

The first three chapters address cases of monumental, memorial and museum culture. Chapter 1 sets the historical stage for the text, analysing the politics of cultural commemoration initiated and developed during the first two decades of Mali's democratic Third Republic (1992–2012). Here, De Jorio emphasises narratives of postcolonial and post-autocratic subjectivity mobilised by the Malian state, but also highlights popular and oppositional voices that promote contrasting visions of Malian cultural heritage. Chapter 2 tells the fateful story of a monument to French colonial officer Louis Archinard in the riverine town of Ségou, the contestations over which reveal the varying positions and projects of local, regional, and national political constituencies, and the tensions that emerge between them. Chapter 3 closely reads the heterotopic space of Muso Kunda, a quasi-state sponsored museum highlighting the roles and historical significance of Malian women, subject to multiple regimes of knowledge and interpretive practice.

Chapters 4 and 5 focus on UNESCO-sponsored heritage projects that have come to define the socioeconomic and political life of two Malian cities: the preservation of neo-Sudanese architecture in Djenné (Chapter 4), and efforts to restore Sufi mausoleums and shrines destroyed by an Islamist occupation in Timbuktu (Chapter 5). Both chapters illustrate the various and often-conflicting perspectives of city dwellers, domestic politicians and international agencies on the status and identity of local material culture repurposed as global cultural heritage. The final chapter, surveying the social and material effects of Timbuktu's ruinous occupation (April 2012 through January 2013), brings *Cultural Heritage* to Mali's fraught socio-political present, a time of ongoing violence and intensified debate about Malian futures. In concluding, De Jorio does not prescribe solutions to Mali's persistent problems, but she does illuminate them, drawing our attention yet again to the ways public culture in the guise of heritage clarifies the complexity of the contemporary, in Mali as elsewhere.

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Doing Development in West Africa: A Reader By and For Undergraduates,
edited by CHARLES PIOT

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Doing Development in West Africa constitutes an impressive practical and scholarly accomplishment. Bookended by an introduction and epilogue by Charles Piot, the book showcases the Togo-centred development initiatives, research, and reflections of Duke University undergraduate students with diverse backgrounds and majors. Contributions and challenges, strengths and limitations, joys and frustrations find articulate and compelling voices in this forthright treatment of selected small-scale student projects undertaken over the past eight years.

The informative and inspirational reflections contributed in this volume will be of interest and value to multiple readers. Students who belong to the swelling tide of youth committed to addressing global inequities in health and

development comprise the foremost audience. There also are important insights here for faculty facilitators, institutional providers, project stakeholders and development-centred organisations.

STUDENT AUDIENCE

The initial-chapter student-experiential reflections demonstrate the value of the multi-dimensional transnational-competence framework (Koehn & Rosenau 2010) in local development contexts. Stephanie Rotolo (p. 21) realised that 'I was there to learn, and ... my most enriching experiences would come from asking questions' and Maria Romano (p. 34) recommends 'asking multiple people in your community, young and old, men and women, to help you 'map out' the village ...'. The empathic component of transnational-emotional competence appears in Romano's urging to 'put yourself in your interviewee's shoes' (p. 35). Recurring and connected creative-competence themes are the ability to think outside the box, the serendipitous promise inherent in surprise encounters (p. 174), and the ability to perceive and adapt to personal and project limitations (p. 37). Romano's suggestions (pp. 33–6) about learning and trying to use key words and phrases in the local language, establishing rapport with and understanding the potential biases of your interpreters, and encouraging people to ask you questions, all speak directly to critical aspects of transnational-communicative competence. The necessity for project implementation of building trust through personal relationships, home visits and respectful interactions is featured in all five accounts. While these and other insightful reflections are presented with Northern students in mind, they also will resonate with idealistic university students in Africa and elsewhere in the South.

The project-focused chapters that follow are equally engaging and informative. In Chapter 2, for instance, Alexandra Middleton applies an expanded conception of efficacy in an in-depth explication of the multiple ways (socially, spiritually and relationally as well as physically) that the Kabre's local medical system heals. Rotolo documents how 'new biomedical tools and diagnostics are used alongside local traditions at increasing rates' (p. 77) in Togo's rural villages and identifies ways in which 'traditional healing and biomedical practices complement each other, filling in gaps where each system reaches its limits (of remedy and explanation)' (p. 68).

Piot wraps up by reminding youthful self-starters that technology alone does not solve development problems. Social, cultural and political context must be taken seriously along with learning through setback how to adapt grand designs to the local situation.

FACULTY FACILITATORS

Faculty facilitators, novice as well as experienced, Southern as well as Northern, will draw valuable lessons from a careful reading of this book. First, there is no substitute for proven and sustained commitment to the engaged community. Piot's 25 years of fieldwork in rural Togo generated a depth of community

trust that could be transferred to the undergraduate students he mentored. As Middleton acknowledges on behalf of the 40 students that her professor has taken to Togo over eight consecutive summers, 'I was able to ask questions and probe local knowledge in ways that probably would have taken years to establish on my own' (p. 24). In the absence of prior-relationship building, the idea of undergraduates 'doing development' becomes infinitely more problematic and troublesome.

The challenges of advance preparation, immersion in the field and post-field mentoring require careful attention, particularly when untested and minimally prepared Northern youth are expected to make life-changing contributions in unfamiliar Southern contexts over eight weeks. In the Duke case, the programme embeds high expectations among cohorts of students who have not completed their first-degree studies, are 'encouraged' to take courses on African culture and politics prior to departure, are asked to consult (if possible) with those 'who have gone before', and find themselves working independently for the most part on merely 'brainstormed' short-term projects (p. 10). This is a recipe that, in most circumstances, should not be attempted. Yet, *Doing Development* shows that it can work when all facilitating factors (including host receptivity) are aligned and, therefore, partly silences the sceptics.

INSTITUTIONAL PROVIDERS

Still, the book's stories and accomplishments will not be replicated by most Northern and Southern universities. Unless major foundations and national governments are inspired by the experiences recounted here and elsewhere to establish and generously fund open and competitive programmes and to model national-service expectations along carefully designed pre-programme, field-experience and post-field lines, such opportunities will remain possibilities only for well-endowed institutions like Duke University, where DukeEngage annually 'covers all expenses for students and faculty for more than forty projects worldwide' (p. 15).

PROJECT STAKEHOLDERS

None of the projects treated in this book would have been possible without extensive and time-consuming stakeholder participation. Accessing local knowledge, tapping into youthful energy on both sides (p. 207; Hawkins 2014: 568), and timely local partner interventions emerge as keys to research and project success. To their credit, the student authors recognise the indispensable contributions of community collaborators, interpreters and project beneficiaries (e.g. pp. 34, 85, 140). For instance, ideas and strategies gleaned from a local women's microfinancing group (pp. 178–9) prove critical in Emma Smith's microfinancing programme for young adults. Equally important, community stakeholders in the South are energised and informed by contacts with engaged students. In a telling encounter, a local medical worker interrupts

Middleton's interview to say 'Thank you for your questions. We learn from them' (p. 24; also see Hawkins 2014: 561).

DEVELOPMENT AGENCIES

The demonstrated value and 'modest successes' (pp. 24, 210) of these small-scale, inexpensive, creative and passionately pursued community-based projects speaks directly to bilateral and international development agencies that remain enamoured with massive, capital-intensive, costly, disruptive and top-down ventures (see Koehn & Ojo 1999). However, there are important gaps in the book's treatment – including challenges involved in scaling up, ownership, maintenance and long-term-sustainability issues, exit strategy (Reisch 2011: 97–8), and appropriate process-, outcome- and impact-evaluation approaches – that with attention and scrutiny would enhance the credibility of the impressive student narratives.

CONCLUDING REFLECTIONS

Doing Development is an uplifting book with valuable lessons for a variety of academic and non-academic audiences. The gravity of sending Northern undergraduates into the field for two months of situated learning mostly on their own still weighs heavily on this reviewer. Nevertheless, with the requisite resources and community support built on trust from ground-breaking commitments by an experienced mentor, Piot and the reporting students collectively articulate a convincing case for continuing to engage sustainable-development challenges in this fashion and for learning, when necessary, from 'false starts, missteps, detours, profound setbacks, and flat-out failure' (p. 210). Particularly illuminating in this connection is the engrossing chapter written by Connor Cotton, the student who knows how to 'build robots' and raises \$10,000 for a village computer centre before leaving for Togo, but has never travelled 'outside the English-speaking world' and has not completed even a single 'class in cultural anthropology, sociology, global health, or psychology' (p. 138). Easily the most pessimistic chapter in the book (see p. 152), Connor's solar-powered computer-centre project is at least 'technically working' at the last possible minute before his departure (p. 150) and is sustained and expanded by future projects.

Finally, it is important that several of the chapters based on student-research endeavours provide contributions that would merit publication consideration in peer-reviewed academic journals. By devoting considerable time and expertise to editing this book and mentoring its chapter authors, Piot has ensured that all nine Duke undergraduate contributors learned from nurtured participation in the full 'community of academic practice' and fulfilled the programme's ethical responsibility to 'turn the gift of informant collaboration ... into a permanent and widely accessible document ...' (Hawkins 2014: 564–5, 569). Doing development Professor Piot's way is not for every university and certainly not for every student, but the contributions of these Duke participants are valuable, their voices are inspiring, and their informative stories leave one rooting for many more equally committed and reflective student transnational experiences in the years to come.

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Nation as Grand Narrative: The Nigerian Press and the Politics of Meaning

by WALE ADEBANWI

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In this important account of the role of the Nigerian press in the shaping of the Nigerian polity, Wale Adebaniwi argues that 'understanding Nigeria involves understanding the print media, which represent the most critical and powerful contending forces in the polity, seeking to dominate or fight against the domination of the political economic and social orders that compose and constitute Nigeria'. Hence, 'grand narrative' seeks to 'establish an overarching interpretive lens through which past, present, and future events and identities in society and state are encountered and analyzed' (p. 5). The author admits that the press does not represent all there is about Nigeria; however, they 'constitute cardinal perspectives in accounting for the political formation that is called Nigeria' and reflect 'the struggle for collective identity'. Thus, this book sets out to analyse the relationship between the nation and the media, by highlighting the tension between them especially between 1950 and 1953, and demonstrating how the press construct, deconstruct and reconstruct the idea of nation and national unity.

The book is divided into four parts. Each part comprises two chapters except for Part three which is made up of three chapters. Each chapter is further divided into subsections. For instance, Chapter 1 (i.e. Nation as narrative), which falls under the broad topic 'Contextual and Conceptual perspectives' is discussed in subsections. Here the author views post-colonial African nations as 'densely corporeal', while most African post-colonial context is 'elusively spectral'. These two characteristics promote conditions, where different nations and ethnic nationalities are forced to live together. In Nigeria for example, narratives about nation state are tied to the question of ethnic identity, where identity is viewed in term of its power to promote freedom and socio-cultural cohesion. In other words, a true nation may never be realised where ethnic identity is deliberately ignored by national governments. Here, the important role of the media comes to the fore. For instance, they educate the citizens about their nation, and become the primary means of bringing people together who speak different languages (as in Nigeria), with different value systems,