

of crime and popular culture, such as the South African television shows and films *Hijack Stories* and *Jerusalama*; (2) occult practices and the role of “impostors,” such as the “return” of the singer Khulekani Khumalo in December 2009; (3) the vernacular nature of crime statistics; and (4) the prominence and diversity of various nonstate crime fighting initiatives, such as community policing efforts and “Lone Rangers.” The fifth and final piece outlines *Eina*, an emic concept and actual South African device consisting of wires and metal fingers used for protection on properties. With this metaphorical analysis, the authors visually capture the contestation over various fault lines that define contemporary policing in South Africa. Combined, these five pieces exemplify why South Africa is regarded as “a petri dish” (49) and serves as an excellent case study demonstrating the tectonic shift taking place in regard to capital, governance, and the state.

Yet despite the strengths of this book, I found myself missing the “anthropology” in “criminal anthropology—that is, the ethnographic detail that often constitutes the beauty and erudition of anthropological work. Although it is evident that the authors are locally embedded, and they support their claims with references to various South African artifacts, individuals, and case studies, I wanted to know more about the experiences and sentiments of South African citizens themselves and how they configure their daily lives in the context of this tectonic shift. The authors state that crime is “*the* discursive medium in which South African speak to each other” (52), and I wanted to hear their own voices. Although the book is theoretically insightful and entrancing, I was left pondering the question of how South Africans themselves construct and define their *own* “truths about crime.”

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Neil Carrier. *Little Mogadishu: Eastleigh, Nairobi's Global Somali Hub*. New York: Oxford University Press, 2017. xx + 313 pp. Maps. Photographs. Bibliography. Index. \$31.95. Paper. ISBN: 9780190646202.

Neil Carrier describes his new book as a “tale for our times.” I could not agree more. Packed into the pages of this compelling account of Nairobi’s Eastleigh estate, a marginalized urban enclave of Kenya’s capital city, is the story of how migration and mobility—of people, capital, and trade goods—are transforming urban spaces in the twenty-first century. At the same time, the book tells the story of the tensions that lay behind these processes, as states and host populations attempt to come to terms with a world of movement and interconnectivity.

The ambivalence of globalization lies behind the book's title, *Little Mogadishu*. This is a common Kenyan nickname for Eastleigh. Its use reflects the large Somali population that resides in Eastleigh (a combination of Kenyan Somalis and Somalians who have fled insecurity elsewhere in the Horn of Africa), and the role that the Somali capital and entrepreneurship have played in the estate's transformation since the early 1990s. What was primarily a residential suburb is now a dynamic hub for global trade networks. However, the nickname "Little Mogadishu" also expresses the place that Eastleigh occupies in the Kenyan psyche. It suggests that the estate is more a part of the neighboring state of Somalia, and by extension has come to be regarded as a place of refugees and "illegal" immigrants. Since the rise of Al-Shabaab, these negative stereotypes have intersected with security concerns, which leaves Somalis living in Kenya, many of whom are actually Kenyan by birth and descent, facing negative stereotypes as interlopers and conduits for terrorism. One of the triumphs of this book is the way that it skillfully debunks these assumptions, paying careful attention to the nuances and complexities that define marginalized urban spaces.

The book begins with Eastleigh's history. Although Carrier covers some well-trodden ground in terms of African urban history, including the intersection of colonial ideas about race and sanitary science, the discussion is significant for highlighting the longevity of Somali urban settlement in Kenya. This is a direct challenge to the notion that Somalis are somehow an "alien" presence in the country, and Carrier rightly points out that Kenya has always had an indigenous Somali population, some of whom were among the very first settlers in what became Eastleigh in 1921.

Nonetheless, Carrier also warns against defining Eastleigh simply by its "Somaliness" (although for those familiar with the history of Somali marginality in Kenya, this book is important precisely because it *does* emphasize the Somali contribution to Kenya). Alongside Kenyan Somalis, and latterly Somalians, Carrier shows how many other Kenyan and non-Kenyan communities have played, and continue to play, an important part in Eastleigh's development. Carrier therefore argues that Eastleigh should be understood as a place of "super-diversity." This is a term that has been used to describe other global cities such as London, but as Carrier demonstrates, it also has relevance in the non-Western context.

The second part of the book is concerned with the nature of Eastleigh's transformation over the past twenty years, especially the operation and reach of the "refugee economy" that has played such an important role in this. Carrier's focus is the economic capacity of refugees and the opportunities that are created by the movement of people and commerce. Methodologically the approach is innovative. Rather than trace the trajectories of individual trade goods, as is common among transnational studies of commodities, Carrier shows how the flow of those goods, even cheap goods in the case of Eastleigh, can transform a single location. Carrier also

effectively challenges the notion that Africa is somehow bypassed by globalization, as some recent well-known explanations of African underdevelopment have assumed. Instead, he provides a vivid sense of how the cheap goods, small shops, and petty traders that typify Eastleigh (and many other urban neighborhoods in Africa) are embedded in global trade circuits, albeit at the low end, and how those operating at the low end of globalization seek to benefit from capitalism.

Throughout the book, Carrier's experience and abundance of personal contacts within the estate helps to bring the analysis to life. Carrier understands Eastleigh not so much as a place of criminality and impropriety, but as a haven for those seeking to escape insecurity elsewhere. This is persuasive up to a point. At various moments we are also reminded of the fragility of the opportunities that are available to refugees and migrants, and no doubt Eastleigh's inexorable gentrification will gradually cause a new cycle of displacement, while the estate's integration within mainstream Kenya remains elusive. The book's celebration of Eastleigh and the low end of globalization should therefore be read against ongoing marginality and precariousness.

Nonetheless, what Carrier's account of Eastleigh demonstrates is that out of dislocation and the conditions created by conflict emerge spaces where refugees and citizens can coexist, to the benefit of both individuals and society more broadly. The book makes important contributions to urban anthropology, refugee and migration studies, and development economics, and, in an ideal world, it would be read by all those that seek to entrench borders, restrict the movement of refugees, and create barriers to immigration.

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Garth Myers. *Urban Environments in Africa: A Critical Analysis of Environmental Politics*. Bristol, U.K.: Policy Press, 2016. Contents. List of Figures and Tables. List of Abbreviations. Glossary of Foreign Terms. Acknowledgments. References. Index. \$42.95. Paper. ISBN: 978-1-4473-2292-4.

A number of gaps and impasses are readily apparent in the study of urban environments in Africa. The field as a whole is a relatively new extension from the hitherto overwhelmingly rural focus of environmental studies on the continent, and proportionate to a population that is rapidly shifting to an urban majority, the field remains underdeveloped. Then there are the dual solitudes of social versus natural sciences, which often ignore or distrust each other. There is a preponderance of research focused on the big cities to the neglect of the smaller ones, which skews the analysis often to