

carry ‘class anxieties and judgmental dualities concerning changing definitions of taste, class, and modernity’ (8).

The argument is organised in six chapters arranged in three parts, bookended by an Introduction that offers an overview of the text, and a conclusion that sets the stakes for the analysis. In Part I the author takes the reader on a soundwalk through urban Egypt, highlighting sounds of everyday life as a sonic template upon which later developments would enact great change. Part II focuses on the growth of new transportation infrastructure and the many sonic consequences of electrification, including the advent of technologies such as radio and cinema, and the rise of new forms of nightlife made possible by municipal lighting, neon signage, and widespread electrification. A highlight here is the discussion of café culture and ‘booming radios’ – a phenomenon that links urbanising Egypt to many urban soundscapes globally. Part III addresses what, following Hirschkind (2006), we might call the ‘ethical soundscape’ of traditional practices such as weddings and funerals as they confront new sonic and political realities in the streets. This chapter, rich in detail, sets up the concluding analysis of how such quotidian practices as celebration and mourning confront the exercise of state power. Fahmy demonstrates how the Egyptian state’s projection of legitimacy and control in the public sphere (itself a proxy for class anxieties) required sonic dominance over street noise. The final chapter is the shortest and might have benefitted from deeper exploration of the nexus of state power, soundscapes and social class.

Perhaps the most important insight of this work is that it helps us understand urban class formation and state power as audible and not only as spectacle. Fahmy offers a rich ‘embodied history’ of the interrelation of Egypt’s urban soundscapes and social formations. Sound studies scholars will ask, following Feld, what more we can learn from the ‘acoustemology’ of Egyptian cities that might apply to other cases in the Middle East and North Africa, and elsewhere in Africa (as in the work of Abraham Marcus, Janet Abu Lughod, Brian Larkin, Ryan Skinner, James Ferguson, Tsitsi Jaji, among others). What of other sensory markers of these transformations (olfactory, for example)? The transformations of urban Egypt in the first half of the 20th century were at once unique to Egypt and part and parcel of global transformations in many colonial and postcolonial contexts. By allowing us to serve as ‘earwitnesses’ to this history, this important and well-crafted text should spur greater interest among scholars in the multisensory ways that ordinary people engage with their built environments, and how these in turn relate to deeper processes of social transformation and political power globally.

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Kwame Nkrumah: visions of liberation by JEFFREY S. AHLMAN
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Jeffrey Ahlman’s impressive work provides a detailed assessment of Nkrumah’s life, as well as his emancipatory pan-African political project. The concise book introduces the subject, provides historical narrative surrounding Nkrumah’s early life in Ghana, his overseas experiences in the USA and England, followed by an analysis

of his political career in Accra and eventual exile. The book concludes by considering the contested legacy of Nkrumah as Ghanaian and African. Building upon this well-chosen structure, Ahlman provides excellent insight in relation to the historical detail of Nkrumah's life and, perhaps most crucially, reflects on the vision of Nkrumah as a political actor.

In the context of the book's discussion of Nkrumah's political journey, the text, for example, provides important assessment of Nkrumah's evolving stance regarding the viability of Gandhian strategies and non-violence in the face of a bloody neo-colonialism. It also offers informed reflection upon Nkrumah's evolving relationship to the Western powers. Notably, it highlights Nkrumah's remarks that 'the whole of London had declared war on me personally' amid English passivity to the horrors of colonialism during Italy's invasion of Ethiopia. It also documents Nkrumah's aversion to the imperial doublespeak of Winston Churchill in terms of the principle of self-determination enshrined in the Atlantic Charter, given the latter's solid defence of Empire (although the text refrains from explicitly highlighting Churchill's racist worldview here).

Later the book reflects upon Nkrumah's publication of *Neo-Colonialism: The Last Stage of Imperialism*. It details how that work's expansion of the critique of neo-colonialism to include non-European capitalist powers, namely the USA, provoked the ire of Washington. The book also firmly points to the role of fascist Portuguese colonialism as one of the key reasons for Nkrumah's growing resolution that violence would be necessary for the true liberation of Africa. Moreover, the book rightly places focus on Nkrumah's economic agenda for Africa and details his attempts to diversify Ghana away from colonial export models.

At times though the book could have done more to depart from traditional historical analysis to reflect more upon the contemporary resonance of Nkrumah's life and political project. Indeed, this contemporary resonance is hinted at throughout many key passages but is not expanded upon. For example, the book's discussion of Nkrumah's distaste of the imperial doublespeak of England's wartime hero, Churchill, strongly resonates with contemporary trends in UK–Africa relations. Specifically, in terms of the Johnson government and its neo-colonial doublespeak that 'Global Britain' will bring jobs and investment to Africa, while using foreign aid for the imposition of regressive Brexit free trade deals. Furthermore, Nkrumah's fears for Africa amid the instalment of corrupted domestic elites (which the book highlights) strongly resonates with current French interference in Libya and the Sahel, as well as British and EU aid to the increasingly violent regime of Yoweri Museveni in Uganda. Pointing out these current parallels would have done more to highlight the continued relevance – and hence the intellectual significance – of Nkrumah's written body of work. The book could also have usefully reflected more upon Nkrumah's legacy in terms of the African Union and pan-African economic strategies, as ostensibly embodied in the recently implemented African Continental Free Trade Area (AfCFTA), whose Secretariat is based in the Ghanaian capital (notwithstanding the neoliberal logics of that African Union initiative).

Overall, the book provides an excellent assessment of Nkrumah and his historical life and political project. However, given the obvious relevance of Nkrumah's critique of neo-colonialism for African foreign affairs today, it would have been a

further strength if the text had dwelled more upon the ongoing importance of Nkrumah's critique of external actors' power plays and 'development' interventions in the continent. As the conclusion of the book highlights, 'Nkrumah Never Dies', although one might add here, 'While Neo-Colonialism Lives'.

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