

skeptical of the plausibility of the analytical primacy of armed contestation. Reid glosses over such fundamental issues as factors of production, social relations, class conflicts, state formation, and social transformation. The peasantry, whose labor and produce were the primary objects of the rapacious feudal polity, is generally invisible; when visible, it is portrayed as placid, incapable of negotiating its subordination. Consent is not always coerced.

The coverage of the twentieth century is the most disappointing part of the study. This is true of both Ethiopia and Eritrea. Modern Ethiopia, we are assured, 'was the product of a restless, cumulative militarism' (p. 90), not of the twin processes of class and state formation roughly analogous to the European and Japanese experiences. The two most acute contradictions – agrarian and national – which brought about the dissolution of the dynastic state, the leading role the radical intelligentsia played in the revolution and the ideas and ideology that guided it, are all obscured or omitted. His discussion of the origins and evaluation of Eritrean anti-colonial nationalism borders on the fanciful. Reid is, of course, keenly aware of the socioeconomic changes that Italian colonialism endangered: industrial and urban growth, which gave rise to a tiny but robust middle-class, a labor force, and 'a vibrant press' without which national consciousness was improbable. Yet he dismisses the transformation as 'superficial modernity', boldly asserting that Eritrean nationalism was 'the product of a series of conflicts and tensions which had their roots in the nineteenth century, and arguably earlier' (pp. 99–100), and that actually the Italians were inadvertently co-opted into the vortex of frontier politics.

Even more puzzling, Reid alleges that the northern revolutionary guerrillas were merely the modern version of the frontier bandit. The coupling of nebulous banditry and purposeful social movements strikes me as bizarre. A comparative assessment of how the 'liberation' movements were organized and managed and what it entailed to harness the rural masses without whom they could not possibly have won would have been more fruitful. Also, a cursory reference to how new identities and loyalties born out of the revolution continue to compete with old and entrenched local identities would have been in order. Reid's contention that the antagonism between the Eritrean and Tigriyan fronts was irreconcilable is disputable, and his interpretation of Ethio-Eritrean war of 1998–2000 that the new leaders so clumsily triggered seem overtly deterministic.

Reid has written an erudite and provocative, though not necessarily convincing, book. By abjuring a comparative analysis, he undercut the merits of his work. In frequently resorting to fuzzy generalizations and dubious assertions, he diminishes the more compelling discussions of what would have been a singular achievement.

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REVIVAL SEEN FROM WITHIN AND FROM WITHOUT

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The East African Revival: History and Legacies. Edited by KEVIN WARD and EMMA WILD-WOOD. Burlington, VT: Ashgate, 2012. Pp. xi + 235. \$99.95, hardback (ISBN 978-1-4094-2674-5).

KEY WORDS: East Africa, Christianity, sources.

The East African Revival emerged as a movement within African Protestantism in the late 1920s and 1930s, influential throughout the whole East African region to this day. It originated with the Ruanda Mission, operating as an autonomous

branch of the Church Missionary Society (CMS) in South West Uganda and Ruanda-Urundi. Though not exactly its originators, prominent initiating figures were the pioneer Ruanda medical missionary Joe Church, and Simeoni Nsibambi, of the Buganda chiefly class, who met in 1929. It emphasized the classic traits of Evangelical revivals—repentance for sin, the cross, baptism of the Spirit, sanctification, and the quest for holiness—but from the beginning it was distinctively African. It caused considerable alarm among church leaders with its insistence that church leaders and missionaries confess their sins—indeed it grew out of dissatisfaction with the state of the Anglican Church of Uganda. It was nevertheless eventually accepted within the Church and by the CMS not least because it resisted militant anti-colonialism and nationalism, and because its profound sense of unity among all the saved in fact provided a strong counter-balance to racial and ethnic divisions. Nor were the Balokole ('the Saved' in Luganda) interested in leaving their churches, despite their sometimes severe criticism and considerable tension with other elements of these churches.

This book grew out of a 2008 seminar on the occasion of the opening of the Joe Church Archive in the Henry Martyn Centre for the study of Mission and World Christianity in Cambridge. The book was originally published in Uganda, and this Ashgate edition contains two additional concluding chapters. The book is structured into five parts. In the first, Kevin Ward gives an historical overview. The second part contains testimonies and personal perspectives. Here John Gatut, a prominent Kenyan ecumenical Presbyterian gives his own testimony of personal transformation in the era of militant nationalism in Kenya. John Church, son of Joe Church, gives his personal experience of growing up in the eye of the storm, offers sketches of many leading Revival figures, and describes the dilemmas of Revival Christians in Rwanda's nationalist struggle. Simon Barrington-Ward, former General Secretary of the CMS, explains the real tensions between the EAR and the CMS, for himself and his two famous predecessors, Max Warren and John V. Taylor. Amos Kasibante describes, in 'Revival and Pentecostalism in my Life', the two different but interlinked movements that influenced but no longer define him. The third part provides historical and cultural perspectives. Cynthia Hoehler-Fatton gives an account of religious movements (one Muslim) in Western Kenya some years before the EAR, suggesting cultural patterns that paved the way for the EAR. Ken Farrimond writes of the tensions caused, particularly around the Mokono crisis of 1941 when 30 Balokole were dismissed from ministerial training. Derek Peterson discusses what the EAR teaches about political dissent, seeing the Revivalists as subversive because they defined themselves over against the identities nationalist leaders were devising for them. Birgitta Larsson shifts to Tanzania to trace the 'Haya Women's Response to Revival'. Emma Wild-Wood argues that the revivalist confrontations in the Northern Congo-Uganda Border region concerned the acceptability of social change.

Part four is entitled 'Socio-theological Perspectives'. John Karanja shows how the Revivalists' almost defining practice of public confession created a synthesis of old and new. Esther Mombo presents the fascinating revival testimony of three women who chose to leave polygamous marriage on becoming saved, showing the complex interconnection of status and marital norms. Nick Godfrey moves to Rwanda and comes right up to date by giving 'Revivalists' Narratives of Genocide Survival', showing the influences shaping these testimonies and their functions.

The fifth part is labeled 'Sources and Scholarship'. Terry Barringer outlines the material of the Joe Church collection, and the research opportunities it offers. Emma Wild-Wood outlines the historiography of the EAR and places it within the study of African Christianity generally. And Kevin Ward, supplementing his earlier historical overview, gives a magisterial survey of revivals in Africa. Here he

deals with general evangelical revivals, notes the similarities to and differences from other revivals in Africa (movements like those of Harris, Kimbangu or Shembe), and, in a very significant few pages, notes the differences from and similarities to Pentecostalism (touched on earlier especially by Kasibante), which enables him to attempt an assessment of which features of East African Christianity today can be strictly described as legacies of the EAR. He acknowledges that in different areas the influence differs, but 'at present, Pentecostalism seems to be in the ascendant'.

This volume provides a remarkably rich coverage, for beginner and proficient alike, of the many facets of the EAR—its nature, personalities, distinguishing features, wider context, driving forces, and effects.

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A LONG HISTORY OF OPPOSITIONAL POLITICS

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Rethinking African Politics: A History of Opposition in Zambia. By MILES LARMER. Farnham, Surrey, England: Ashgate Publishing, 2011. Pp. xvii + 321. \$134.95, hardback (ISBN 978-1-4094-0627-3).

KEY WORDS: Zambia, politics, rebellion.

In September 2011, Zambia was at the center of media attention, and for the right kind of reasons, when Michael Sata replaced the sitting president Rupiah Banda. Thus, Zambia provided one of the rare examples of an opposition candidate actually winning an election. More importantly, it passed the true test of democracy when the incumbent conceded defeat and stepped down graciously. Previously, in 1991, Kenneth Kaunda had made history by being the first autocrat on the African continent who declared a democratic election and then proceeded to lose the vote resoundingly. This makes Zambia perhaps an unusual case, but certainly an interesting one for a history of opposition politics. Many political scientists and political anthropologists have studied Zambia over the years. With this book, Miles Larmer provides a welcome historical study of postcolonial politics in Zambia.

Larmer challenges the myth of the supremacy of the ruling party in Zambia in the postcolonial period. The United National Independence Party (UNIP) ruled Zambia between 1964 and 1991 under Kenneth Kaunda, and Larmer argues that previous historical studies have tended to confirm a narrative of nationalist unity and consensual decision making during this period. Larmer rejects these nationalist historiographies and, in particular, argues that the declaration of a one-party state in 1972 was not an expression of popular will, but a response by UNIP to rising political opposition. Overall, Larmer seeks to add nuance to the different labels used by political scientists to describe the state, such as 'developmental', 'bifurcated', or 'neo-patrimonial' to mention a few, and to move beyond the snapshots provided by electoral studies. To do this it is necessary to chart and interpret political discourse and debates over a longer period of time, interrogating rather than assuming the validity of those descriptions.

Chapter One offers a synthesis of the literature on the late colonial period and reminds readers that at independence Zambia was very far from being a finished product. Larmer thereby sets the stage for the postcolonial contestation of the Zambian state. Chapter Two charts the history of political division during the First