This discussion of women's adjustments to life in segregated cities, including the importance of civic organizations, anchors Brooks's later discussion of the personal and collective forms of resistance popularized in the 1950s and 1960s in both places. She shows how women saw themselves as personally invested in overthrowing the dual logics of race and gender that exercised undue influence over their ability to care for and provide for their families. In the radicalization of these ordinary women from different countries, one key similarity Brooks discusses lies in the importance of political organizations like the African National Congress (ANC) and the National Association for the Advancement of Colored People (NAACP), labor unions, and the Communist Party. Brooks considers women's complex role in these organizations, while also detailing the creation of new entities—such as the ANC's Women's League—designed explicitly to address the unique position of black women in a racist and sexist society.

Brooks's greatest contribution lies in her unique approach to comparative study. She skillfully presents personal accounts of everyday life and struggle against white rule across generations of women, inviting the reader to situate the political action of the 1950s and 1960s within trajectories of individual lives. In addition, Brooks locates their experiences and the freedom struggles within a global context, relating them to key external factors, including World Wars I and II, as well as to other anticolonial and democratic movements unfolding at the same time.

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Rogaia Mustafa Abusharaf. *Transforming Displaced Women in Sudan: Politics and the Body in a Squatter Settlement.* Chicago: The University of Chicago Press, 2009. xii + 183 pp. Photographs. Notes. References. Index. $55.00. Cloth. $20.00. Paper.

This is a deeply flawed book about an important group of southern Sudanese women, namely those displaced from the southern Sudan to the shanty towns surrounding the Sudanese capital, Khartoum. Drawing on interviews conducted with almost fifty displaced women, the author sets out to represent these women's voices and agency as they devise gendered strategies of cultural adaptation that, she argues, promote and symbolize the multicultural harmony of a "New Sudan." The author presents her research within a framework of what she calls an urgent, public, humanitarian, and feminist anthropology, whose common denominator she defines as a victim- and women-centered analysis that aims at raising public awareness and influencing public policy.

Abusharaf's book falls short of these ambitious goals in a number of ways. First and crucially, she completely ignores the substantial and relevant schol-

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arship on feminist anthropological methodology, especially as it relates to women's biographical narratives—such as Karin Willemse's study of interviews with Darfur women entitled *One Foot in Heaven: Narratives on Gender and Islam in Darfur, West-Sudan* (Brill, 2007). As a result, the author never reflects on her own positionality as a foreign-based, middle-class, northern Sudanese woman with a very particular (unionist) view of the future. Abusharaf never asks whether this positionality and the fact that she conducted all her interviews in Arabic (and not in any of the languages of the south, even through interpreters) may have influenced the conversations—and hence her findings and interpretations. She enthusiastically reports on the adoption by the displaced women she interviewed of aspects of northern culture—Arabic, the tobe, henna (and other practices of bodily beautification), intermarriage, religious conversion, and even female genital cutting—and she interprets these as dynamic steps and strategies toward cultural adaptation, harmony, and solidarity and reconciliation with northern Sudanese women.

However, she gives no examples of northern women learning southern Sudanese languages or adopting southern body rituals. That for poor, displaced southern women adaptation may represent simple capitulation to the norms of northern cultural hegemony is not an interpretation Abusharaf seriously considers, although she does report that some southern individuals are critical of such adoptions. Her claim that displaced women in Khartoum's squatter settlements are not passive victims, but, like slum-dwellers elsewhere in the world, dynamic agents who adopt diverse strategies to improve their chances, is an important point, but repeatedly insisting (instead of carefully documenting) that these shantytowns symbolize a multicultural "New Sudan" erases the structural violence that characterizes such living conditions and social positions.

A second methodological flaw is that the author does not provide adequate synchronic or diachronic contexts for the women whose words she quotes. For example, she gives very little concrete information about how and why the individuals she studied were displaced. This means that the precise identity of the perpetrators of the violence that caused their displacement—the Sudanese army, the Popular Defense Forces, the SPLA, Baggara or other militias, or other violent actors—remains completely unexamined. Can women's adaptive strategies be understood without reference to those who violently disrupted their lives and the nature of the violence they experienced? When and how often the author visited the squatter settlements, how long she stayed there, and when and how often she interviewed her informants also remain unclear.

Throughout the book, the author fails to engage with the most relevant and recent scholarship about the Sudan. This is as true for her interpretation of so significant a topic as the historical formation of "Arab" identity (or better, identities)—which she simply attributes to the discredited notion of immigration (30)—as it is for her summaries of British colonial "Southern Policy," or the history of female genital cutting in the Sudan, or

the Islamist regime's "civilizational project." Also missing is any reference to *northern* Sudanese women's dynamic accommodations to the policies of the Islamist state, such as those analyzed by Salma Ahmed Nageeb in *New Spaces and Old Frontiers: Women, Social Space, and Islamization in Sudan* (Lexington Books, 2004). This failure to situate her own research in the context of the relevant recent scholarship about the Sudan detracts both from the quality of the arguments and the book's usefulness as a guide to further reading.

Abusharaf's experience in the squatter camps, her spirited feminist advocacy and optimism, and her involvement in dialogues between northern and southern Sudanese women are all significant accomplishments that are worthy of academic and even broader public attention. However, the book that has resulted from these commendable endeavors is breezy and at times arrogant, lacks cohesion, and is methodologically and analytically flawed.

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Jennifer Cole and Lynn M. Thomas, eds. *Love in Africa*. Chicago: The University of Chicago Press, 2009. 280 pp. Illustrations. Bibliography. List of Contributors. Index. $63.00. Cloth; $23.00. Paper.

While African marriage has been a longstanding interest of anthropologists and historians, the study of love—defined by Jennifer Cole and Lynn Thomas as "the sentiments of attachment and affiliation that bind people to one another" (2)—in Africa has been studied infrequently. In their excellent introductory essay to the volume, they note some of the reasons for scholarly reticence in this area of study. Because earlier analyses tended to get subsumed under "modernization" theory—which cast young people's preoccupation with love as part of a process whereby they became more like Western individuals—disenchantment with this teleological and essentially ethnocentric approach led many to avoid the subject altogether. Indeed, the fact that polygyny still thrives in many parts of Africa amidst a concern with love relationships suggests that the study of love in Africa requires contextualized approaches that are situated in particular social, cultural, political, economic, and historical circumstances.

Three general themes emerge from the book's eight chapters, which examine love in several parts of the continent. The first, the question of how love relationships are characterized as relations of interest or emotion, or permutations of both, is examined in chapters by Cole and Mark Hunter. While Cole focuses on the Malagasy concept of *fitiavina* (love) in terms of its material and emotional implications in contemporary Madagascar, Hunter examines the transitional meanings of premarital exchanges in South Africa in the context of a changing political economy, which affected subsequent exchanges of gifts and sex. A second theme, the impact of dif-