Roses from Kenya: labor, environment, and the global trade in cut flowers by MEGAN A. STYLES
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The transformation of the previously rural area around Lake Naivasha in Kenya into a hub for global cut flower production is a highly contested process. The flower industry has attracted much international criticism for purportedly exploitative labour conditions and negative environmental consequences. Megan A. Styles presents Naivasha as a 'nerve centre' and makes clear that the flower industry also 'touches nerves' on national and local levels (8). Styles' vivid ethnographic descriptions draw attention to the myriad local contestations refashioned and created by floriculture. This approach enables the reader to not only learn about the problematic sides of flower production in Kenya but to also get to know Naivasha as a site of possibility that has an important place in political and moral imaginations.

The first empirical chapter describes the history of environmental management in this contested place, thus pointing at the roots of current overlapping and partly incompatible claims of belonging in Naivasha. The chapter is based on a variety of archival and unpublished sources yet remains primarily based on elite views. Squatters and temporary workers on colonial settler farms, Kikuyu landbuyers in the post-independence period and workers of the first flower farms remain almost silent. The subsequent chapters are more inclusive and focus on four categories of actors in or affected by present-day floriculture: farm workers; middle-class professionals such as farm managers and labour advocates; civil servants and other parties involved in the development of state policies affecting the industry; and white Kenyans and expatriates connected to floriculture. The chapters highlight these actors' points of view on Naivasha as a place, the influence of the flower industry, and their own belonging there. The chapters furthermore discuss these actors' moral expectations towards each other.

Styles explicitly does not only consider subaltern points of view but also looks at the aspirations of more powerful actors. Workers' varying experiences of the work itself and their living conditions therefore remain underexplored. Yet, this approach also accounts for some of the most insightful parts of the book. The chapters on middle-class professionals and various state actors, in particular, contain surprising observations on their motivations and aspirations in connection to floriculture and the Kenyan nation-state.

Styles conducted her fieldwork in Naivasha at what later turned out to be a watershed moment: the post-election violence in early 2008. Whereas Styles discusses how this affected her interlocutors and their perception of Naivasha at the time, her analysis does not include literature on the more long-term effects of the violence, such as a 2015 article by Lang and Sakdapolrak in *Political Ethnography*. She likewise does not refer to publications on recent changes in the flower industry's system of labour management, such as more formalised recruitment systems and an increase in permanent labour, which have reduced the 'riskiness' of flower farm employment that Styles describes (for instance two articles by Riisgaard and Gibbon in *The Journal of Agrarian Change* in 2014). The conclusion, based on a return visit in 2014, could

have provided a more comprehensive long-term perspective if it had included references to such publications.

That said, Styles' pleasant writing style and her focus on encounters between different actors make this book a rich ethnography. Although written from the vantage point of environmental anthropology, the book also contributes to current anthropological inquiry into future-making and into the (self-)understanding of elites. By showing the place of floriculture within individual and collective dreams and aspirations, Styles provides a deeper understanding of local experiences of global economic processes and of associated environmental change. The book furthermore offers insights into floriculture's place in contemporary Kenya. It goes a long way towards unravelling Naivasha's complexity and provides a deeper understanding of this highly contested place.

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The Women Went Radical: petition writing and the colonial state in southwestern Nigeria, 1900–1953 by MUTIAT TITILOPE OLADEJO
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Historians have employed a host of documentary sources to examine the colonial history of Africa, yet few have used petitions for such examination. As a result, an important primary source has been left underutilised. Unfortunately, the voices of female colonial subjects have all too often suffered the same fate. Mutiat Titilope Oladejo's work fills an important gap by using petitions to locate the activism of women in colonial politics. She demonstrates the powerful agency that petition writing gave Yoruba women of south-western Nigeria. Situated in the context of male-dominated colonial institutions and structures, she argues convincingly that Yoruba 'women went radical' to challenge colonial anomalies and contribute to nation building in Nigeria. She explores the changes induced by colonial rule which created the political and socio-cultural settings for women to write petitions that aimed to advance developmental concerns in colonial society and, ultimately, contribute to political emancipation.

The Women Went Radical is anchored on three main themes: marriage/family, business and socio-cultural issues. Chapter 1 sets out the primary argument of the book as well as the impact of colonial rule on Yoruba women. Chapter 2 discusses the intersection of gender, politics and petitions. Here, the author explains the 'mutually inclusive' and complementary relationship between men and women in which 'some women had power and were politically motivated to enforce authority in pre-colonial Yoruba societies' (25). The author also outlines how the advent of Western literacy, the English legal system and letter writing facilitated the emergence of petition writing in Yorubaland. Chapter 3 sets out the linkages between marriage, divorce and property rights petitions within colonial urban economies. The problems of gender bias and commodification of women are evident in this chapter. The author reveals that 'petitions regarding various aspects of urban economies express the disadvantage of being a woman in the changing trends in the period of internal self rule' (76). Chapters 4 and 5 discuss petition writing as an instrument for collective action in Lagos, Ibadan, Abeokuta and Ijebu – important colonial