

concepts of 'romantic love' and 'provider love'. The concept of 'provider love' is based on Hunter's observation that male financial support for meeting the material needs of women is a historically significant practice within intimate relationships in South Africa (seen through *lobola*, wage remittances, and gifts), while 'romantic love' is predicated on Western conceptions of love, romance, and individual choice. The concept of 'provider love' offers a means to animate the dynamics of the sexual networks created by multiple and concurrent sexual partnerships (MCPs). Thus, Hunter provides the ethnographic foundation upon which to critique analyses that call for 'behavior change' and situate interventions to limit sexually transmitted infections within the social processes through which men and women meet both their sexual and material needs.

While Hunter's detailed historical account offers much needed ethnographic exploration of sexual networks, it leaves some uncertainty about how power dynamics affect the life strategies of those living in South Africa's peri-urban townships. The concept of 'provider love' offers an important reconceptualization of the social dynamics behind the spread of HIV/AIDS, but Hunter chooses not to explore the relationships between male employment, patriarchy, and power. Further, while the role of non-governmental organizations in the local response to the epidemic is briefly explored, Hunter largely sidesteps their role as avenues for social mobility and professionalization. Incorporating these points could allow for a clearer analysis of the limits to, and role of, international donor capital in the dynamics of class in post-apartheid townships.

In sum, Mark Hunter's work is an important contribution to the historical and anthropological literature on the South African HIV/AIDS epidemic and should be considered required reading for scholars and graduate students interested in the social, cultural, and economic dynamics of post-apartheid South Africa. The book is also suitable for upper-level undergraduate courses that focus on gender, sexuality, political economy, and health. Hunter has produced a thorough, precise, and carefully considered account of the social dynamics that lie beneath the transmission of sexually transmitted infections in South Africa; an accomplishment whose relevance should not be lost on academic researchers and public health professionals alike.

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THEODORE POWERS

SOLIDARITY OR CONFRONTATION IN SOUTH AFRICAN ISLAM

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La controverse islamo-chrétienne en Afrique du Sud: Ahmed Deedat et les nouvelles formes de débat. By SAMADIA SADOUNI. Aix-en-Provence: Presses universitaires de Provence, 2011. Pp. 257. €22, paperback (ISBN 978-2-85399-793-5).

KEY WORDS: South Africa, apartheid, diaspora, Islam, media, resistance, South Asians.

This book narrates the rise to prominence of South African preacher Ahmed Deedat. His biography is woven into three larger processes: state formation in South Africa, the emergence of a transnational Indian diaspora, and the globalization of Islamic movements and proselytizing in the late twentieth century. Ahmed Deedat's story is full of paradoxes. He belonged to an ethnic and religious minority (Indian Muslims in South Africa), came from a humble family, received little

education, and grew up as a non-white under apartheid. Yet, he has become the most famous Muslim preacher in modern history, inspiring Muslim activism in the entire Muslim world and among Muslim communities in the West. He also succeeded, with the support of benefactors from the petro-monarchies of the Gulf countries including the bin Laden family, to build and rule single-handedly over a prosperous predication business worth millions of dollars.

Samadia Sadouni devotes significant attention to the formation of an Indian diaspora in South Africa in the context of state formation. After the abolition of slavery in the British colonies in 1834, immigration of indentured laborers was favored within the British Empire to remedy the shortage of labor. The first wave of Indian migration consisted of indentured laborers brought to the British Colony of Natal from colonial India in the first half of the nineteenth century. Toward the end of the nineteenth century, a second wave of migration consisted of free migrants from Gujarat who were predominantly Sunni Muslims. It is from this population that the successful business elite emerged to build strong transnational ties with South Asia, and to create Islamic institutions such as schools and mosques that would preserve Muslim identity in South Africa. Throughout the period of the formation of the South African state, from the incorporation of the Colony of Natal into the South African Union in 1910 to the creation of the South African Republic in 1961, Indians have been struggling to enjoy full civil rights in South Africa and to preserve their identity. For Indian Muslims in particular, apartheid was a mixed blessing. On one hand, it curtailed some of their citizenship rights. On the other hand, it enabled them to grow separately, develop Muslim institutions, and maintain close ties with colonial India, and (after the partition) with India and Pakistan.

The author explains that Ahmed Deedat developed a vocation for Islamic predication in response to the aggressive proselytizing of Christian evangelists. In building a strategy of preaching, Deedat drew inspiration partly from the tradition of religious controversy in India (*munazara*), and partly by adopting the methods of proselytizing of televangelists. The author discusses also how prominent South African Islamic societies contributed to the success of Ahmed Deedat. Indeed, Deedat joined the Arabic Study Circle of Durban in the 1950s to develop his expertise in Islamic preaching. He subsequently was introduced to international Islamic organizations and benefactors through his contacts within the South African Muslim Youth Movement. Unlike the Tablighi Jamaat organization, which targets Muslim populations, Deedat was a polemicist who criticized only non-Muslims, essentially Christians, and to a lesser extent Hindus.

Initially, his preaching appealed to a large segment of the Muslim population in South Africa. However, from the 1980s, the struggle against apartheid required the building of a large interreligious and interracial coalition in South Africa. In this context, the Muslim population in South Africa tended to distance itself from Deedat's preaching which was undermining the much needed peaceful religious coexistence so necessary to the anti-apartheid coalition. By the time of his death in 2005, Deedat had inspired the creation of many 'Islamic propagation centers' in Europe, South Asia, and Africa. Concerning his legacy at home, there are different perceptions. For the youth, he is outdated. For some underprivileged Indians in the townships he is still celebrated as a hero, while for the middle-class, he is an imposter.

Why has Deedat had more appeal and success in some African countries than others? This reviewer would argue that the reception of his message depended very much on the local experience of religious coexistence. In a country like Senegal, which is predominantly Muslim but where Muslim/Christian relations are harmonious, Ahmed Deedat is virtually unknown and, in any case, his message has

had little appeal. By contrast, in Nigeria, where religious coexistence has been difficult, Deedat is seen as one of the most celebrated Muslim heroes of Islamic history. His books and video-recordings have been used by Muslim preachers to counter the religious claims of the Pentecostal and charismatic Christian movements that have scored dramatic success in the North.

The author attempts with less success to contribute to the larger theoretical debates about modern Islamist movements. In that respect, there are some key concepts that deserved a more robust conceptualisation than the book offers: 'Islamism', 'post-Islamism', 'secularism', 'new intellectuals', and 'religious modernity'. Nevertheless the book, in providing a fascinating historical ethnography of the Deedat odyssey, makes an important contribution to African and Islamic Studies.

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OUSMANE OUMAR KANE

NEO-LIBERAL GOVERNANCE AND THE DIVIDED CITY

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Cape Town after Apartheid: Crime and Governance in the Divided City. By TONY ROSHAN SAMARA. Minneapolis: University of Minnesota Press, 2011. Pp. xi + 238. \$75, hardback (ISBN 978-0-8166-7000-0); \$25, paperback (ISBN 978-0-8166-7001-7).

KEY WORDS: South Africa, apartheid, class, crime, governance.

This book argues that the apartheid division of Cape Town into an affluent, secure, and largely white centre and poor, crime-ridden, and largely coloured (mixed race) and black townships has been reproduced under democracy and neo-liberal governance. This reproduction has been informed by local factors (such as the city's history and demographics) and by trans-national factors (such as pressure to become a 'world city' like New York). Samara points out that the governing African National Congress's (ANC's) initial Reconstruction and Development Program (RDP) offered the prospect of progressive urban development but was replaced in 1996 with the neo-liberal Growth Employment and Redistribution (GEAR) policy which emphasized privatization and a police-oriented 'war on crime'.

The book is divided into a number of thematic chapters. The first chapter explains how a series of 'quality of life' laws copied from cities in the United States were used to expel street children and the poor from Cape Town's Central Business District (CBD) as they discouraged tourism. Turning to the impoverished Cape Flats, the next chapter looks at how gangs generated by the dislocation of apartheid forced removals, were exploited by apartheid security forces against liberation movements and how they expanded with the post-apartheid penetration of international criminal syndicates. In the late 1990s, the state's failure to deal with township crime and violence led to the formation of the vigilante group People Against Gangsterism and Drugs (PAGAD) which fought a low-intensity urban war against the police and gangs. The subsequent chapter discusses the police response using overwhelming force—including the deployment of the military—and the subsequent decentralization of gangs making them harder to control. The imposition of American-style anti-gang laws came to define almost every young male township resident as a gang member. Township communities' distrust of the