

gaps and lapses. This made the book feel more like a loose collection of readings on a broad, occasionally literally interpreted theme. Part of the issue seems to be the linguistic and regional ghettoization of Africa. The book relies heavily on Ghanaian researchers associated with the Centre of African Studies. Their work dominates the debate on modernization, with other contributors' chapters being loosely fitted into the collection.

Given the book's focus on modernity, it is also curious to see little reference to the everyday buildings that heralded modernization. In Ghana, these included the school buildings project, which signalled the upgrading of hundreds of primary and secondary schools, and the building of new educational institutions across Ghana. Indeed, the University of Science and Technology at Kumasi's foundation and campus architecture were symbolic contributions to this new-built modernity. The Akosombo and Kariba dam infrastructure projects make up for this partially, although technical infrastructure played a different role in the spectacle of modernization.

The isolation of many contributions to this volume is unfortunate, as there are several instances – such as the dam projects, radio broadcasting, and indeed music – where more comparisons and interweaving of narratives would have greatly strengthened the book and probably widened its appeal. This is particularly true with regard to francophone Africa and its encounter with modernity, which could have been better explored, as the two sole francophone research contributions, as discussed, demonstrate this wider relevance.

Modernization as Spectacle in Africa holds much potential in its ambition to explore themes that have had little research coverage in African studies. Unfortunately, it ultimately falls short of fulfilling this potential because of its lack of editorial control, leading to a failure to thread a consistent thematic narrative through its contributions or to deliver a conclusion. However, as a collection of essays on modernization-inspired themes in Africa, with a focus on Ghana, this is nonetheless a good read.

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AGNIESZKA KEDZIERSKA-MANZON, *Chasseurs Mandingues: violence, pouvoir et religion en Afrique de l'Ouest*. Paris: Editions Karthala (pb €28 – 978 2 8111 1150 2). 2014, DVD + 256 pp.

The book begins with a reflexive section that places Kedzierska-Manzon in the field, commenting on ethics, aesthetics and human relationships, and introducing the topic of the book: the habitus and imaginaries of Mande hunting practices. She examines hunters' political and ritual power as well as their physical and symbolic violence as actors on a micro and macro social level.

Kedzierska-Manzon's methodology is outlined in the introduction. The book is based on the author's doctoral thesis from 2006 and follows its structure. She conducted fieldwork for a total of fifteen months from 1995 to 2007 in northern Côte d'Ivoire, rural Guinea (Niagasola) and Mali (Narena and Bamako), where she was initiated into the hunters' brotherhood. She firmly places herself in the Mande mindset as a researcher, which will potentially increase the hosts' power in local politics. Theoretically, the research is well grounded in Bourdieu's concept of habitus, Geertz and Turner's perspectives on ritual, and Taussig's understanding of mimesis. The author complements these anthropological

perspectives with others from drama and theatre studies (Stanislawski, Barba) to discuss the body. She finally uses Foucault and Scheper-Hughes to discuss the study of violence in the hunters' context.

The book unfolds in three main parts, each preceded by a transitional chapter that focuses on a particular aspect of identity, the imaginary, or the practices of the hunters. Such a structure is not typical, but it enables the main parts of the book to problematize violence and power, habitus, and mastery of the hunters' world. These chapters offer descriptions, which allow the contextualization and comprehension of the topic.

The first part is organized around the concept of violence and power. It is preceded by a description of hunting practices and the traditional image of hunters along with the history and structure of their brotherhood. After that, the author describes modern brotherhoods and their interconnection with the idea of violence in contemporary West Africa. She then presents the socio-political context of hunters' interventions and interrogates the legitimacy and function of the postcolonial state in the area. She also analyses precolonial political imaginaries of the Mande, the traditional Mande social structure, and Mande conceptions, epistemologies, models and interpersonal relationships before addressing the question of symbolic violence expressed in religious beliefs and practices. Kedzierska-Manzon explains that the image of the hunter in popular imaginaries indicates his mediating and liminal position in relation to the bush. Finally, she remarks on ethics, the epistemology of Mande hunters and the attributes of their symbolic power, both social and coercive.

The second part of the book is preceded by a chapter that analyses the relationship between the hunter and his surroundings. She examines hunters' habitus, particularly kinetic schemas: the hunter's way of walking; his extra-masculine attitude in movement; and his body balance. She considers the hunter's perceptions of the environment and ways to detect his game, identify and consider dangers, and orientate himself during his hunting activities. She also comments on hunters' biorhythm and movement, which implicates a number of deprivations (food, sex and sleep). Finally, she proposes a set of hypotheses regarding the mental state associated with hunting practices that influence the effectiveness and emotionality of hunters towards the bush and hunting game (*vide mental*). She explores representations of hunters in oral history along with descriptions of interactions, real or imaginary, between the hunter and his partners and adversaries: women and hunted game.

Part 3 proposes commonalities between hunt and ritual, two activities of intense experience, both violent and pleasant, that transcend the frame of the ordinary. She does this by considering the traditions of hunters (*donsoya*), the local religious system (*bamanaya*), and different approaches to the hunt as ritual: its liminal character, the masculinity of the body, its social function, its non-ordinary spatial frame, and the individual experience on which it relies. She questions hunting practices in the contemporary context, and hypothesizes on the capacity of hunters to manage violence efficiently and to participate in social transformations.

Kedzierska-Manzon deliberately questions the continuity of this traditional model and considers the movements and modern associations of hunters. She explores the progressive disappearance of the hunting habitus that represents the foundation of the legitimacy of hunters as administrators of violence and masters of the occult. Thus, she questions the possibility that hunters in contemporary Africa can maintain their historical roles without also maintaining their roles as ritual experts.

While the bibliography is impressive and a glossary is included, and the book is accompanied by a DVD, the volume lacks an index, which makes navigation difficult. The table of contents is not detailed enough and I found myself going

back and forth trying to find sections that I wanted to revisit. The fragmented structure may also be an issue for a more conservative reader, as the transitional chapters disrupt the ethnography both aesthetically and conceptually. Nonetheless, the transitional chapters are informative and well written, consistent with the main chapters of the volume. Kedzierska-Manzon's writing is fluid, with many references from other authors, including Mande experts (Arnoldi, Arseniev, Bird, Camara, Cisse, Conrad, Derive, Hellweg), contemporary thinkers (Descola, Mbembe) and anthropologists (Csordas, Taussig, Viveiros De Castro). The arguments are solid and well presented.

Kedzierska-Manzon has produced an important text that can be used as reference by anyone with an interest in anthropology and African studies more broadly, and it is a welcome addition to the body of studies on West African hunting practices and the Mande.

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CHRISTOPHER LAMONICA and J. SHOLA OMOTOLA, editors, *Horror in Paradise: frameworks for understanding the crisis of the Niger Delta region of Nigeria*. Durham NC: Carolina Academic Press (pb \$45–978 1 61163 355 9). 2014, 332 pp.

Two major historical events have combined to shape the global cultural imagination of the Niger Delta. The first was the murder of Ken Saro Wiwa, the Ogoni environmental activist and internationally renowned writer, by the military regime of General Sani Abacha in November 1995. Saro Wiwa's death triggered worldwide uproar, fuelled mostly by the international community. Then, between 2005 and 2009, the violent eruption of almost 50,000 armed youth against the Nigerian state and multinational oil corporations operating in the region shook the global oil market to its foundations. Since then, world leaders and global institutions such as the UN have paid lip service to the need for democratization and development. Even so, the wealth of the Niger Delta continues to contrast sickeningly with the poverty of its people. Boyloaf, one of the leading commanders of the armed youth movement in the Delta between 2005 and 2009, succinctly observed that Nigeria is a country where those who have no idea what the Niger Delta creeks look like own oil blocks there, while those who live, work and die in the creeks do not know what oil blocks look like.

The corporate fortunes of the international oil industry and the rent-seeking interests of the postcolonial Nigerian state dominate any considerations for the welfare of the over 33 million people living in the region. Their daily experiences are at the heart of the recent book of essays edited by Christopher LaMonica and Shola Omotola, and published by Carolina Academic Press, the activist imprint run by the doyen of Nigerian Studies, Toyin Falola. The book frames the crisis in the Niger Delta around 'a battle between largely external oil interests and those within the region who want to protect the local environment and way of life' (p. 5). The Delta region is therefore a place 'in acute crisis', and one of the core objectives of the book 'is to help inform the world of this basic fact' (p. xv). In spite of the relative peace and quiet in the region since Goodluck Jonathan became Nigeria's first president from the Niger Delta, *Horror in Paradise* reminds us that the suffering of the people there has not yet ended.