

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

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

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

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

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

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

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

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

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

Siendou Konate, *University of Cocody at Abidjan Cote d'Ivoire*

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

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

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

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

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

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

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

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

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

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

Jason Bruner, *Princeton Theological Seminary*

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

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

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

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

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

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

Patrick Day, *University of Wisconsin-Eau Claire*

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

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

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

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

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

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

T.J. Tallie, *University of Illinois, Urbana-Champaign*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pádraig Carmody, *Trinity College Dublin*

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

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

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

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

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

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

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

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

Brandon D. Lundy, *Kennesaw State University*

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

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

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

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

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

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

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

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David Livingstone, *University of California San Diego*

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

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

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

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

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

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

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

Theresah P. Ennin, *University of Wisconsin - Madison*

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

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

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

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

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

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

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

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

Steven Gish, *Auburn University at Montgomery*

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

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

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

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

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

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

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

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

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

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

Following events in Tunisia in early 2011, Moroccans called for greater reforms. Instead of repressing those calls, however, such as had led to the fall of governments in Tunis and Cairo, Mohammed VI welcomed plans by Moroccan youth movements to organize an Egypt-style anti-government protest on February 20, 2011.² Importantly for purposes of this review, the protesters did not demand the removal of Mohammed VI but rather sought greater governmental and social reform. In March 2011, the King announced he would institute constitutional reform. Given his earlier initiatives, it could be said the post-Tunisia movement in Morocco buoyed Mohammed VI's own reform goals. The important aspect of these events is that Morocco avoided both the violence present in the Syrian struggles for reform and also the *de facto* regicide in the Libyan uprising, as well as the regime collapse that occurred in Egypt and Tunisia. It is likely, based on Zisenwine's history of the Moroccan nationalist movement, that the country had previously experienced political reform and as a result had a general trust in the monarchy as an agent of change rather than one of repression.

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

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

Notes

- 1 Karim Faheem. 2011. "Slap to a Man's Pride Set off Tumult in Tunisia." *The New York Times* January 21, available at: <http://www.nytimes.com/2011/01/22/world/africa/22sidi.html?pagewanted=all>
- 2 Giles Tremlett. 2011 "Morocco Protests Will Test Regime's Claims to Liberalism." *The*

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