

between claims of rights and patronage in their bid to ‘navigate the conditions of rural life’ (p. 152). Indeed, Phillips highlights how these modes of engagement with democratic forms have a distinct temporality too: ‘As the food supply has its seasons in so much of rural Africa, so too does citizenship’ (p. 180).

Also worth noting is how the ramifications of the political upheaval in Singida described by Phillips have continued beyond the period covered in the book. In 2017, after being re-elected for his second term as MP for Singida East, Tundu Lissu was shot multiple times by unknown gunmen outside his Dodoma residence and subsequently flown to Belgium to receive specialist treatment. His rather miraculous survival and recovery remain a hot topic in Tanzania as he looks to return and re-enter opposition politics, and possibly even contend for the presidency.

One criticism concerns the emphasis placed on differentiated terms of citizenship in Tanzania between the city and the village. While I do not actively dispute this, the material on urban citizenship conditions to illustrate this argument are thin in a book squarely focused on the rural setting. That aside, the author’s attention to themes of authority and citizenship commendably illuminates subsistence as a ‘dynamic terrain on which one can observe how “state” and “society” emerge as particular, connected entities’ (p. 11). Beyond gifting us a rich picture of rural politics in central Tanzania, her insights regarding the relationship between subsistence, development and democracy will surely resonate widely in many other contexts where hunger remains a cyclical part of lived experience.

Jonathan Franklin

University of East Anglia

Jonathan.franklin@uea.ac.uk

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Nico Cloete, Ian Bunting and François van Schalkwyk (eds), *Research Universities in Africa*. Cape Town: African Minds (R300 – 978 1 928331 87 2). 2018, 314 pp.

Universities in Africa are confronted with demands by governments and donors to become more relevant and to contribute to society and economy. They adapt to these changing trends and demands by revising their visions and missions and stating ambitious goals with respect to research, excellence and innovation. Against this backdrop, Nico Cloete, Ian Bunting and François van Schalkwyk investigate the relationship between higher education and development. They offer a conceptualization, operationalization and typology of the research university in Africa based on data from eight universities: University of Botswana, University of Cape Town, University of Dar es Salaam, Eduardo Mondlane University, University of Ghana, Makerere University, University of Mauritius and University of Nairobi.

The book is the last in a series of publications from the Higher Education Research and Advocacy Network in Africa (HERANA) project led by the South African Centre for Higher Education Transformation (CHET) (other titles are *Universities and Economic Development in Africa* (2011), *Knowledge Production and Contradictory Functions in African Higher Education* (2015) and *Castells in Africa: universities and development* (2017)). HERANA was ‘a network of scholars in higher education studies across countries in Africa, Europe and the United States’ (p. 12). The authors make the case that scientific

knowledge production should be at the core of the university's role in development and that African universities should be 'engines of development' instead of 'instruments of development', in accordance with the sociologist Manuel Castells. While the 'university as an instrument for national development agendas' is just a tool for the government to solve societal and economic problems through consultancy and capacity building, the 'university as an engine for development' is a central actor in society that drives the development of knowledge societies and innovation through the production of new scientific knowledge (pp. 17–18). The competing concepts, goals for and expectations of universities form the common theme of the book.

The first chapter introduces the historical context of higher education development in Africa and the conceptual and historical trajectory of the HERANA project. Data was generated through international, national and institutional documents, institutional academic input and output data and interviews. In Chapter 2, which focuses on the research performance of the eight universities, the choice and collection of data and the development of target indicators are explained. Here, the researchers offer an indicator-based operationalization of research productivity and subsequently a typology of the universities, from research-aspirational to research-led. In the following chapters, the authors explain the different hurdles for the universities on their way to becoming research-led. In particular, there is a divergence of expectations among international donors and national policymakers, as well as university leadership and academic staff, which becomes apparent in the inconsistencies between donor programmes, national frameworks and strategic plans (Chapter 3). Moreover, there is a tension between teaching, research and community service to the detriment of the research function, due to the heavy focus on undergraduate teaching and consultancy (Chapter 4). This is connected to the current incentive structure at the institutional level, which favours teaching, while sufficient public funding for research is lacking. This gives international research incentives that are based on external interests an outsized role (Chapter 5). Chapter 6 focuses on the capacity-building part of the project. The goal in this phase of the project was to collaboratively define target indicators, institutionalize data collection and develop a common data framework. This chapter therefore shows the role that data accessibility, capacity and infrastructure in administrative offices play in implementing strategies to becoming a research-led university.

In Chapter 7, the authors discuss the strategies and opportunities for higher education systems, institutions and individual scholars to enter global research networks and increase their visibility. They suggest that national policymakers and institutional leaders should facilitate doctoral and postdoctoral research trips to prestigious universities abroad in order to foster long-term international collaboration in research and publishing. International donors should also support research networks in addition to funding institutions and individuals. The HERANA project itself is a good example of a research network that produces internationally visible high-level research as well as locally relevant research. The book concludes with academic core profiles of the eight African universities researched.

The analysis and descriptions of the book are enlightening because it is simultaneously a collaborative research project and a capacity-building project. While the book focuses on higher education in relation to development, it does not challenge the concept of development. The current development paradigm is informed by a knowledge economy discourse that favours policy prescriptions such as diversifying funding by introducing tuition fees and cost sharing, and favouring STEM subjects rather than the humanities and applied problem-solving research rather than blue-sky research, fuelling the marketization of higher education in Africa

and elsewhere. While the authors criticize the consequences of this paradigm for public research funding at universities, at the same time they situate their research in this market-driven development paradigm (an engine of development) without challenging it. Still, due to its conceptual and empirical richness, the book is an insightful read for anyone interested in current developments in African higher education. It offers evidence where often assumptions dominate.

Akiiki Babyesiza

Higher Education Research & Consulting

Akiiki.Babyesiza@online.de

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Devaka Premawardhana, *Faith in Flux: Pentecostalism and mobility in rural Mozambique*. Philadelphia PA: University of Pennsylvania Press (hb US\$49.95–978 0 8122 4998 9). 2018, 221 pp.

What difference does Pentecostalism make and what kind of change does it bring about? These are two of the more prevalent questions in recent scholarship on Pentecostal Christianity in Africa and elsewhere. In *Faith in Flux* – a book about mobility and Pentecostalism in rural Mozambique – Premawardhana poses a different question. He asks what change is for people who live in the Maúá district in northern Mozambique and how they experience it. Based on this, and on Makhuwa ontology more broadly, he discusses how Pentecostalism is received and how joining a Pentecostal church is part of a long history of continuous movement and rupture. By doing so, Premawardhana does not presume that Pentecostalism brings about change or that it mirrors modernity, neoliberalism or individualization. Pentecostalism is instead analysed as part of a lifeworld in which continuity is change. This is a crucial insight, because it destabilizes the premise that it is outside forces that catapult change and the idea that tradition in itself is radically opposed to change. In *Faith in Flux*, and among the Makhuwa, continuity is change and ‘radical change [is] a cross-cultural constant’ (p. 25). It is part of life to be in movement, to convert, to cross and to transgress, not once but many times, and this mirrors how people engage with Pentecostalism. Writing about an area where Pentecostalism is not exploding and where the movement seems fragile, Premawardhana seeks to understand the ways in which people enter and leave Pentecostalism, and how this is ontologically possible.

Over six chapters, Premawardhana takes us through a fascinating account of mobility and conversion in the Maúá district in northern Mozambique. Through a carefully narrated ethnography, he shows how movement, circularity and border crossings are central in both a physical and an existential sense. This is reflected in the three overall themes that organize the book: to move, to leave and to enter, and to be with. Throughout the first two chapters, we learn how central mobility is in the lives of the Makhuwa. Mobility as an ontological and existential issue is linked to the tales of origin of the Makhuwa and the decentralized nature of their social organization, as well as to the political history of Mozambique, including projects of state making and sedentarization. These projects aim at fixing and stabilizing people, just as Pentecostal ideology seeks to convert people into a new and fixed way of being. Both of these outside (and elite) forces are adapted and resisted by the Makhuwa in ways that reflect their understanding of the world as a world of movement, circularity and border crossing. Chapters 3 and 4 are about the making of boundaries and the crossing of borders. Through an analysis of initiation rites, Premawardhana makes the