and continued under Moi and Kibaki established the president as the gatekeeper for tremendous resources. Almost all politicians came up under the one-party, single gatekeeper system. The growing middle class has defined itself by tribalism and consumerism 'to the exclusion of shared norms', promoting ethnic politics as a way of competing for the opportunities of modernity which were mediated by the State or by politicians who became Kenya's leading 'businessmen' through public office.

Shilaho bravely places the elevation of Mwai Kibaki as the first non-KANU president in 2002 as a democratic reversal. While the opposition NARC coalition presented a reformist campaign, and the first 'free and fair' election in Kenya was widely hailed in the West, in reality the leading politicians were tied to the past and Kibaki especially was 'wedded to the *ancient regime*'. The Kibaki ascension would be a Kikuyu restoration, with the NARC splitting over Kibaki's denial of agreed power sharing. The leading politicians continued to exploit the State for personal gain for themselves and their cronies. When the coalition came apart over the issue of constitutional reform and the 2005 constitutional referendum, mobilisation on the basis of ethnic divisions and recriminations came to the fore. This set the stage for violent conflict over Kibaki's alleged re-election in 2007. Uhuru Kenyatta's rise with support from William Ruto in 2013 then becomes a continuation of Kikuyu-led ethnic coalition politics.

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Beyond Ethnic Politics in Africa by DOMINIKA KOTER.
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The importance of ethnic identity in African politics is a claim neither new nor controversial, but its extent across African countries varies and this has been overlooked by social scientists: we lack a comprehensive explanation for why ethnicity defines some political landscapes and not others. In this book, Dominika Koter breathes new life into social science research on ethnic politics in the region by investigating the political mechanism underlying variations in ethnic political salience. By doing so, Koter contributes to our understanding of ethnic politics, electoral politics and clientelism in Africa.

Koter argues that ethnicity offers one of *many possible ways* African leaders forge links with voters in weakly institutionalised democracies. This is, first and foremost, a strategic decision: building on Cathy Boone's insight that state-formation in Africa relies on pre-colonial social organisation (Boone 2003), Koter argues and shows that the strength of local leaders acts as a pre-existing condition that shapes the electoral strategies of national-level politicians. In contexts where local leaders are strong (non-Casamance Senegal, Mali, Botswana), politicians use them as electoral intermediaries, drawing support across coethnic and non-coethnic constituents. In contexts where local leaders are weak, either because the social organisation of local ethnic groups is horizontal (Kenya) or because the colonial power fundamentally altered social hierarchy (southern Benin, Guinea), politicians lack effective

electoral intermediaries and must instead appeal to coethnic favouritism. This political story is simple and powerful. It illustrates how ethnic politics and pork don't always go together (cf. Fearon 1999), and offers a mechanism for understanding why rural voters consistently favour incumbents.

The credibility of Koter's argument relies on two empirical conditions: the exogeneity of the strength of local leaders at the time of the first mass election, and its persistence over time. Koter combines quantitative survey analysis with the richness and depth of qualitative interviews and process tracing to offer a compelling answer to both. Koter shows that the first mass elections were critical junctures with lasting effects. Additionally, her case selection allows her to naturally neutralise potential confounds such as the identity of the former colonial power, electoral institutions, and the timing of independence.

Koter offers a powerful political story about the strategies African politicians use to connect to voters. This story also raises two critical questions. The first is nicely illustrated in Koter's inclusion of the Malian case. In Mali, unlike in southern Benin, the French did not replace local chiefs because the Bambara did not resist them. This raises a question: why did the Fon, and not the Bambara, resist French colonialism? This question lies outside the scope of Koter's study. Yet, engaging with the literature on indigenous governance, which explicitly investigates indigenous resistance to colonialism with possible implications for post-independence outcomes (e.g. Michalopoulos & Papaioannou 2013; Arias & Girod 2014), would strengthen Koter's claims of exogeneity. Second, throughout the book, Koter pits ethnic affinity against material incentives: voters are wooed by national politicians either via ethnic appeals (as in Southern Benin), or with the promise of material rewards (as in Central and Northern Senegal). Yet ethnic appeals need not be incompatible with material incentives; many scholars think of ethnicity as either a heuristic or a commitment device for the post-electoral delivery of pre-electoral promises (e.g. Ferree 2006). There is thus a tension in Koter's account of clientelistic politics in non-ethnic settings: ethnic ties matter for the quid pro quo between local leaders and their constituents, but not for the quid pro quo between national and local leader. Here, the argument would benefit from a deeper investigation into how the national leader credibly commits to follow-through on pre-election promises.

These questions aside, the book offers important novel insights to our understanding of electoral strategies in weakly institutionalised democracies. With a new lens on ethnic politics in Africa, it is a must-read for students and scholars of ethnicity, clientelism and electoral politics.

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Migration and Development in Africa: Trends, Challenges and Policy Implications edited by STEVE TONAH, MARY BOATEMAA SETRANA and JOHN A. ARTHUR.
Lanham, MD: Lexington Books, 2017. Pp. 210. $95 (hbk).
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This book addresses the important and under-studied subject of African migration. According to the United Nations at least one in three people are living outside their country of birth. On the African continent, mobility and migration have always been an integral part of life. Literature on migration has often overlooked Africa or narrowly focused on outward migration to Western countries. Written and edited by African scholars based on the continent, the book presents an alternative look at African migration. It analyses the motives for migration, the mechanisms of migration (differentiating between regular and irregular paths of exit), and the impact of migration on migrants, those they leave behind, and on both the host and sending countries.

The book consists of 10 chapters, including an introduction by the editors. The originality of this volume lies in its multiple case studies and diverse, intricate methodologies, including original surveys and ethnographic/investigative methods. The chapters on transnational politics of Ghanaians in the Netherlands and the UK, Cameroonians in Germany, and Kenyans in the USA reveal that migrant engagement in politics is influenced by multiple factors. Africans settling in Western countries face dual pressures: being outsiders (even those who have the legal right to remain); and needing to support their families back home. With the exception of those who emigrate to Europe via the sea, most Africans enter Western countries on some legal short- or long-term bases. However, for those on short-term visas, there is often no easy or clear path for permanent stays, forcing individuals who had been law-abiding to take risks. African migrants often have family responsibilities in the home country that make it impossible to exit the host country. A section on translational politics shows that the struggle for survival and legality often limits the ability of African migrants to engage in meaningful political mobilisation in both the host or home country. These case studies highlight the urgency for a global consensus on migration. They also show that a half century after independence, most African countries are failing to build sustainable economies. Poor economic conditions in African countries place African migrants at a greater risk of violence and abuse in host countries where their status (sometimes undocumented) makes it difficult to secure good jobs and seek protection against abuse.

Two chapters in particular are deserving of readers' attention. First, Oski's chapter on repatriation of Nigerian migrants working in Ghana traces the marginalisation of African migrants back to colonial times. The struggles faced by