio shared a lot in commonality: fluidity, malleability, and instrumentality (pp. 64-65). The collaboration between the Temne and the British in the Indirect Rule system is probed in chapter four. Bangura celebrates the role of the Temne traditional authorities in ensuring the success of the British colonial project. Thus, while the Krio ran the municipal council of Freetown, it was the Temne "tribal administration which enhanced the activities of local and municipal governance of the colony" (p. 101). Unwittingly, Bangura shows that the Krio were not the only collaborators of the British!

In chapters five and six, the author explores how Temne cultural iconography and associations became potent tools for mass mobilization and acculturation. Through the associations like *Alimania* (p. 195), Temne not only solidified their identity, but also "encultured" their neighbors. *Temneness* became a valuable commodity, "an asset" which only those who imbibe Temne culture and speak *Themine*, the language, could afford. This strand of Temne glorification continues into Chapter six. Here the author puts the Temne at the very centre of the spread of Islam in Sierra Leone. Bangura here credits the "triumph" of Islam in Sierra Leone to the missionary work of Temne Muslim scholars like Alhaji Sheikh Gibril Sesay, and Islamic spaces like the Quranic schools called *immaniyia* (p. 131). Bangura calls the Temne work in spreading Islam a "triumph" because the colony was founded "with Christianity at its core" (p. 165). At Independence in 1961, it had become a "multireligious" entity where Muslims form the vast majority of the population and have very visible presence including a two term Muslim president (1996-2007) and a vice vresident, as we write this review.

In Chapter eight Bangura highlights the prominent role of Temne market women in shaping modern Sierra Leone. While the earlier literature focuses on Krio women like Mrs. Agatha Cummings John, who served as Mayor of Freetown in the 1960s, Bangura highlights the role of little known but equally industrious and influential women like Sukainatu Bangura and Mammy Fatu, who made their fortune, and name as market mammies.

This book is a resounding revision of modern Sierra Leone history. The compartments will one day go full circle; then we will have the definitive Complete History of Sierra Leone!

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João Afonso Baptista. 2017. *The Good Holiday: Development, Tourism and the Politics of Benevolence in Mozambique*. New York: Berghahn. ix, 280 pp.

Community tourism represents a recent phenomenon in international tourism, promising ethical consumption for those willing to embark on a different type of holiday, and poverty alleviation for the hosts in places where tourists visit. But exactly what type of holiday affords such a moral pursuit? In *The Good Holiday*, anthropologist João Afonso Baptista explains the

entangled world of development and tourism through fourteen months of ethnographic fieldwork in southwestern Mozambique (with a short excursion to Niassa Province in the north). Community tourism combines travel and leisure with ethical consumption through commodification aimed at fostering local socioeconomic development. Baptista terms this assemblage "developmentourism" because it constitutes a "hybrid industry, in which the strategies, activities, and goals of development and tourism are the same" (p. 12). The merging of development and tourism is both descriptive and analytic. Visitors from the Global North engage in more virtuous forms of tourism through consumptive practices that purportedly benefit specific communities, and in doing so, allows the visitor to recalibrate the self through these supposedly benevolent acts. Thus, benevolence takes on a new form of value as it is enacted in the service others.

In exploring the links between development, community tourism, and moral self-fashioning, *The Good Holiday* focuses less on the tourists, and more on the people with whom tourists interact. Baptista's ethnography centers on the community of Canhane in Gaza Province, Mozambique. For professionals in the development and tourism industries, Canhane symbolizes the success of community tourism since its inception in 2004. Canhane's foray into community tourism emerged in the wake of the creation of Limpopo National Park (LNP) in 2001, which is part of a larger transfrontier conservation area shared between Mozambique, South Africa, and Zimbabwe. Following the establishment of LNP, the Swiss nongovernmental organization (NGO), Helvetas helped launch the Covhane Community Lodge in the park's buffer zone, hoping to attract tourists because of its proximity to the park. Under this model, revenue generated by the lodge would be used for Canhane's socio-economic development. Thus, tourist infrastructure held the promise of future development.

Through an introduction and seven substantive chapters, Baptista examines the tensions and paradoxes of community tourism in Canhane, including a social history of the village (in Chapter One) and chronicles how development professionals use community as a political technology to make residents more legible to visitors while subjecting locals to more nonstate forms of governance (Chapters Two, Three, and Seven). Ironically, and not surprising, the growth of developmentourism has done more to empower the consultants and facilitators of this enterprise than local residents. However, despite persistent inequalities between tourists, development professionals, and community members, residents were not passive recipients of outside interventions, but rather used novel discourses and social relations to pursue their own interests within this new form of governance. For example, in the brief material from Niassa, residents conceptualized tourists as donors, requesting and expecting them to contribute money to the area's school.

Chapters Four and Five provide some of the most insightful ethnographic events as Baptista documents the social logics behind the improved and functioning, but unused, water infrastructure, taking the reader into the world of gendered power relations, the production of space, social status, and local idioms of authority. Because the new water tank was positioned away from the local leader's homestead and the public space his homestead symbolized, many residents perceived the new infrastructure as private, and were unlikely to use it. Exemplifying how space is produced, used, and embodied, Baptista takes us through a typical village walk, introducing us to the sites and people whom tourists encounter on this contrived stroll through

Canhane. Interestingly, the water tank is the site most visited by tourists because it materializes the virtues of development through community tourism. It provides a stark material and symbolic contrast to the shallow well where many women continue to collect water.

Finally, Baptista reflects on his positionality and the embodied forms of knowledge that fieldwork produces. However, his positionality as a Portuguese anthropologist working in postcolonial Mozambique disappears after a brief anecdote in the introduction and left me wanting to know more about how he negotiated his identity throughout the duration of his research. Ultimately, this book will be valuable to scholars and practitioners interested in the ever-diversifying landscape of international development that includes community tourism, voluntourism, and do-it-yourself approaches to socio-economic change.

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Andrew Cohen. 2017. *The Politics and Economics of Decolonization in Africa: The Failed Experiment of the Central African Federation.* **London & New York: I. B. Tauris & Co. Ltd. 300 pp.**

The Central African Federation, which comprised Southern Rhodesia, Northern Rhodesia and Nyasaland (now Zimbabwe, Zambia, and Malawi) and lasted only ten years (1953-1963), has continued to be the subject of numerous scholarly studies. Andrew Cohen's book is a significant addition to the scholarship on the reasons for the collapse of this Federation. Rejecting the mono-causal perspective of many of the earlier studies on British decolonization in Africa, Cohen presents a detailed multi-causal explanation of the failure of the Central African Federation. His central argument is that the collapse of the Federation was brought about by "a complex interaction of African dynamics, metropolitan concerns and international pressures" with the "increasing economic weakness" of the Federation and "international pressures" being the "most decisive." (pp. xxx 203).

Cohen's book has four chapters (excluding the introduction and conclusion). The introduction lays out the author's core arguments on the collapse of the Federation and the dynamics of British decolonization policy in Central Africa. It also gives a clear and concise critique of earlier and recent historiographical approaches to the rise and fall of the Federation. Chapter one focuses on the origins and early years of the Federation highlighting the contested ideas and processes that led to the creation of the Federation against the wishes of the majority of Africans in the federal territories. It also shows that though characterised by economic prosperity, the first three years of the Federation fostered continued African opposition to it as the majority of them did not benefit economically and politically from this prosperity.

Chapter two gives a detailed analysis of the failure by the Federal and territorial governments to fully implement the policy of multi-racial partnership that the Federal experiment claimed to be founded on. Cohen shows how this failure of multiracial partnership together with a slump in the Federal economy (caused by a fall in the price of copper, its main export), generated serious local and international pressures that contributed to the eventual collapse of the Federation. It served to galvanize African nationalist opposition to the Federation and lead to violent anti-Federation protests by Africans. The Federal and territorial

governments' heavy-handed suppression of these protests attracted growing international criticism of the Federation and calls for its dissolution.

In Chapter three Cohen examines how shifts in British party politics as well other international developments such as the growing pressure to decolonize exerted on the British government by the United Nations and in a more gentle way by the United States of America resulted in British public opinion and government policy turning against the Federation. He also considers and accounts for the different attitudes of the big mining companies in the Federation towards growing African demands for self-government and the dissolution of the Federation. The final chapter illustrates how economic and political pressures at the African, metropolitan and international levels finally defeated the Federal government's efforts to keep the Federation intact.

Among the main strengths of Cohen's book are that it gives a nuanced explanation of the collapse of the Federation that is situated within the broader context of the African, metropolitan and international dynamics that shaped British decolonization policy towards Central Africa. It also revises some of the previous viewpoints on the roles played Sir Roy Welensky, the Federal Prime Minister (1956-1963) and by big business in the economics and politics of the Federation during the decolonization era. In addition, it is based on extensive archival research and is written in clear English.

However, the book does have some shortcomings. Cohen's analysis of the dynamics that shaped Britain's decolonization policy in Central Africa largely ignores how Britain's experience of decolonization in Asia in the 1940s, particularly the lessons that it learnt from dealing with Asian nationalism in its Asian colonies, influenced the direction and nature of British decolonisation policy in Africa. His main arguments, which are so clearly expressed in the introduction and conclusion to the book do not come out very strongly in the second, third and fourth chapters of the book as his own voice tends to be overshadowed by the voices from the numerous sources he extensively quotes.

Despite these limitations, the book is undoubtedly a major work of scholarly research and will be very useful to students and scholars interested in the Central African Federation and in British decolonization in Africa.

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Virginia Comolli. 2017. *Boko Haram: Nigeria's Islamist Insurgency*. Revised Edition. London: Hurst Publishers. 251 pp.

Virginia Comolli offers a concise history of the rise of the Boko Haram social movement in Nigeria including the multiple trajectories it has taken to date. It traces the group's overarching goal towards transiting Nigeria into an Islamic state. The book delves into the historical background of Islam in Nigeria in particular tracing the rise of Islamic fundamentalism that morphed into Boko Haram and post-2015, the Islamic State of West Africa. It examines the emergence of religious uprisings such as the 19th century Usman Dan Fodio's movement with implications for the emergence of the present insurgency (pp. 11-16). The book further debates the contested influences of religious identities and the rise of insurgent violence in Nigeria (pp.

21-24). The book weaves an excellent analysis of how radical groups in Northern Nigeria emerge and consolidate. These processes of splintering, transformation and modernization are explored. This kind of process analysis speaks to other contemporary insurgent groups beyond the current case study (pp. 25-42).

Boko Haram offers an apt description of the internationalization of the movement. It provides multiple internationalized connections in Nigeria's borderlands. In the book's epilogue the author points to the complexity and the spill over of the movement. Key explanations for its reach across Niger, Cameroon, and even Chad include weak governance across the region (pp. 85-95). There is a reference to cultural and ethnic ties that cut across several of Nigeria neighbors in what Comolli characterizes as an "arc" of insurgency. The book traces the cross-border human security implications brought about by the insurgency, most pronounced since adopting more radical stances post 2009. These among others have included refugeeism (pp. 92-93). The author further delves into claimed and contested connections between Boko Haram to external Islamist movements such as Al-Qaeda in the Magreb (AQIM) (pp. 98-101), and since July 2014, its support and consequent allegiance to the Islamic State in Syria and Iraq (ISIS) (p. 97), including the Al-Shabaab in Somalia.

The book further interrogates the ever-evolving modus operandi of the group. There is rich description of tactics used by the movement to achieve its intended goal. There is among others the use of kidnapping as a bargaining chip for release of their militants and or family members in government hands (p. 88). Other tactics common with similar insurgent movements such as the Al-Shabaab and the ISIS are described. These include the use of suicide attacks, launch of martyrdom videos, use of improvised explosive devices, rocket propelled grenades (p. 105), and use of human shields.

A section of the book is also devoted to the counter-terrorism and counter-insurgency operations both by the Nigerian government and international partners. It details both the hard and soft power responses to the Boko Haram menace. These have included militarized responses, anti-terror legislations, to the problematic aspects of amnesty for former militants. The book critiques hard power responses such as militarized responses for their human rights violations. Additionally, hard power approaches further weaken trust levels between security agencies and communities in counter-insurgency operations. The book also provides a significant shift of the Nigerian state counter-insurgency from hard power to soft power approaches. Soft power interventions such as counter-radicalization programs are seen in more preventative lenses as opposed to reactive measures (p. 137). Reference too is made to the rise of non-state actors in counter insurgency work through the Civilian Joint Task Force on Terrorism (pp. 123-124). Other measures discussed include cross border cooperation (states in Nigeria border lands) and international cooperation principally through hard and soft power skills from the US, UK, and France. The international partnerships are further linked to security and commercial interests in the region.

Several future predictions are made in the book's epilogue. One notable view relates to the possibilities of Boko Haram's rebranding and adaptability as times moves on. Reference in particular is made to its 2015 rebranding to the Islamic State in West Africa (p. 165). The book ends with a prognosis of the future—that to pre-empt the rise of future movements, addressing poverty and opening up economic opportunities ought to be part of the counter-response. A

key strength and overall contribution of the book is its rich comprehensive account of the rise of the Boko Haram in Northern Nigeria and its constant evolution. It is distinct in that it weaves a complex historical background to help contextualize the social movement. This book is a welcome read to students and practitioners in the fields of peace and security studies including the sub-field of terrorism studies.

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James Copnall. 2017. *A Poisonous Thorn in Our Hearts: Sudan and South Sudan's Bitter and Incomplete Divorce*. London: Hurst & Company. 317 pp.

A Poisonous Thorn in Our Hearts, is divided into seven chapters covering the Sudanese people and their identities, politics, economy, development, insecurity, and interdependence between the two Sudans and the world. Each chapter captures the events and personalities that shaped and continue to shape the destinies of the two Sudans. The author had conversations from major players to politicians, rebels, diplomats, NGOs, civil-societies and ordinary citizens in both Sudans. The introductory part establishes the basic history of the two Sudans. It traces the contact of Sudan with Egypt and later Britain and how the faulty foundation for Sudan was laid. The British preference of the Arabs over the Africans planted the first seed of conflicts. Chapter one focuses on different identities in united Sudan and later South Sudan as an independent country. The racial discrimination and Arabs domination over Africans contributed to the lingering crises first in united Sudan and later Dinka suppression of other ethnic groups in the Republic of South Sudan. The Sudans are examples of the failure of nation building in most colonized states.

Chapter two explores the politics of the National Congress Party (NCP) and President Bashir under which South Sudan seceded in 2011. Bashir came to power when he overthrew the democratically-elected prime minister, Sadiq al Mahdi in 1989. The politics of domination and suppression by Khartoum and introduction of an Islamist brand or Sharia fueled opposition especially among non-Arabs and non-Muslims in both the north and south. To agitate for political inclusiveness and economic development of marginalized groups, ethnic rebels sprang up to fight the central government. The involvement of high-ranking military officers in Sudanese Armed Forces (SAF) in politics prolonged the crisis. After independence from Sudan, South Sudan has been governed by the SPLA, most of whose members are former rebel generals.

Chapter three examines the economy of the two Sudans. Oil was the major source of revenue and sustenance of the Sudanese economy before separation, but most oil fields are found in the South. The shutdown of oil production by South Sudan over disagreement on pipeline payments devastated both economies. Debts and poverty were rising in both, signaling the interdependence of the two states on each other. After South Sudan independence, the Bashir led government diversified the economy into agriculture and mining, though recording little success. For South Sudan, the period of the shutdown shows that to get the economy of the new state running it must maximize its oil revenues.

Chapter four explains corruption in the two Sudans. Since Sudan is confronted with ethnic clashes and wars, military and security services spending accounts for more than 70 percent of the budget, thereby limiting money for developmental projects. Corruption is widespread in Sudan which threatens the country's progress and prosperity. Prebendalism is also a major concern. South Sudan is now making the same mistakes as Sudan.

One thing that is sure of Sudan is insecurity. The two civil wars, the Darfur conflict, and the South Kordafan and Blue Nile conflicts have militarized the country. The South Sudan is not safe either, for even after gaining independence rebels groups took up arms against the new state. Ethnic cleansing and inter-ethnic rivalries resulted in a civil war just two years after independence. The support for local rebels by the two Sudans aggravated tension between and within the two states. For both countries to have peace, they must stop supporting rebels to destabilize each other.

Chapter six explores the relationship between Sudan and the outside world. Sudan and the U.S. are enemies for obvious reasons. First, the Sudanese believe U.S. was pushed for the Comprehensive Peace Agreement which guaranteed South Sudan regional autonomy before secession. Second, the U.S. backs the International Criminal Court attempt to get Bashir arrested for crimes committed during the two civil wars and the Darfur crises. Third, the U.S. was also in the forefront of other western countries placing an embargo on Sudan.

As expected, South Sudan sees the U.S., Israel, and other western countries as its benefactors that made independence possible and as dependable allies for the new country. To counterbalance the U.S, Sudan turned to China, the Arab League, particularly Qatar to some extent Saudi Arabia, and Iran. Bashir's support for rebel groups in neighboring countries like Chad, Ethiopia, Eritrea, and Uganda means Sudan has more regional enemies than friends.

Finally, the unresolved issues like the Abyei border, citizenship, oil pipeline and debt servicing continue to raise tension between the two countries. The citizens of both countries continue to pay for the action and inaction of politicians in both Sudans, who are in most cases fighting for personal aggrandizement. For peace and development to reign, the two countries must know that their destinies are tied at least for some decades to come.

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Jonathan Derrick. 2018. *Africa, Empire and Fleet Street: Albert Cartwright and 'West Africa' Magazine.* **Oxford: Oxford University Press. 357 pp.**

This detailed account is a dual biography of *West Africa* magazine and its first editor, Albert Cartwright. Its author, Jonathan Derrick, worked for the newspaper for years and related its earlier history from 1917 to 1947, when Cartwright founded the paper and built up its reputation as a respectable London-based weekly source of news about Africa. Using Cartwright's family papers and memoirs, Derrick unveils the perplexing nature of Cartwright, a Lancashire editor, who for thirty years ran a colonial magazine at the height of British colonialism in West Africa from Fleet Street, London. Yet, he was sensitive to Africans and open to African problems, and for that reason was highly appreciated by Africans. Over time, *West*

Africa and its editor grew critical of the British colonial office and its policies in the region and of British firms and their treatment of Africans and defended the cause of African nationalists.

West Africa started as a mouthpiece for British traders in the British colonial territories of Nigeria, the Gold Coast, Sierra Leone, and Gambia. It was mostly funded by Liverpool and Manchester trading firms present in West Africa. Though some influential people were largely involved in the establishment of the magazine, *West Africa* was politically an independent paper. This does not at all suggest that the journal's overall policy was anti-colonial. Just like the many British journals concerned with Africa, which first appeared in the 18th century and followed British colonial expansion and settlement everywhere, *West Africa* fully accepted British colonial rule and the established trade-based West African economic system as part of the colonial scheme and considered it as beneficial. The journal's policy did reflect the standard view of the empire during the early decades of the twentieth century and before. The general assumption then was that British rule in Africa was there to remain and that it should remain.

How did *West Africa* then differ from mainstream colonial papers concerned with Africa, and West Africa more particularly? Educated Africans or "educated natives" as they were referred to, were present in the pages of the magazine since its inception, and especially during Cartwright's editorship. This is because the journal's editor was receptive to African grievances and did not share the widespread aversion to them. Contrary to all those who believed that western-educated Africans should be denied any political role, Cartwright thought that they were best placed to take leading political positions in ruling their countries once these obtained independence, though he believed that would take a long time. Cartwright was far from comfortable with this British stubborn prejudice often expressed in violent and obsessive manners and clearly reflected in the system of 'indirect rule' which was primarily set up to deprive the natives from political rule. Though Cartwright edited *West Africa* during a period of relative peace and continuity for British colonial rule, and though its pages detailed normal events such as the appointments of governors and other officials and their speeches, special occasions like the empire exhibition, the passing of some prominent personalities, the activities of Christian missions, colonial budget statements and so on, and though much of the paper was meant for the British "coaster," *West Africa* did not show the usual widespread antipathy and contempt towards Africans. Ironically, the change was to come and soon, in 1947, when Cartwright left the paper and the colonial landscape was altered. *West Africa* soon became a journal for Africans and concerned with African affairs and African gradual progress after independence.

This book about *West Africa* and its first editor Albert Cartwright is a significant addition to the much-neglected history of the African-oriented British colonial press in the first half of the twentieth century and the overlooked personality of one of the most respected yet controversial editors of a British colonial newspaper. The book is a good read on British colonial rule in West Africa, the colonial press and Africa, colonial trade and business, and colonial prejudice.

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Toyin Falola and Akintunde Akinyemi (eds.). 2017. *Culture and Customs of the Yoruba.* **Austin, Texas: Pan African University Press. xxi, 1040 pp.**

The Yoruba are a distinct cultural and language group with dominant presence in the western part and the central belt of Nigeria. There are of course Yoruba people in other parts of the world such as Benin Republic, Togo, Sierra Leone, Cuba, Brazil, Haiti and South Carolina. As a categoric group, the Yoruba speaking people across the world would be up to one hundred million and the second most populous ethnicity in Africa. It is therefore significant that a book of this magnitude is devoted to the culture and customs of the Yoruba to make the world appreciate the vital aspects of a people who have contributed and are still contributing to the development of the human race in several spheres. What cultural import do the Yoruba hold for the world? Are there customs, values, and natural or scientific discoveries of the Yoruba that have been or could be globalized? What values are encapsulated in the belief systems of the Yoruba? What civilizing and developmental efforts were undertaken by the ancestral Yoruba before encountering the internationalizing enterprise of the Christian missionaries in the early 15th century and the colonial powers of the late 17th century? These and many other questions agitated the minds of the authors of this book.

Toyin Falola and Akintunde Akinyemi have written a comprehensive and authoritative book which utilized an interdisciplinary approach with multi-facetted perspectives drawing insights from anthropology, arts, language and linguistics, literature, history, religion, sociology, philosophy, psychology, criminology, laws, technology, medicine, pharmacy, engineering, economics, education, political science, music, theatre, popular culture, cultural studies, migration, and diaspora studies, gender, etc. to elucidate all the important aspects of Yoruba culture and customs. The book comprises 75 chapters organized into eight parts: Language, orature, and language use-part I; Arts and Aesthetics- Part II; Religion, Festivals, and Belief system-Part III; Economy and Economic System- Part IV; History, Politics and Governance- Part V; Family, Health, and Education –Part VI; Ethics and Social Control- Part VII, and Social and Cultural Change- Part VIII. The scholars who contributed chapters to this huge volume were drawn from Africa, Europe, and North America, and in their different renditions they demonstrated incredible understanding of their subjects of concern.

The primary objective of the book is to equip teachers and students of Yoruba language overseas with a textbook that would complement courses on African humanities, African Studies, and African diaspora studies which often encompass Yoruba culture, customs, and historical experiences. A careful examination of this book would reveal its richness in terms of the diverse aspects of its focus covering essentially all the facets of Yoruba civilization which could be globalized through this kind of efforts made by these very insightful scholars. The question of whether this publication can actualize the expressed objectives of the authors does not require any assumption but a bold affirmation that any curious student of Yoruba studies would find it as a treasure trove of valid and indeed verifiable facts about the culture and customs of this great ethnicity in Africa which is impacting the world through its incipient influences across the globe.

There are two valid critical comments that one can make about the book. The first is its organization. The introduction of the culture and customs of the Yoruba ought to begin with the history of the origins of this unique ethnic identity. Who are the Yoruba? How did the Yoruba

come to be and where did they come from in the world? The chapter by Bukola Oyeniyi on History and Historiography which is placed as chapter 43 could have been part of the introductory chapter or converted into chapter one. However, Oyeniyi's account is based purely on written histories of the Yoruba which unfortunately is inadequate because the Yoruba and their civilization predated modern written histories. There are impeccable oral tradition sources of Yoruba history which could have been elaborated upon in the chapter. It is anti-intellectual for scholars to discredit or discountenance oral traditions on grounds that they cannot be empirically validated as if all that we hold today as historical facts can all be verified in contemporary times. The second shortcoming of this important book is that it does not even make scant reference to the effects of the globalization of western values on Yoruba culture and customs while amplifying the global import of the Yoruba culture and religion. How much of these customs and cultural practices enunciated in this book are still popularly observed by the Yoruba? The truth is that the Yoruba ethnicity and other ethnicities with their cultures and values are being assailed and traduced by the forces of globalization which have almost succeeded in superimposing western values on the psyche of humanity.

A book as rich as this, however, could elicit interest in Yoruba studies and inspire further enquiry into the subject by curious students with interest in unravelling the unwritten historical facts of the Yoruba ethnicity. To organize a book of this size is not an easy task. The editors have shown remarkable courage in presenting Yoruba civilization to the world. By stringing together in a huge volume, the diverse aspects of the culture and customs of this unique and progressive ethnicity in Africa, Professors Falola and Akinyemi have documented for posterity what generations after them would never have found out about the pristine values, aesthetics, belief systems, dialects and linguistics, Ifa divinity and divination, and other characteristics of the Yoruba life world. This book should be read by historians, culture enthusiasts, and specialists in African Studies, sociologists and anthropologists, and scholars with interest in state formation in developing societies of Africa.

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Rosalind I. J. Hackett and Benjamin F. Soares (eds.). 2015. *New Media and Religious Transformations in Africa.* **Bloomington and Indianapolis: Indiana University Press. 316 pp.**

The media has become a new means of communicating with God in Africa. The authors in this book demonstrate the importance of media and its transformation of religion. Today, Africans use radio, television, mobile phones, internet, and social media to communicate with God. James Brennan examines one of the early radio stations, Sauti ya Mvita in Mombasa Kenya. The Muslim domination of the station created discomfort among Christians. Sauti ya Mvita gave way to new radio stations like the Voice of Kenya (VOK), a very uncomforting development for Muslims (p. 32). Francesco Zappa investigate the role Islamic print media play in Mali, where orality remain an important channel for transmission of "traditional" and modern culture. Reading habit is low, but enrollment in modern Arabic schools is higher than imagine (p. 40). The sale of locally produce and imported Arabic books is widespread in bookshops in Bamako, which become a platform for interaction among customers, writers, booksellers, and the society

(p. 45). Muslims in Mali perceive their engagement with Arabic as engagement with Islamic (p. 52).

Brian Larkin discusses the importance of media in the reform ideology of Sheikh Abubakar Gumi, the first Islamic scholar in Nigeria to use modern media techniques to communicate his ideas about Islam. He translated the Qur'an and hadith books to Hausa, enabling ordinary Muslims access while illiterate ones could access his preaching on audio and video cassettes (p. 64). Since then, media technology has shaped the activities of many Islamic groups in Nigeria and has challenged the Tijaniyya and Qadiriyya (p. 74). Muhammed Haron examines the rise of two common but diverse Muslim radio stations in South Africa, Radio Islam and Voice of the Cape (VOC). Haron argued that these Muslim stations have created a platform for debating and discussing Islam and Muslim identity. VOC focused on Islam and the significant of cultural, political, social and economic issues in regard to Muslim private/public religious life (p. 84). While radio Islam promotes what is called "pure" Islam, but its approach makes it unpopular in Johannesburg (p. 89).

Johannes Merz examines the African movies, where the devil is in a constant fight against Christians and God. This gave a diabolical portrayal of traditional African religion and modeled Christianity in a positive way (p. 107). Merz emphasize that "popular video films keep their audiences aware of the imminence and transcendence of the spiritual realm and of potential danger and problems caused by it," while Katrien Pype analyzes the Pentecostal Churches' engagement with the media as a form of spiritual warfare with the devil, a central belief in Pentecostal movement in Africa (p. 118). Mobutu's regime restricted the media, which had suppressed religion and when freedom of media is achieved, wealthy families, politicians, and churches obtained their own television and radio stations, which flourishes Pentecostalism in Kinshasa (p. 121).

Hamadou Adama describes media awareness among Cameroonian Muslim clerics in the public sphere. The political monolithism of Ahmadou Ahidjo restricts radio and television and local traditional Islamic scholars (marabout) were allocated airtime to disseminate religion (p. 139). The scholars lack the official languages (English or French) to provide effective communication, they were only fluent in local languages (Hausa and Fulfulde). The 1990s brought the establishment of many FM radio stations and the rise of charismatic young Muslim scholars fluent in French and English (p. 144). The young scholars attract the public challenging the government radio and TV stations to transform their religious programs. Kwabena Asamoah focuses on the African Pentecostals' internet usage. The use of cyberspace give Pentecostals status and visibility among other churches in Africa. The Pentecostals perceived the presence of the media as God's gift for the purpose of evangelization (p. 158). Pastor Christ Oyakhilome (Christ Embassy Ministries) emphasized that Christ instructed him to "get on the internet" and to make impact in the ministry (p. 165).

Ehab Galal examines the Arab satellite channels and their impact on the Arab media landscape in North Africa. Before the event of 9/11, Islamic preachers on these channels stressed the need for a Muslim relationship with God but after 9/11, the approach of the scholars was redirected to the defense of Islam and Muslims and rejecting any connection between Islam and terrorism (p. 184). Rotimi Taiwo investigates the influences of text messaging on religious communication in Nigeria. The Pentecostal churches in Nigeria have discovered the

conveniences of text messaging in communicating with their members. Text messages containing prayers and wishes are sent on daily basis; at the beginning of a day, month, and year or during festivals (p. 197).

Marleen de Witte studies the Africania Mission, which reaffirm an "African" religious culture and a new "African" self-consciousness. A major conflict is the secrecy of traditional practices of religion and openness of the media (p. 208). The media and the Pentecostal pastors have created a negative image of African religion and therefore, Africania use the media and public arena to discuss the African belief, ancestors, spirits, etc. and to call for converts (p. 213). The contributions of Vicki Brennan look at the Lagos public space where sound, people, and items give choice to individuals. Although public space belongs to everyone, religion has increasingly dominated it. Many religions were visible in the public space; religious music and video films, loudspeakers, radio and inspirational literatures (p. 228). The Muslims as well as traditional African musicians were also challenged to become relevant in the public space (p. 229).

Asonzeh Ukah explores the activities of the Nigerian Broadcasting Commission in its effort to sanitize the Nigerian airwaves from "unverified miracles" of Pentecostal pastors. But who provide the guidelines on the qualities of a genuine miracle, how can it be verified, and by who? Government may regulate content on its media to ensure quality programs and to reduce the marketing of miracles; however that will reduce the huge revenues that comes from the Pentecostal churches over the use of national media (p. 253). According to Samson Bezabeh, the widespread use of electronic and print media among the Muslims in Ethiopia raises Christian concerns. This include the translation and circulation of sermons of foreign Islamic scholars among Ethiopians and local publications, VCDs, and DVDs on Islam (p. 267). The Ethiopian Christians also produce printed materials to counter the Muslims. David Chidester contributed an insight into Zulu Shamanism to illustrate the transnational media flows emanating from Africa. Zulu dreams, visions, and mysteries have become widespread on the internet including local films, videos, musical CDs, and DVDs. The use of the internet enables connectivity between practitioners in Africa and others around the globe (p. 286).

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Paul Hopper. 2018. *Understanding Development*. Cambridge: Polity Press. 388 pp.

Dr. Paul Hopper, a leading expert on the politics and cultures of globalization at the University of Brighton, offers an exemplary exploration of the many dimensions and constantly expanding frontiers of international development. Revised and updated, few accounts of this kind provide readers with a more comprehensive look at the field, from theory to practice. Suffused with contemporary events and cases, *Understanding Development* is a pristine piece of scholarship and is ideal for anyone new to development studies as well as seasoned scholars and practitioners across a broad range of disciplines.

Hopper's book encompasses numerous key issues and challenges, beginning with a brief history of development that considers various strands and conceptualizations. Uprooting the complexities of development, Hopper exposes a host of questions that have become seemingly

sidelined. Deeper thinking and probing, contends Hopper, is constantly required to achieve what development actually intends to and sets out to do. Tracing the growth and maturation of development studies, from the immediate aftermath of the Second World War through to modern period, Hopper addresses some of the most ambitious development initiatives projected well into the future. Chapter 2 deals with the theory side development, challenging well-established frameworks and suppositions that are arguably too broad to provide adequate treatment of the issues within development.

Parallel to the conceptualization platform, Hopper provides a normative interrogation of past development writers, stating, for example, that previous writers can be called into question for "portraying the relationship between the West and the Third World as simply one of domination and subordination, and thereby underplaying the complex nature of this interaction" (p. 50). Hopper, in turn, calls for a deeper critique of the tools at our disposal for further study and practice of development. Chapters 3-11 navigate the different categories of development from health, education, and population, gender and development, to migration, displacement, and humanitarianism, with each chapter offering approximately twenty-five pages of overview and analysis. Accompanying nearly every chapter in this thirteen-chapter book are numerous examples and case studies, ideally situated to enhance the clarity and learning outcomes of the book overall.

Chapters 12 and 13 highlight the roles and thus basis for contentious debate of supranational entities like the United Nations (UN) and its often-celebrated Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs). Together, both chapters deliver a fine treatment of the growth and consequences of such initiatives and carry with them questions regarding their effectiveness. "For some critics," according to Hopper, "the problem with the SDGs is not just that there are too many goals, but more significantly a number of them are broadly expressed. Arguably, they constitute statements of intent rather than coherent policy goals" (p. 290). Treatment of MDGs and SDGs is thorough, touching on different aspects of each with in-depth looks at their political, social/cultural, and economic elements. The conclusion provides a stimulating round-up of the field, its achievements and where its trajectories might lead researchers on the road.

Hopper deserves much praise for having infused the work with a palpable interdisciplinary spirit, bridging economics, political science, anthropology, sociology, and history. The book's academic value is amplified by a flood of pedagogical instruments that include chapter objectives bullet points, chapter summaries, recommended readings, figures/graphs, boxes presenting case studies, and useful websites for quick reverence of key facts, figures, and reports. Not only is Hopper's book comprehensive in scope, it succeeds in touching on nearly every facet of development, making it an ideal introduction to the field. Much of what can be found inside *Understanding Development* is firmly entrenched in the context of globalization, a laudable verity of a book on this topic which cannot be said of its counterparts. The contents simultaneously respond to the call for greater attention to public policy and its relationship with development. Accordingly, the author deserves acclaim for having fulfilled the objectives set-out in the book and for opening the learning gates to those residing beyond the development discipline.

Hopper's revised and expanded edition of his original work stands as a partial remedy to others that fail to account for the importance of interdisciplinary and multifaceted scholarship in development. This is particularly the case for introductory-level students with little-to-no prior exposure to development studies and who may not have first-hand experience about the importance of crossing-traditional boundaries of scholarship in a field that increasingly addresses issues inter-disciplinary and non-traditional in nature.

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Tony Karbo and Tim Murithi (eds.). 2018. *The African Union: Autocracy, Diplomacy and Peacebuilding in Africa*. **London, New York: IB Tauris & Co. Ltd. 324 pp**.

This study is a critical assessment of the decade and a half old organization, the African Union (AU). In the introductory section Karbo and Murithi flag the latest Kagame Panel Report, which opines that the AU must be made "fit for purpose" if Africans have to solve their problems (p. 2). Various contributors for this book, mostly academicians, then scrutinize the journey of the AU, where it has reached and how it can be reformed further.

The book is organized into three parts each looking at the AU from different angles. The first part takes the vantage point of Pan-Africanism. Chapter one argues that the establishment of the AU has led to a resurgence of the idea of pan- Africanism as is evident through institutions like Pan- Africa parliament. Consequently, AU must be made into a supra-national body to fructify Nkrumah's notion of a federation of African states. Chapter two, in contrast, sees the AU as an inter-state organization that does not represent the union of peoples but only states. It then goes on to discuss Afrocentric Pan-Africanism that would help to unite the African diaspora as well. Chapter three examines the potential of the Africa Group at the United Nations to help the AU forge common African positions at the global level.

The second part of the book dissects the alphabet soup of AU institutions. It analyses their strengths and weaknesses; the challenges they continue to face and recommends suitable solutions. Most authors here agree that though the AU has been an improvement over the Organization of African Unity (OAU), especially in terms of promoting human security, there is scope for improvement. Chapter four asserts that various architectures of the AU—the African Peace and Security Architecture (APSA), the African Governance Architecture (AGA) and the New Partnership for Africa's Development (NEPAD), and the African Peer Review Mechanism (APRM), must be synergized if the *Agenda 2063* of creating "a peaceful and secure Africa" built on "good governance, democracy, respect for human rights, justice and rule of law" (p. 78), is to be realized. Chapter five focusses on improving the continent's apex body, the AU Commission, and makes an interesting observation about it being charged with too many and contradictory functions such as respect to resource mobilization. Chapter six deals with the APRM and sees a need to revitalize this indigenous "bold new approach" of good governance (p. 147) by making its recommendations mandatory and speeding up its review cycle. Chapter seven on APSA makes the African Standby Force (ASF), as its focal point. Although operationalized recently, it is discussed how the ASF, the continent's collective security tool, still faces the challenges of logistics, funding and the lack of political will to form a force for the northern region. Chapter

eight examines the evolution, contradictions and limitations amongst various Africa's Socio-Economic strategies: the *Lagos Plan of Action*, the African Economic Community, and the latest *Agenda 2063*. Chapter nine provides a comprehensive overview of the relationship between the AU and Sub-Regional Economic Communities. It shows the unevenness in their relationship within the two dimensions of trade and peace and security.

The third part reviews the relations of the AU with external actors. Chapter ten considers South Africa's engagement with the organization and interrogates as to how South Africa has pursued policies to make itself the "hegemon and gateway to Africa" (p. 258). Chapter eleven optimistically views the partnership between the African Union and the UN as "strategic inter-regionalism" that will help Africa in addressing its peace and security challenges. However, it also notes the tensions in the relationship in the cases of Libya (2011) and Mali (2013) and flags other problems especially the issue of external funding in AU led peace operations. Chapter twelve offers a fresh approach to look at the rising engagement of China with the continent from the Bandung Conference to Forum on China-Africa Cooperation (FOCAC) to the strategic partnership in 2006. It dismisses the Western-driven narrative of China colonizing Africa and gives reasons for the same. Finally, in the last chapter Murithi expresses that "the continental integration is not yet a concrete reality" (p. 307) and there is a need to reform the AU.

Written lucidly, this book is an extensive appraisal of the AU. However, it suffers from the drawback of being loaded with factual information making some portions less captivating. Nevertheless, discussing the future action pathways that the AU should take, the book comes at an appropriate time. With recent developments like the adoption of the Agenda 2063, one needs to imagine a revised version of the AU that will truly be a solution to Africa's problems. In this respect, this book recommends itself to scholars, policymakers, teachers and students having an interest in the African Union.

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John F. McCauley. 2017. *The Logic of Ethnic and Religious Conflict in Africa*. Cambridge: Cambridge University Press. 233 pp.

McCauley's book offers inimitable insights that satisfactorily explain why conflicts in Africa are sometimes ethnic and sometimes religious even when players do not change. While the trajectories of ethnic and religious conflict on the continent are subjected to diverse theoretical explanations, McCauley's volume raises innovative arguments pertaining to when and how conflict frames are politicised by political entrepreneurs to achieve their optimal political goals. The idiosyncratic quality of McCauley's book is illustrated by the evidential base of case studies drawn from personal, community, and national experiences of ethnic and religious conflict in Africa. The volume is organised into two parts that are sub-divided into nine chapters.

Chapter one introduces the book's central argument that the frame a conflict takes is the function of political mobilisation by political entrepreneurs. It goes on to set the boundaries of the argument which transcend why conflict emerges and define central concepts in the book. The chapter also makes the interesting assumption that the manipulation by political

entrepreneurs of individual identity preferences to advance their political agendas illustrates the existence of multiple social identities with varying salience.

In chapter two, McCauley develops a comprehensive theoretical framework to account for mobilizational disparities across ethnic and religious groups in Africa. The chapter aptly historicizes how ethnic identities and Christianity-Islam religious differences developed at various stages of political organisation and state formation on the continent. It is demonstrated that unlike in other parts of the world, land-based conflicts in Africa assume an ethnic frame whilst morality-oriented conflicts assume the religious frame, albeit from different baselines from which political entrepreneurs mobilize support for their optimal goals.

Building on the hypotheses in chapter two, chapter three aptly presents the empirical evidence from Cote d'Ivoire and Ghana regarding points of departure from which political entrepreneurs politicize ethnicity and religion to induce preferred behavioural outcomes. The chapter illustrates the extent to which and how political entrepreneurs might mobilize the support of identity coalitions or generate the enthusiasm of an identity group around optimal political goals.

Chapter four examines the observable implications of the evidence presented in chapter three. The chapter reflects on how religion and ethnicity induce distinct individual preferences regarding geopolitical material goods vis-a-viz geographical moral goods. Chapter five explores the political logic accounting for the preference by political entrepreneurs of either ethnicity or religion in mobilizing for distinct political ends. The chapter demonstrates that the framing of conflicts in Africa is determined by the relationship between different identity groups, associated individual preferences and how these are strategically manipulated by the political elite to their advantage.

In chapter six, McCauley explores the dynamics of the Cote d'Ivoire conflict. The chapter illuminates on how the Cote d'Ivoire conflict which had its roots in political and economic disenfranchisement assumed identity dimensions. Furthermore, the chapter explains the dynamics that characterised the culmination of the conflict in question from ethnic to religious when the players remained fixed. Using the protracted Sudan civil wars, chapter seven was devoted to explain the nexus between mobilizational differences and the framing of a conflict along ethnic or religious lines. The chapter explains the totality of the trajectory of the political manipulation of one identity type over the other in mobilizing support for political goals. Hence, the first war took an African-Arab ethnic frame while the second one assumed a Christianity-Islam religious frame when the roots were political and economic.

Chapter eight satisfactorily explains how regional struggles for power between historically hostile political players modelled along Hausa-Fulani and Igbo ethno-linguistic differences assumed a Christian-Islam frame when the conflicting parties did not change. In a nutshell, the chapter successfully accounts for the alteration by political leaders of the frames of the Biafran war in Nigeria to match the conflict context. Chapter nine concludes the volume by explaining how conflicts usually rooted in political and economic factors are politicised to assume identity-based frames. Indeed, as illustrated in the case studies, this assumption of a conflict frame from ethnic to religious to alter the outcome emanates from the strategic choices of political entrepreneurs who model the frames of conflict to match their political goals and the complex political contexts.

I find McCauley's volume quite informative on issues regarding the dynamics of ethnic and religious conflict in Africa. The text is highly recommended for academics, students and practitioners in the field of conflict studies.

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Ramah McKay. 2018. *Medicine in the Meantime: The Work of Care in Mozambique.* Durham & London: Duke University Press. 241 pp.

McKay opens this book with the introduction of the history of care in Africa to set the scene for health care and the impact that various agencies, global health care projects and governments have had in the access to health care for men, women and, children in Mozambique Africa. Throughout the book, the author presents the stories of citizens in Maputo and Morrumbala who require basic health care for diseases such as HIV/AIDs, tuberculosis, and malaria. Doctors without Borders, World Vision, Red Cross, Global Children's Fund, Samaritan's Purse, and Save the Children are just some of the agencies that McKay discusses to indicate that access to health care is unequal. McKay presents the idea of multiplicity to examine the existence of the roots of "unequal, inextricable and frequently obscured relations between public and nongovernmental institutions" to demonstrate the inequality of health care for many people in Africa (p. 31). The reader is presented early on with the paradox at the core of this book which is cited as, "the unequal and uneven material and social ramifications of 'global health'" (p. 2).

The purpose of this book then is to contextualize medicine and health care in Mozambique and to inform the reader that the funds and physical resources that come from non-government Organizations (NGO's), United Nations (UN), American agencies, and the African government are not getting to those who need it. The author accomplishes this by(a) examining the stories of global health that are focused on epidemiological experiences; (b) examining the therapeutic materials (meds) that enable physical well-being that can extend life expectancies; and (c) examining the relations that are fostered by studying a clinic's public employment practices and relations between family and friends (p. 15). Specific examples given by informants in the book are used by the author to discuss the lack of access to care for those who need it based on infrastructure, rehabilitation, environmental risks, management, hygiene, food sources, and sanitation.

Each chapter in this book has been put together to provide representations of the reality of health care in Africa and to disentangle those who are assumed to provide care (global experts such as NGO's) from those who receive it (patients and public systems). Chapter One is an introduction to Global Children's Fund (GCF) community health projects as a means of exploring the entanglements of public, para-public and nongovernmental health entities in Mozambique. This chapter outlines the fact that the role of the state (government) was not only to provide health services but to ensure the distribution of access to health care. Chapter Two gives attention to community health projects that focus on how "community" is central to this focus. Chapter Three is an extension of the second chapter and how NGOs are expected to provide a humanitarian effort to be able to provide health care for those in Africa.   Chapters Four through Six use ethnographic stories of the informants to provide a critical and reflective

approach to the reality of health care in both Maputo and Morrumbala. These chapters contain first-hand experiences from health care workers, volunteers, patients and even community members on the practices of humanitarian health care practices. The reader can see in Chapters Four through Six that the author used his own reflexivity to be able to dig deep and provide a story about health care in Mozambique that is representative of the people and not about organizations and capitalism.

McKay achieves the purpose of the book by providing information about Clinica 2 where a significant portion of ethnographic research was conducted since 2007. First-hand accounts in the form of ethnographic interviews and observations were conducted by McKay to present the reader with a visual picture of the reality of health care in Mozambique. In essence then, this is an ethnographic health care study that provides a representation of global health in Africa. The author conducted interviews and observations with doctors, nurses, psychologists and patients over time to be able to present the practices of health care. Throughout this ethnography, the reader can determine that the author became very close to those in Clinica 2 to obtain an intimate profile and perspective about the changes and development of health care in Mozambique. This is evident by the specific examples that the author uses in the book to demonstrate the cases that NGOs like (GCF) have not been able to provide medicine, good, care and support to those who need it. Informants such as Joe, Tomas, Paula, Chico, Carlotta, Francisco, and Violeta provided information about the clinic, its policies, and patients to demonstrate how proper health care is not provided. Through the life experiences of informants, the author does a good job at describing the atmosphere and attitudes of those who receive and/or provide the health care and/or those who do not get proper health care. From the examples the author uses pages 61-85 the reader can see the importance of ethnography and the emphasis on volunteer work and donor resources to create a discussion about medical care and treatment for women and children who suffer from AIDS. For example, "as the AIDS epidemic began in Africa, there emerged problems with a lack of food, medicine and problems with accessing care from actual doctors and nurses in the organizations. Most often volunteers who got little compensation were providing the care" (p. 67).

The intersectional used by the author allows the reader to focus about who is receiving the care and the connections to class, race, gender, and identity. Using examples from Chico, Carlotta, and Francisco the author provided detailed accounts of the disparities of those who do/do not receive health care based on structural, geographical and/or gender-based inequalities. Those who lived in impoverished conditions were most likely unable to gain access to proper health care based on geographic location which is exemplified by people like Francisco. For example, Francisco felt that his future was grim because he lived too far away from the resources. Despite receiving food support from the United Nation's World Food Programme to deal with his HIV diagnosis. "It is hardly enough to live on and I am stuck living so far away" (p. 113).

In conclusion, the author has examined whether NGOs and government practices have been involved in access for proper health care for those in Africa. Although, governments and NGOs such as Free the Children and Global Children's Fund are expected to be at the centep of administering health care there are still problems and roadblocks for those who need access to proper care. Ethnography, which is at the core of this research, allowed McKay to locate forms

of knowledge in relation to the distribution of global health in Africa. McKay ends with the following to contextualize the book for the reader: "the work that happens in the meantime points to the futures of care and justice that enduing if troubled relations might enable" (P. 198).

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York University

Malyn Newitt. 2017. *A Short History of Mozambique*. Oxford: Oxford University Press. 254 pp.

This work builds on Professor Newitt's previous studies on Portuguese colonial history and the subsequent post-colonial connections. He adopted a *longue durée* historical approach in the study of Mozambique (formerly Portuguese East Africa). He selected a wide range of themes, ranging from a description of the country's environment and ethnography; the pre-colonial centuries; the creation of a Portuguese colony; colonized experiences; and the post-colonial political and socio-economic developments, including the harrowing civil war between FRELIMO and RENAMO between 1977 and 1992.

The country has various natural resources, including its rivers, lakes, mountains, and the coastal waters of the Indian Ocean. The rivers were valuable for Portuguese navigators as they established themselves in the African interior (pp.1-3). There were also other environment-related historical challenges, especially the regular occurrence of drought and famine since the 16th century. The country's lowland areas are also infested with tsetse flies that attack cattle and other livestock. Other historical dents include the slave trade, where inter-ethnic warfare emerged aimed at capturing slaves for sale to Afro-Portuguese and Indo-Portuguese warlords, who in turn sent the slaves to the New World (pp. 5-6 and p. 54).

Newitt traces the links between Mozambique and Portugal to the late 15th century. The Portuguese explorer Vasco da Gama in 1498 laid the ground work for Portugal's commercial interests, when he spent time at Mozambique Island on his journey to India (p. 7). That initiated Mozambique's participation in the trade, in both human and natural resources, with the Indian Ocean World (p. 9). The period between the 16th and 18th centuries was characterized by laying down foundations of latter-day Portuguese rule, which included the establishment of various ports and commercial centers along the Indian Ocean coast, including parts of Mozambique, creating the so-called Portuguese Trading Post Empire. It allowed Portugal to control the trade route to India, and to gain access to the resources of the African interior. African resources, such as gold and ivory, would in turn be used to purchase spices in India (pp. 23-25). The relationship between the Portuguese and the Africans was characterized by elements of resistance and collaboration. The former occurred when the Portuguese imposed themselves, as they sought to monopolize trade. Collaboration occurred from local rulers and societies that benefitted from trade opportunities and security (pp. 25-29).

The Portuguese trading posts were manned by "captains" who collected natural resources, taxes, and excise duties, a portion of which was transferred to the Portuguese Crown. Chartered Companies, such as the India-based Diu Company, were empowered by the Crown to conduct business, rule the local people, and pay dues to the Crown (pp. 29-31). The Prazo System also

allowed businessmen to take charge of huge chunks of land, and the Prazo owners, like feudal lords, provided security to the local population and collected tributes for the Crown (pp. 36-40).

Portugal established formal control of Mozambique, driven by both commercial and humanitarian motives. Chartered companies such as the Mozambique Company fulfilled the economic motives, while humanitarianism, widely described as the "civilizing mission," was associated with the spread of Christianity and the suppression of the slave trade (pp. 73-77, 88-89). It would be after the First World War, that a colonial policy framework was instituted, when President Antonio Salazar introduced the Colonial Act, 1930. Under the Act, Portugal and its African colonies operated as a single state, with Lisbon as the capital. Colonial subjects were to undergo assimilation in the process of becoming Portuguese citizens (p. 124). Despite some late colonial development initiatives, the colony remained largely underdeveloped, the people were very poor, and the assimilation policy proved to be a failure (pp. 136-37).

The lack of opportunities for Africans became the breeding ground for the rise of nationalism, with some educated Mozambicans forming political parties such as FRELIMO and COREMO. They later took advantage of a succession dispute in Portugal, to call for independence, which came in 1975, with FRELIMO as the party in power (p. 138-45). Unfortunately for Mozambique, a civil war soon ensued, with both colonial and post-colonial causes (pp. 148-50).

Post-colonial Mozambique has thus not fared any better. In large measure due to the destruction and disturbances of the civil war. Other factors include the unsuccessful socialist policies; lack of national unity; lack of democratization to legitimize FRELIMO's rule. Elections are often rigged by the ruling party (pp. 152-53, 178-80, 185-86). The patrimonial system has allowed corruption to creep into the state system, mostly to the disadvantage of the rural poor (pp. 193-95). The country is among the poorest in the world, ranking 180 out of 188 countries on the Human Development Index (HDI) list in 2014. Life expectancy is only an average of 55.1 years, and unemployment as high as 22.5 percent (pp. 201-02).

This is a must-read book for those who study the history of the state and society in Africa. It would serve as a textbook for teaching a survey course on pre-colonial, colonial, and post-colonial Mozambique. However, it should be clarified that most of the thematic areas highlighted lack an in-depth analysis, which is common for most surveys. This shortfall aside, I would recommend this book to those interested in such fields as African History, the Portuguese Empire, and the influence of the international community on African affairs.

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Arye Oded. 2018. *Africa and Israel: A Unique Case in Israeli Foreign Relations*. **Portland: Valentine Mitchell. 399 pp**.

In the summer of 2016, Israeli Prime Minister Benjamin Netanyahu was in Africa visiting Kenya, Uganda, Rwanda, and Ethiopia, four countries seen as friendliest to Israel. In the summer of 2017, Netanyahu was once again in Africa, as a special guest and speaker at the 51st summit of the Economic Community of West African States (ECOWAS). In 2017, Netanyahu was to grace the inaugural Africa-Israeli summit in Togo which failed, but the brazen Prime

Minister still procured a joint meeting with ten African heads of governments in Nairobi on the sidelines of Kenya's Uhuru Kenyatta's swearing ceremony in November. Why is Israel so keen on Africa? Arye Oded's very readable book is an attempt to answer this question and others by tracing the crests and troughs of Israeli-Africa relations starting from the late 1950s to the present (2016) flurry of the Israel's "return to."

As with his foundational 2010 article on the same subject, the book takes a historical approach dividing the seventy or so years into three epochs; the honeymoon years (1950s-1973), the disengagement years (1973-1983), and the return to Africa years (1983-the present). As clearly brought out in *Africa and Israel*, the principal objectives of Israeli diplomacy in Africa has been to win African leaders' hearts on the Israeli-Palestinian conflict, particularly at the African Union as well as to counter anti-Israeli bias in national outlook and multilateral institutions. In the honeymoon era, Prime Minister Golda Meir is the star of Israeli diplomacy making five trips to Africa between 1958 and 1964. She propounds a veritable diplomatic rationale for close relations as follows: Africa and Israel shared the bonds of historical victimhood. If Africa was sympathetic to Israel's vulnerable position with regard to the Israeli-Arab conflict, then Israel would provide African states with the technical aid needed to build their new states. Through scholarships, agricultural training and military assistance, PM Meir sets up the modus operandi of Israel-Africa development cooperation and by 1972 Israel had thirty-two embassies in Africa.

The book is remarkably because in documenting the history of Israeli-Africa relations, it brilliantly captures Africa's own internal struggles and disillusionments with the Arab-Israeli conflict and gives fascinating flickers of African agency in attempting to resolve the Israeli-Arab conflicts such as the pioneering but now forgotten 1967 "Ten Sages" Organization of African Unity (OAU) attempt to resolve the Israeli-Egypt conflict.

Africa and Israel, however, remains disappointingly silent and unreflective on several facets of Israeli's diplomatic forays in Africa. For instance, during the golden years, whether in Zaire primarily, but also to a lesser degree in Uganda, Congo Brazaville, Togo, and even Kenya, Israel played a hand in strengthening and protecting the fledgling authoritarian tendencies of founding leaders, an authoritarianism which blooms with catastrophic effect in the following decades. What has been the Israeli reflection on this particularly in the return years? Similarly, according to the Israeli International Defence Cooperation Directorate (SIBAT) Israeli arms sales to African states rose a massive 70 percent in the 2015-2016 period. Is this a fortuitous windfall driven purely by private military firms? Arms sales are now core in Israel's foreign economic policy and Africa is emerging as a rich client. But what are Israeli reflections on arms sales and its relation to human rights violations and civil wars in some client African states? Oded's comment that "the Foreign Ministry tries to ensure that Israeli ambassadors are not identified too closely with the security business" (p.324) sounds curiously evasive.

Finally, Oded's book is one with an interesting subject but without a precise thesis and hence a book too narrowly historical for the student of International Relations? Is Israel winning over African states in the Arab-Israeli conflict? If Israel had thirty-two embassies in Africa in 1972, how many does it have now? Are African states any more favourable to Israel at the UNSC, UNGA and the African Union today? What has been the impact of domestic politics and individuals (Israeli Prime Ministers) on Israeli-Africa relations? Arye Oded, who worked for the Israeli Foreign Ministry for many years, writes a book that reflects the faulty hallmarks

of an insider—a feast of history but a dearth of analysis. An inclusion of some primary interviews on perceptions of African and Israeli experts on the subject would have been a welcome boon. Yet it is an invaluable book in starting to understand Israeli-African relations and one whose shortcomings will be instrumental in stoking further research on the subject.

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Akimoye Ojo, Karim Traore, and Oyinlola Longe (eds.). 2018. *Africans and Globalization: Linguistic, Literary and Technological Contents and Discontents*. Lanham, MD: Lexington Books. 192 pp.

This book is a welcome addition to the wide-ranging discourse on globalization in general, particularly on its effects, both positive and negative, on the African continent and Africans in the diaspora. Although much has been said about this topic from various viewpoints and angles, what sets the current volume apart is its focus on its impacts on African people and societies. The papers that make up the book were delivered during a three-day conference organized by the University of Georgia in 2013. The meeting was motivated by the conveners' desire to bring together Africanist scholars to reflect on globalization from a multidisciplinary perspective. Five specific areas are covered: language and culture; literature; performing arts; education, pedagogy and technology; and agriculture, nutrition and housing—with each one garnering about three chapters apiece.

Part I addresses issues relating to language and culture. The authors discuss topics such as the close relationship between language and culture, language as a veritable vehicle for disseminating feelings, thoughts and ideas; and cultural harmony. The first chapter examines the relationship between language and culture and discusses how Tiv ethical values can be harnessed as a tool for cultural harmony. In chapter two, the author questions the ability of English language idioms to transmit culturally relevant information. The last chapter in this section examines sexual discourse among young people amidst the proliferation of Western-styled music and the ubiquity of social media. Like most of the papers in the collection, the first three papers are anchored in Nigeria.

In the first paper of Part II the author encourages the use of digital technologies to advance and enhance the teaching of African literature. Modern technology not only puts a whole world of material at our fingertips, it can also enhance our creativity in the classroom and help make our profession more exciting and relevant to the times, he argues. The author reminds African literature teachers that our students are digital natives, and the best way to reach them and help them learn better is technology. The second and third papers in this section examine the impacts of globalization on African societies through the lenses of two African texts—Ben Okri's *The Famished Road* trilogy and Ayaan Hirsi Ali's *Infidel*. Ali's autobiographical narrative highlights the influences of Islamic and Western ideologies and aesthetics on a female writer's personal journey. Both papers explore social and cultural globalization and their possible impacts, for good or for worse.

The four papers in Part III, examine the impact of globalization on the performing arts. The first one uses an analysis of Wole Soyinka's *Death and the King's Horseman* to question the

privileging of the two major Western conventions that group plays into a binary of tragedy and comedy and proposes a reexamination of this artificial dichotomy. The second paper examines the contents and discontents of globalization vis-a-vis Nigerian youth. It highlights the negative impact of Western education through the vehicles of the English language, the media, movies and the arts, but proposes ways to mitigate it. The next chapter addresses the impact of hip-hop music on Nigerian society. The author laments how hip-hop has negatively impacted morals among Nigerian youth and proffers solutions at both governmental and societal levels. The last paper in the section uses a popular Nigerian television drama to celebrate the positive impact of storytelling, the folktale specifically, on society.

Part IV focuses on education, pedagogy, and technology. In the first paper, the author examines how technology can be harnessed for cultural engagement and pedagogy and thus serve as an antidote to estrangement among diasporic Africans. A case in point: Africans in diaspora in the Caribbean and Latin America. The second article identifies the extent of information and communicative technologies (ICT) use in Nigerian secondary schools, the rate of accessibility and frequency of usage, and the factors that influence or hinder their use by teachers. The author observes that the government has been involved in the e-school initiative at various levels, through the Information Technology Policy, in collaboration with the New Partnership for Africa's Development (NEPAD). Teachers have also jumped on the bandwagon, using these new tools made available through the globalization of education for both personal and professional development.

Part V takes a close look at housing, agriculture and nutrition—areas that have been most impacted by the ravages of globalization on the African continent—and examines their effects. The first paper in the series of three articles uses the case of Kebbi State, northern Nigeria as an example of how agriculture can be harnessed to empower the rural populace. It discusses the government's role in encouraging and empowering farmers to improve their social and economic well-being through agricultural production and productivity. The second article addresses nutrition and the empowerment of women for human capital development in Mali. The authors argue that when women, and men, are empowered everyone in society benefits, particularly the younger generation who are the future of capital development in any society. The paper focuses on poultry production and its role in nutritional improvement. The authors contend that when women do well economically it leads to higher household incomes, higher educational attainment, social mobility and better health outcomes for all. The final paper of the volume examines the importance of housing in national development and examines the psychological, political, cultural and environment factors affecting housing in Africa's largest nation, Nigeria, using Lagos state as a case study. The author discusses the importance of housing in national development and argues that government, both at the national and state levels should encourage and support this important wealth-building venture that also contributes to the social and overall wellbeing of the people.

In conclusion, although some of the chapters in the volume are more accessible and reader-friendly than others, overall this is a welcome volume to the continuous dialogue on the topic of globalization in general and its effects on Africans on the continent, as well as those scattered abroad in the diaspora. One big down side to the book though, one must mention, is that it lacks diversity and breath, as an overwhelming majority of the papers are Nigerian in content.

Contributions from more African nations would have given the book a more continental flare. This flaw does not, however make the book less valuable as a handy resource on the ever-evolving discourse on globalization from an African perspective notwithstanding.

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R.A. Olaniyan and E.A. Ifidon (eds.). 2018 *Contemporary Issues in Africa's Development: Whither the African Renaissance?* New Castle: Cambridge Scholars Publishing. 398 pp.

Olaniyan and Ifidon gave an indepth insight into the huge challenges confronting Africa's development. The impact of globalisation, colonial and neocolonial exploitation, and bad governance encouraged heavy indebtedness, poverty, infrastructure deficit, protracted conflicts, disease epidemic, weak educational system, environmental disaster, and an unprecedented population growth. The book is broadly organised into four parts comprising eighteen chapters.

Part one provided the overview of Africa's development challenges in the 21st century. It conceptualizes that growth and development are very controversial concepts among academic and policymakers. It, however, debunked the malignant use of the concept "development" for the mere ranking of countries, rather than underscoring the root causes of "underdevelopment" and "development." It advances a new trajectory that calls for an inward looking that will consolidate the impetus on African development renaissance.

Secondly, the book delves into the challenges of university education in Africa, as well as malaria and poverty, human trafficking, and food security challenges. It also highlighted the environmental problems and energy insecurity in Africa. It stated that the failure of malaria control strategy can be attributed to the disconnection between the approaches and the African sociocultural context. More so, it decried the menace of human trafficking, women underrepresentation, and gender-based violence across the continent.

Additionally, the authors opined that food crisis has continued to ravage many regions of Africa thereby escalating vulnerability of its people. Optimistically, it stated that Africa has the resources and potentials to curb its food insecurity through a comprehensively designed programme to deal with environmental challenges and investment. Thus, Africa need to devote policies and resources to repair and preserve the environment for the future generation. Also, it contended that with the enormous energy endowment vested in the continent, Africa's huge energy crisis is uncalled for.

Thirdly, the book rises critical issues on the political dimension of Africa's development impasse. It argued that, there is a strong connection between strong civil society, democratization and development in Africa. It avers that civil society alters the balance of power by entrenches accountability and stands as an intermediary between the people and government. Conversely, it linked some of the political problem of post-independence African states to the occurrence of sit-tight leaders who pursue tenure elongation at the detriment of the state development agenda. Pointed also, is the political dictatorship in Francophone Africa where France manipulates and subverts the state sovereignty through subtle neocolonial strings. Intrinsically, social incoherence and heterogeneity have been exploited to sustain division among the polity and perpetuate human rights abuses and violent conflicts.

On the international dimension, it objected to the use of the modernisation framework to benchmark Africa's development, for it is a tool for the Europeanisation of African development discourse they argued. No doubt, it claimed, Africa has recorded both fundamental and quality transformation in conflict resolution, economic integration, and poverty alleviation as seen in the emerging role of the African Union. While the fight against HIV/AIDS has recorded some successes, the response is often undermined by the dynamics of international politics, failure of public policy, and corruption.

The book added that China-Africa relations cannot be ignored in the face of Africa's quest for infrastructure investment. It however, called for a restraint and an assertive framework for how Africa can relate to China. It cautioned that Africa can avert the repeat of the colonial and neocolonial exploitation of the continent. The authors lamented that Africa is the most heavily indebted continent, yet the least serviceable of its debts which paints a gloomy economic outlook.

By and large the book is constructed in such a simple, lucid, and vivid language, and yet it remained frantic and critical on the reality of Africa's development impasse. The use of a cross-disciplinary method to present Africa's development discourses stands out in the book. The systematic analysis of the dynamics of the economic, social, and political dimensions of African development is commendable. The organisation of the sections and chapters shows sequence and coherency of the themes. The interplay between causality and the use of descriptive tools to critically evaluate development issues in Africa sustains the reader's attention. The book does not only pinpoint the key questions Africa's development but offers practical and strategic suggestion on how to deal with them. *Contemporary Issues in Africa's Development* is a one-stop shop and a hands-on reading for scholarship in African development studies.

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Moses K. Tesi. 2017. *Balancing Sovereignty and Development in International Affairs: Cameroon's Post-Independence Relations with France, Africa and the World.* **Lanham: Lexington Books. 225 pp.**

Moses Tesi employs a dynamic transnational perspective to understand the bilateral relations between France and its former colony of Cameroon, which for the most part of the 1960s and '70s remained economically dependent on France. And yet, despite that dependence in the areas of aid, foreign investment, and import and export markets, Cameroon often took foreign policy decisions that fundamentally contradicted those of France. Tesi resolves this puzzle through a study that features more than five case studies in which both economic and political motives drove the Cameroonian and French course of action. Noteworthy among these are Cameroon's decision to withdraw its membership from Air Afrique, a pan-African airline jointly owned by mostly Francophone countries under the Organization Commune Africain et Malgache (OCAM) and French investors; its decision to support the unity of Nigeria against French preference for a separatist Biafran state during the 1967-70 Nigeria Civil War; Cameroon's support of Djibouti's independence against the will of France; not to mention Cameroon's

recognition of the communist MPLA of Angola and its support for Southern Africa Liberation Movement, both of which contradicted the French position.

Sensing high levels of economic dependence on France, itself an outcome of colonial economic heritage, post-colonial states' institutional arrangements such as continued membership in the French monetary zone, and an absence of genuine external aid alternatives, among others, President Ahmadou Ahidjo (1960-82),sought to curtail that dependence because it contradicted the principle of national sovereignty and autonomy. Moreover, Ahidjo was a staunch pan-Africanist who believed in the complete liberation of Africa from external influence.

On the economic front, Ahidjo sought to pursue a policy of diversification and cameroonization as one way of breaking loose from France. Diversification involved bringing in more investors and donors from across the world. Cameroonization was a policy of expanding business ownership to Cameroonians and replacing French business players with local employees. Tesi uses the cases cited above and others to test the attainability of these objectives.

The Air Afrique crisis is perhaps the most interesting among the cases discussed. It came in the wake of OCAM's failure to resolve Cameroonian concerns over the airline. Among others, Ahidjo accused the airline for failing to Africanize the top positions of the company. He also blamed it for granting 30 percent of its shares to SODETRAF, a French firm, while each of the member states only had 6 percent shares in it. For a nation committed to the principle of sovereignty, this lack of real ownership over the company was unacceptable. Resistance to reforms forced Ahidjo out of the airline in 1970. The French and OCAM 's attempts to force Cameroon back proved futile.

Ironically, two months after withdrawing from Air Afrique, Cameroon established her own national airline, Cam Air, with 30 percent of its shares owned by a French company, Air France. The decision to partner with France was not made from lack of other possible investors. Lufthansa, for one, had expressed strong interest and would well have fitted Ahidjo's policy of diversification. Tesi argues that this level of compromise symbolized a degree of reciprocity or interdependence between the two old friends. It also displayed Ahidjo as one who would sometimes "let reality to be his guide rather than someone who was glued to the rigidity of abstract and unbending ideology" (p. 176). Cameroon made similar calculations when it succumbed to French pressure and granted majority company shares in the Industrial Cotton Industry of Cameroon (CICAM) to a French investor, Dollfus-Meig Corporation. In exchange, Cameroon was guaranteed French financial support towards some selected infrastructural development projects. Tesi notes that Cameroon made these calculations following an effective cost and benefit analysis. Ironically, in those areas that the two took divergent decisions, chances of ruining relations were minimal.

Tesi's use of a more dynamic transactional bargaining model is novel not least because it affords us an opportunity to question the notion that economic dependence always gives rise to compliant foreign policy behavior. Instead, his analysis helps us to see the fluidity and complexity of foreign policy outcomes even under conditions of dependence. It is unfortunate however, that a study on development is silent on the interaction between Cameroon and organizations such as the World Bank. The latter was a key development player in Africa during the period in question. One other aspect that should raise some concerns to an otherwise

good analysis is the way in which Tesi implicates French President, François Mitterrand, in Ahidjo's abrupt resignation from power in 1982 (p. 200). The evidence presented is anecdotal and far less convincing.

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Paul Ugor. 2009. *Nollywood: Popular Culture and Narratives of Youth Struggles in Nigeria*. **Durham, NC: Carolina Academic Press. 174 pp.**

The book compiles a series of discussions by Paul Ugor on the youth as representatives of the social formation through using early Nollywood films. Chapter One explains how Nigerian youth in recent times stand at the center of an emerging cultural geography of counter-institutional social responses that do not necessarily intersect with official limits, norms, or language of the state. He uses *Issakaba*, a four-part video film that shows the activities of youth vigilantism in South-eastern Nigeria between 1998 and 2003, to interpret the film's representation of vigilantism as typical of youth response to the recurrent postcolonial crises of state failure. It is an in-depth study of the peculiar contours of new politics of citizenship by youth, especially as represented in popular video films in Nigeria.

Chapter Two articulates how the Nollywood videos communicate the unevenness of postcolonial urban spatiality in sub-Saharan African cities like Lagos, especially the distinctive way in which postcolonial urban housing crises have become a catalyst in the transformation of poor and homeless urban youth into significant spatial actors though in very negative and subversive way as shown in Femi Odugbemi's 2006 video film entitled *Maroko*. Ugor points to the fact that Nollywood serves as the link between state-led development initiatives, urban space, and the ways in which these processes impact young people and their families and how they develop existential strategies to cope with spatial inequalities associated with postcolonial urban life. Chapter Three draws a line from a three-part Nigeria video film entitled *Face of Africa* combined with recent critical reflections on the politics of culture in contemporary late-modern society that shows how Nollywood narratives function as prismatic lenses into new phases of global connections in cultures where new social spaces have emerged in the local-global nexus, and in particular, young people's response to global change. The author demonstrates how the African video movies enable its local audience to imaginatively experience the fantasy of a glamorous lifestyle far from their everyday experiences by identifying with struggles of those who seek to escape poverty and at the same time dis-identifying with the strategies they use to attain those goals.

Chapter Four focuses on the hinge between the occult and global modernity as dramatized in Kenneth Nnebue's *Living in Bondage*, a film which shows cultural resonance of the Africa's teeming youth against the backdrop of simplistic reading of occult videos which claims that Nollywood popularized the belief and perhaps fuels the urge to practice such rituals as a quick and easy means to affluence. He located the pervasiveness of the occult in Nollywood films within a particular kind of global modernity that portrays an opaque, magical almost ephemeral late-capitalist economy that has remained closed to young people in the post-colonial margins. He draws the link between Nollywood occult narratives, the international

capitalist economy, and marginalized African youth. Chapter Five explores how *Glamour Girls II: Italian Connection*, gave privileged insights into the gruesome world of thriving but underground romance industrial complex currently estimated to be worth well over US $32 billion. This chapter takes up the familiar theme of sex and violence, two thematic threads in the Nollywood repertoire, but in particular the relation to the transnational context. The author draws a link between Nollywood as a specific regional media practice in Anglophone West Africa and the uniquely powerful ways in which this marginal media tradition both inaugurated an important humanistic debate, facilitating deep insights into an entrenched subversive global economy that has remained pervasive and almost indomitable for more than three decades, and for which CNN, is now waging a belted media war.

In conclusion, while music was composed about the aftermath of urban housing crises on the lives of the adult population, very little attention seems to have been paid to its social impact on the lives of young people, especially in the postcolonial urban settling.

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Pauline Ada Uwakweh (ed.). 2017. *African Women Under Fire: Literary Discourses in War and Conflict*. Lanham, MD: Lexington Books. xv, 199 pp.

Though there is a rich body of knowledge on African intersectionality, African literature on women empowerment, feminist literary criticism, black feminism, feminist literary theory, black literary discourses, etc., available today Pauline Uwakweh's edited volume brings out a fresh and equally significant perspective that focuses upon the much-needed African women's literary responses to wars and armed conflicts. It is a bitter reality that even if female characters played major roles in African literature or for that matter in war and conflict literature, there has been no acknowledgement or fair representation of women; instead male characters or men's contribution or stories have been more highlighted. The male gaze dominates all and thus it comes to readers from the male's perspective thereby hiding women's contributions, heroic roles, and literary works. This volume essentially is a female viewpoint of literary discourses in war and conflict and is written with this purpose, thereby creating yet another novel discourse of reclaiming women's lost or suppressed spaces in literary domain and therefore is a literary cum sociological effort to recast the gendered war/conflict situations.

It remains an established fact that earlier literary discourses in war and conflict were a male bastion. Therefore, this work stresses upon African writers and critics the need to document the dynamics of African political landscapes and tries to see how politicization of the conflicts itself breeds further violence and aggression against women. This work also brings out the need for documenting the postwar/conflict scenarios and their gendered aspects that are scarcely written about or even if written, always written by men. It is also true that the post war situation is hardly peaceful anywhere and even becomes more violent and brings more challenges and insecurity to women and children in such context that needs to be properly theorised.

The title chosen for the book is very intriguing, for "Women Under Fire" can mean women under criticism or women under attack. Perhaps Pauline Uwakweh means both, i.e., women's voices remain suppressed while writing about gender, war, and conflict and the second

meaning that the plight of women and gendered relations under fire during war and conflict situations. The subtitle, "Literary Discourses in War and Conflict," brings out the conflicting relationship between the interplay of gender and war and how gender practically operates in war like situations. The book's foreword, written by the eminent African scholar and literary figure Dr. Ada Uzoamaka Azodo is like a microcosm of the whole work. She beautifully sums up the book as "not only a chronicle on armed aggression and violence against women and girls in armed conflict areas… [but] also a critical resource on how the endangered female passes from invisibility and passivity to agency" (p. ix).

The work is divided into two major parts. Part One contains the introduction by Uwakweh and five chapters by Jessie Sagawa, Tendai Mangena, Melissa R. Root, Julie Papaioanou, and Paul N. Touré that mainly discuss major themes of African women in war and conflict as victims and as agents. Part Two consists of four articles by Uwakweh, Emile Diouf, Moussa Issifou, and Nanjala Nyabola that conceptualize trauma, reintegration, and healing by critically paraphrasing various literary works. Touching upon the narratives of war and its impact upon women and children in terms of rape, captivity, combat, etc., the various chapters beautifully touch upon themes like violence, trauma, female agency, and resilience to theorize war literature from a gendered perspective. The respective chapters call for a fresh look into the postwar violence and its sources including male onslaught on women and the plethora of gendered challenges like that of reintegration. They also highlight the need for theorizing the ramifications of the gendered violence in Africa. The fact that mostly stands out is that less significance is given to the documentation of war miseries inflicted upon women. However, this work finely articulates women in war and conflict situations besides challenging the dominance of men in African criticism in the literary domain. Further the contributors have amply dealt with the themes of violence and the trauma conflict situations bring to women and girls and affects their health, and also forced displacement and refugee status that brings with it a plethora of crises like homelessness, poverty, sexual abuse, etc.

Pauline Uwakweh beautifully gives a critique of a patriarchy and especially literary patriarchy, while bringing war and gender issues under study. Her book demonstrates how women's voices are missing in war literature and what can be done to overcome this lacuna. Women under Fire is certainly going to be an authentic source on literary discourse on war and conflict besides being a credible work on African literary criticism in the gender arena. Given its thick description the work is too provoking for future researchers not to go further and deeper into the themes touched upon. Throughout the chapters there been an intellectual engagement with various socio-literary themes bringing out various war realities especially the gendered relations and power play between them. This work can indeed be called Pauline Uwakweh's and her fellow coauthors' labor of love.

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