

Chadian children in itinerant Koranic schools or the exploitation of teenage girls who leave their farms to look for work in Djene?

What is the difference between ordinary and structural violence and is there interplay between the two? What is the gender dimension of ordinary violence – not just the disparate experiences of girls and boys or women and men, but the embedded constraints expressed in ‘reinvented traditional customs’ (p. 2)? The editors note that currently many books focus on violence in Africa. The contribution of this volume of interesting essays would have been enhanced by an overview and extended discussion of two central themes in the chapters: the impact of increasing inequality on the changing place of children in families and the manipulation of gender roles as a ‘paradoxical aspect of modernity’ (p. 9).

The book is recommended to all those interested in questions of various forms of interpersonal violence, and it is especially of interest to ethnographers confronting the difficult task of reconciling their moral perspectives on violence with those of the subjects of their research. Anthropologists often come from ethnocentric worlds whose views of what constitutes violence differ from that of the victims, perpetrators, and witnesses they are interviewing. Whether or how to respond to acts that they observe and deem to be brutal may challenge their academic stance of independence and objectivity.

MEREDETH TURSHEN
Rutgers University

TRANSCENDING A RIVERINE ELITE

Civil Uprisings in Modern Sudan: The ‘Khartoum Springs’ of 1964 and 1985.

By W. J. Berridge.

London: Bloomsbury Academic, 2015. Pp. vii + 293. \$112, hardback (ISBN 9781472574015).

doi:10.1017/S002185371600044X

Key Words: Sudan, civil society, democracy, governance, politics, rebellion, resistance, social movements.

This masterful history of the ‘Khartoum Springs’ of 1964 and 1985 provides a refreshing corrective to scholarship that has too often elided histories of opposition politics in both Africa and the Middle East. This is particularly true of the period of the Cold War, which is generally characterised as an era of immovable authoritarianism. In particular, scholarship has overlooked the success of civil uprisings in bringing down military regimes not once, but twice, in postcolonial Sudan. In the wake of another resounding electoral ‘triumph’ for Omar al-Bashir this year, Berridge’s study restores a sense of possibility to Sudanese history and politics, even as her clear-eyed analysis of the constraints on and failings of opposition movements in 1964 and 1985 present warnings for those working for political change in the present.

Berridge’s book opens with compellingly written chapters outlining the events of 1964 and 1985. The chapter on the 1964 revolution is particularly successful in capturing the spontaneity of events, and the contingency of the outcome of the uprising against

Abboud, Sudan's first military ruler: nobody expected the regime to be brought down as quickly as it was by the strength of largely non-violent public protest. The chapter on 1985 makes it clear that, in contrast to 1964, Nimeiri's downfall was more predictable and was, to a significant extent, an act of self-destruction prompted by Nimeiri's descent into paranoia and his alienation of all his erstwhile allies.

Following chapters analyse the role of the various groupings (political parties, professional, labour and student unions, and the armed forces) involved in the uprisings in a manner that demonstrates that no one grouping was ever able to control developments to the exclusion of others. Moreover, Berridge shows that the leadership of these groups – including the military – shared a common identity as part of Sudan's riverine educated elite. This common identity both facilitated cooperation among diverse opposition groups (elite Khartoum wedding parties provided a key setting for the planning of demonstrations) and, crucially, limited the willingness of the security forces to use violence against civilian demonstrators. Berridge also repeatedly demonstrates that attempts to draw binary distinctions between secularists and Islamists, and between Sudan's 'modern forces' and so-called 'traditionalists' collapse in the face of the circulation of leading individuals between these groupings, and significant overlap in their political agendas.

The ambiguity of Hasan al-Turabi's politics in the 1964 uprising provides a fascinating example of this: Berridge shows how Turabi's experience of study in Paris, and exposure to secular rationalist philosophy allowed him to pitch a message of political liberty to educated elites whilst projecting his more commonly known religious and moralistic messages to a wider audience. Whilst the differing interests of leftists, Islamists, and the sectarian political parties went on to shape the increasingly fractious politics of transition following both uprisings, which form the focus of the last section of the book, Berridge continues to show that alliances and enmities amongst the various groupings remained fluid and unpredictable. She is particularly alive to the shared contradictions in Islamist, leftist, and Arab nationalist approaches to democracy, the apparent goal of the uprisings. These 'modern' forces were highly suspicious that a one man, one vote system would allow democracy to be 'stolen' by 'anti-democratic forces', identified as the sectarian parties that commanded huge support in rural northern Sudan, and that did indeed later dominate Sudanese parliamentary democracy.

Indeed, Berridge argues the critical failure of the leaders of both uprisings was their inability to fully incorporate the peoples of marginalised areas of Sudan, and especially rural populations, into their political projects. The failure to fully engage with the 'southern question', or to address the neglect of large parts of northern Sudan, was the flip-side of the strength of these movements: the cohesive riverine elite that worked together to depose military rulers also subscribed to an exclusivist definition of the Sudanese nation. They claimed nationalist credentials and heritage for their uprisings – which did indeed enjoy significant support in northern provincial towns and, in 1985, from westerners and southerners living in peri-urban Khartoum and Omdurman – but never transcended a vision of the nation that facilitated the continued domination of the Sudanese state and economy by a small number of riverine Arab ethnic groups.

This rigorously argued, thoroughly documented, and clearly written text deserves a wide readership. Berridge's forensic treatment of contradictory and politicised accounts given by actors involved in events and their triangulation with Arabic language press and

documentary sources is deeply impressive. (There is, perhaps, another book on memory and the uprisings to be written that would use very similar evidential material to that empirically tested here.) It might be said that the book's structure, though very successful from the perspective of drawing out comparisons between the events of 1964 and 1985, is quite demanding, and the level of detail, impressive in its depth and precision, may at times overwhelm the general reader. The book also focuses principally on the role of leading individuals and organisers; whilst bottom-up perspectives do periodically emerge, this is, perhaps inevitably, an elite-focused work. Whilst its engagement with Africanist scholarship might have been somewhat developed (for example, comparisons with Miles Larmer's work on opposition politics in postcolonial Zambia, amongst others, might have been worthwhile), Berridge's application of wider comparative work on revolutions and political change to the case of Sudan make this a book of significant value for anyone working on African or Middle Eastern history and politics, and for those teaching and writing about revolutions more generally. It also sets a new standard for the writing of Sudan's postcolonial history.

CHRIS VAUGHAN

Liverpool John Moores University

TECHNOLOGIES OF THE HUNT

Transient Workspaces: Technologies of Everyday Innovation in Zimbabwe.

By Clapperton Chakanetsa Mavhunga.

Cambridge, MA: MIT Press, 2014. Pp. xi + 296. \$34, hardback (ISBN 9780262027243).

doi:10.1017/S0021853716000451

Key Words: Zimbabwe, civil society, conservation, environment, hunting, technology.

Transient Workspaces is an ambitious book centering on hunting as a complex technology and lens for understanding everyday African agency. Clapperton Mavhunga opens the study with a 2013 account of poachers killing ninety elephants at once. Reports of the incident highlight the dramatic loss of elephant numbers, but more importantly for Mavhunga, they reveal an underlying surprise at the sophistication of their methods. The core argument of the book dissuades the reader from any such shock. Africa here is a place of technological innovation, especially in the rural margins. Mavhunga is writing against long-standing narratives, especially salient in the history of technology, that situate Africa merely as a place of Western technological transfer. His study is also a searing commentary on scholarship that criminalizes African hunting. Indeed, local narratives portray hunters not as poachers but as heroes. In weaving the histories of the environment and technology together, Mavhunga argues that the legacy of African creativity in the forest offers the way forward in debates over game reserves and local community engagement.

In the first chapters, Mavhunga unpacks the meaning of transient workspaces. In Chapter One, hunting is mobile work and deeply entwined with understandings of the