determine the colony's budget, set trading regulations and the construction of roads and railways – *métis* men dominated in the rolls of elected delegates. Though *métis* women could not vote or run for office, they influenced elections and generated economic resources through 'the notion of republican womanhood', a tantalizing thread that Jones does not fully substantiate. Chapter Six most fully elaborates on what Jones calls the 'active citizenry' of *métis* men in urban politics from the 1870s through 1890, focusing primarily on the political careers of men from two families. *Métis* elected officials shifted in seeing themselves as representatives of French authority, forwarding their own interests as members of a merchant lobby, or protecting the profits of Senegalese traders from the French. Jones alludes to debates about trade and access to wealth that took place in newspapers and council debates, yet the chapter is a slim sixteen pages that leaves the reader wanting more of the specificities of these contestations. Chapter Seven turns to the years of 1890–1920, in which the French reduced the power and mandate of local councils and discredited powerful *métis* merchants and assemblymen whom they viewed as dangerous to French interests, effectively diminishing the claims to republican citizenship of *métis*. Furthermore, educated sons of Muslim traders and *originaires* sought to lessen *métis* monopoly over politics and wealth. After 1920, *métis* no longer dominated urban electoral politics.

Jones's book is the result of extensive research in state, parish, and private archives and newspapers in Dakar and St Louis, Bordeaux, and Paris. She produces family histories and genealogies from oral interviews. Her book lays out the porous boundaries between French and African cultures and how *métis* fashioned their own conceptions of civilized society. The book expands the recent historiography on the meanings of the term '*métis*' beyond the perspectives of French colonial society. Furthermore, Jones makes the important contribution of arguing for the ways in which women and household politics continued to influence the public sphere even as the French bolstered African men and state institutions as the locus of political power and wealth.

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CHILDREN IN MOTION

Child Fostering in West Africa: New Perspectives on Theory and Practices.
Edited by Erdmute Alber, Jeannett Martin, and Catrien Notermans.
Leiden, Netherlands: Brill, 2013. Pp. xii + 250. $82/€59, paperback (ISBN 9789004250574).
doi:10.1017/S002185371400053X

Key Words: Western Africa, children, family, kinship.

This volume had its genesis in a workshop on child fostering held in Bayreuth, Germany, in 2007. The editors and majority of the contributors are social anthropologists, concerned to unite theoretical and empirical studies of child fosterage (the term they favour, although not exclusively) in West Africa. The book is divided into two main sections, preceded by

an editors' Introduction. In Part One, 'Perspectives on Theories', two classic papers are reprinted, representing the British structural-functional, descent-school of kinship studies and French structuralist, alliance theories. These are Ester Goody's 1982 chapter, 'A Framework for the Analysis of Parent Roles' from her book *Parenthood and Social Reproduction. Fostering and Occupational Roles in West Africa* and a translation from the original French of Suzanne Lallemand's 1988 article 'Adoption, Fosterage, and Alliance'. In the third and final chapter in Part One, 'The Transfer of Belonging: Theories on Child Fostering in West Africa Reviewed', Erdmute Alber sets the scene for Part Two, in which contributors seek to combine elements of both approaches, together with more recent kinship studies that stress process, belonging, relatedness, flexibility, and fluidity rather than formality and structure. Alber also discusses the use of various terms used to describe the movement of children from birth parents to relatives, neighbours, or strangers. It quickly becomes apparent that there is a very wide range of practices covered by the single term 'fosterage'.

Part Two, 'Negotiating Structure: Perspectives from Anthropology, History and Law', has six chapters that complement one another and expand on the themes introduced in the first section of the book. Collectively they demonstrate the manner in which traditional alliance and descent theories of kinship and marriage can be fruitfully combined with the less formal and more relational, fluid approaches. Most contributors draw on a similar body of recent works on child circulation in other parts of the world, relating them to a region in which it is often normative for large numbers of children to live for all or part of their childhood in households that do not contain a biological parent.

Jeannett Martin's research with foster children in Northern Benin looks at fosterage from the child's perspective. She asks whether previous studies that show more affective relations with maternal than paternal kin apply to fosterage. Martin concludes that, from the child's perspective, even after allowing for individual circumstances, personalities, and relations, the general structural pattern of relatively hierarchical, formalised, distant relations with father's kin, and more supportive, egalitarian relations with mother's kin, do pertain in situations of fostering. To balance this focus on descent, Barbara Meier in her study of the Bulsa in Northern Ghana, looks at alliance relations and fosterage, in this case the practice of fostering a brother's daughter as a co-wife. In what is known as a 'doglientiri' set-up, older women are entitled to claim one or more of their brothers' daughters, incorporate them into their own household, and marry them off to their own husband, or one of his clan members, when the girls reach marriageable age. This is a classic case, according to Meier, in which an understanding of the 'doglientiri' institution and its ritual underpinnings, requires a combination of descent and alliance theory, as well as an understanding of both kinship and ritual.

In Chapter Six, Catrien Notermans draws on her many years of research on child mobility in Eastern Cameroon, a region in which large numbers of children spend much of their childhood in households other than that in which they were born. In this particular study, Notermans uses case histories to explore the feelings of foster mothers when their foster children leave to return to their biological parents. She finds Janet Carsten's emphasis on kinship as a process of becoming, rather than a fixed state, particularly useful in coming to terms with the fluidity of childrearing practices in the East Cameroonian town of Batouri, where family life more generally is characterised by mobility.

While Chapters Four, Five, and Six mirror the interests of the first three theoretical chapters in Part One, the final three extend the scope of the volume with Heike Drotbohm's comparison of local and transnational fostering in Cape Verde, Cati Coe's historical study of fosterage and debt-pawning in the nineteenth-century Gold Coast (Ghana), and Ulrike Wanitzek's use of contemporary court records in Ghana to look at local interpretations of transnational adoption and international law. This volume is a delight to read and should be of interest to scholars and students of kinship, West Africa, and cross-cultural studies of fostering and adoption.

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OF SKIN WHITENERS AND HERITAGE TOURISM

The Predicament of Blackness: Postcolonial Ghana and the Politics of Race.
By Jemima Pierre.
Chicago: University of Chicago Press, 2013. Pp. xix+263. $90, hardback (ISBN 9780226923024); $30, paperback (ISBN 9780226923031).
doi:10.1017/S0021853714000541

Key Words: Ghana, identity, postcolonial, race.

Ghosts not laid to rest haunt relentlessly, determined as they are to see the future in the rearview mirror. In this book, the ghosts of an Anglo-European colonial past and its hierarchy of humanity predicated on race remain the predicament of the first African country to gain independence from Britain. What does independence amount to when postcolonial Ghana continues with the same entanglements and shackles of defining and relating to itself as inferior to those who colonised it? Pierre provides an attentively wrought critique of the politics that surround race in Ghana. Hers is a meticulously crafted comprehensive account that reverberates throughout Africa. The book adds value by drawing attention to the West African experience and perspective, focusing on the construction of race as critical towards rethinking the question of race in Africa and globally (pp. xiv, 19).

Bringing a range of fields with an African focus, from anthropology and history to diaspora, African, and postcolonial studies, into a theoretical dialogue, Pierre historically locates 'nativisation' and 'racialization' in Ghana and elsewhere in Africa as the result of the unequal encounter with Europe. She traces the genesis of racial categories and dichotomies to the hegemonic encounters between Europe and Africa in the transatlantic slave trade and during colonialism. For Pierre, Ghana's political independence 'signaled a shift in the colonial racial project' (p. 38), a shift that emphasised racial consciousness and shunned institutionalised racialism. Yet surprisingly, the very structures that enabled the institutionalisation of racial hierarchy and attendant superiority of Whiteness in its diverse manifestations and hierarchies have been maintained in independent Ghana, a paradox that mirrors many countries across Africa. Far from yielding authentic independence through 'full decolonisation' and 'deracialisation', Ghana's liberation fell short of the