

Keller's framework to analyse cases where executive leadership may have prevented the outbreak of violent conflict. Such a study would complement Keller's work and aid in the identification of processes that mitigate contention when the potential for violent conflict exists.

This book would certainly be useful in graduate seminars on African politics, African history or ethnic politics. It is written in a clear, straightforward style that also makes it appropriate for use in advanced undergraduate classes. Keller also offers insights for policymakers and development practitioners who continue to grapple with the real-world consequences of citizenship conflicts. The development of conceptualisations of nationalism that recognise and tolerate different identities within the nation state remains a pertinent policy concern in Africa and beyond.

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**Urban Poverty and Party Populism in African Democracies** by DANIELLE RESNICK  
Cambridge: Cambridge University Press, 2013. Pp. 336. £65.00 (hbk)

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One undeniable feature of the growing economies in sub-Saharan Africa is urbanisation. Cities grow faster here than in any other region in the world, and this will have profound effects on politics in Africa. This is one reason behind this recent study, *Urban Poverty and Party Populism in African Democracies*, by Danielle Resnick. The author aims towards a better understanding of the political dynamics within the growing, mostly poor, urban population in emerging democratic states in Africa. The main cases are Senegal and Zambia, with a brief additional outlook on Kenya, Botswana and South Africa. The particular focus in this study is why and when the urban poor vote for opposition parties; what kind of strategies they use: clientelist, personalist or programmatic. All three have a role, the author claims, within a fourth strategy: the populist. This is defined as a mode of mobilisation that involves an anti-elitist discourse, a policy message oriented around social inclusion, and a charismatic leader who professes an affinity with the underclass.

Another reason for the study is to better understand how opposition parties can be successful in elections, thus contributing to the consolidation of democracy in the region. Resnick makes use of elite interviews in Ghana and Zambia and surveys of urban poor voters in marketplaces in Lusaka and Dacca. The latter part of the study reveals that ethnic voting played a part in the successful elections by the opposition in Zambia, combined with the populist strategy highlighted by the author. Similar populist strategies were not employed by the opposition in Senegal, where the incumbent succeeded.

The book reveals that populist tendencies are not only used by the political opposition, but that, in the two main cases, Senegal and Zambia, only those candidates that used a populist strategy were successful. Resnick also shows that effective candidates reached out beyond the urban centres to the more populated rural areas with a clientelist or ethnically aligned strategy. With organisational membership being low, those candidates that tried to build on

labour union support, for example, did not reverberate with large sections of the poor urban population that belong to the informal sector.

This careful study is mostly about voting behaviour and electoral strategies. The chapter discussing populist political strategies and its history in other parts of the world does not really ask questions about the degree to which these kind of policies are viable, responsible and sustainable in the long run. There is no discussion on the arguable parallel with mass populist movements in the early 20th century in Europe that did use ethnic linkages in order to win elections – the fascist and national socialist movements. There are similar tendencies within some very successful populist parties in southern Africa. However, it could be said in defence that such questions are outside the strict scope set out for the present inquiry.

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**Examining the Human Rights Issues and the Democracy Project in Sub-Saharan Africa: A Theoretical Critique and Prospects for Progress in the Millennium**

by E. IKE UDOGU

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Six chapters dealing with human rights in selected African states are sandwiched in this book between sections on ‘the democracy project’. E. Ike Udogu examines South Africa, Kenya, Ethiopia, Mozambique, Liberia and Nigeria – a good geographic spread across the 48 Sub-Saharan states, though not focused on countries with the most massive human rights abuses. He concentrates primarily on protection of civil and political rights. His ambitions are high. However, the results fall short of what might have been achieved.

*Examining Human Rights Issues and the Democracy Project* reflects the strengths and weaknesses of Udogu’s primary source. He draws overwhelmingly from the 2010 US State Department’s ‘Reports of Human Rights Practices’. Published annually since 1977, these voluminous analyses have strengths of continuity, geographic breadth and detail. The country reports give far less attention to economic rights than to civil and political rights, however. The State Department relegates economic factors to a section of ‘worker rights’, including freedom of association and collective bargaining, prohibition of child labour, and acceptable conditions of work. Arguably, however, consolidated democratic systems rest upon economic systems governed by legal norms, in which individuals have reasonable opportunities for upward mobility and governmental policies do not discriminate against particular groups or persons. ‘Human rights begin with breakfast’, many assert.

In the struggle for independence, ethnic, class and other differences were subordinated to seeking the ‘political kingdom’. Once self-government had been achieved, however, military coups, major civil wars or massive human rights abuses occurred or continued through most of Africa. Udogu notes that the ‘consolidation of ethnic nationalism’ resulted in major human rights abuses. Left unexamined, however, is how economic disparities exacerbate cultural divisions. ‘Class’, in other words, becomes expressed in large part