

opposition to others and in a classificatory system of one sort or another. Clans – which MacGonagle also discusses – constitute a system of identification with deep roots. But she succeeds less well in establishing the existence of a similar structure of boundaries and belonging within which Ndauness fits. The Ndauness may well have invented everything now known as Ndauness, but it is still possible that colonials invented the Ndauness.

In fact, *Crafting Identity* proves most persuasive when it links this process to a different kind of external ruler: the Gaza Nguni empire. For much of the nineteenth century, this Zulu-derived polity governed the Ndauness with a harder and harder fist. War, enslavement, mutilation and forced migration reached their apex under Ngungunyana – until Portugal defeated him in 1895. MacGonagle's informants recalled this oppression as a crucible, within which they came to know themselves as a group. Indeed, the label 'Ndauness' derives from the words of supplication women used in the presence of Nguni men. Some obeyed and some resisted Ngungunyana. The problematic defined all of these subjects. Most intriguingly, the Ndauness carried with them after 1895 a memory and an expectation of extreme violence. MacGonagle only suggests this possibility, but it is one that might help explain Ndauness leadership of the often-brutal Renamo rebels in the 1980s. In fighting Mozambique's post-colonial government, did Ndauness excavate and recycle pre-colonial war crimes? *Crafting Identity* allows the next historian – perhaps MacGonagle herself – to approach this loaded question.

DAVID McDERMOTT HUGHES
Rutgers University

Participatory Development in Kenya by JOSEPHINE SYOKAU MWANZIA and ROBERT C. STRATHDEE

Farnham: Ashgate Publishing, 2010. Pp. 182, £55.00 (hbk).

doi:10.1017/S0022278X11000164

The capacity of participatory development to both democratically empower and efficiently provide public services is a growing question in research on development practice. The authors of this impressive study evaluate one such attempt at participatory development, conducting an in-depth analysis of the Basic Education Improvement Project (BEIP), implemented by the Government of Kenya in conjunction with the Organisation of Petroleum Exporting Countries (OPEC). The authors evaluate the project's participatory aims against theoretical frameworks, most particularly that employed by Jim Ife's *Community Development: community-based alternatives in an age of globalization* (2002).

A central tension arises when one seeks to define participatory development. Are citizens to be incorporated into decision-making processes for the sake of democratic inclusion or, rather, because citizen participation is a proven method for bringing about the best decisions? The authors claim both, but show how difficulties in implementation compromised these hopes severely. For example, the BEIP needed expertise due to its aim of constructing school infrastructure for disadvantaged communities, and as a result the 'use of technical expertise, aid assistance and representation negated equal partnerships' between recipients and providers (p. 94). More theoretically, the authors complain that the participatory element was limited by the 'emphasis on structural outcomes, as

opposed to rights (where the process of participation constitutes the right of self-determination)' (p. 97). Leadership provided by technocrats rendered citizens' participation 'tokenistic-coerced or passive-instrumental' (p. 100). In conclusion, the authors argue that the stress on participation in the BEIP did not empower ordinary Kenyans, but rather led to a form of 'new centralism' in which disadvantaged communities were co-opted into the decision-making process only insofar as representatives were chosen from within their midst, thus allowing technocrats to regain dominance over development policy. The result was a return to the centralist bent of previous development attempts, undermining the twin goals of democratic inclusion and efficient provision.

Participatory Development in Kenya presents an exhaustive evaluation of one hoped-for attempt at inclusionary development policy. The sobering finding that genuine citizen participation never occurred throughout the implementation of the BEIP demands further research on whether participatory development can ever be state-led.

DOMINIC JAMES BURBIDGE
Oxford University

Chinese and African Perspectives on China in Africa edited by AXEL NARNEIT-SIEVERS, STEPHEN MARKS and SANUSHA NAIDU
Oxford: Pambazuka Press, 2010. Pp. 274, £16.95 (pbk).
doi:10.1017/S0022278X11000176

This edited collection is a companion volume to the earlier 2007 volume published by Fahamu on *African Perspectives on China in Africa*. It arises out of a workshop held in 2008 which brought together Chinese and African participants from civil society and academia to discuss these issues. The distinctive nature of the book arises from the Chinese perspectives presented.

Most of the chapters are relatively short overviews and provide useful updates on a number of themes and issues, such as China's strategic relations with Africa. One of the chapters also discusses the history and evolution of African studies in China. After broader overview chapters, the book then moves on to country case studies which are perhaps more novel, interesting and engaging. Some of these chapters are based on primary research, although often undertaken for non-academic purposes. Probably the most notable chapter amongst these is the one by Daniel Ribeiro on 'Disappearing forests, disappearing hope: Mozambique', which looks at the environmental impacts of Chinese companies. To this reviewer's knowledge this is the only empirically based work on China's environmental impact, and it contains many shocking statistics and stories related to deforestation.

One of the things to come out strongly from the book is the areas of difference and overlap between Chinese and African perspectives on China in Africa. Most contributors are critical of Western hegemony and structural adjustment in Africa, with a former African Development Bank official, Sanou Mbaye, writing of the 'power, the adaptability and monstrosity of free market forces' (p. 46). However, while the African contributors tend to be more sceptical of the role of political elites in both China and Africa, some of the Chinese contributors write of the 'great leader', Mao Zedong, the 'supposed' human rights abuses of the