

In addition to excavating an under-explored archive of African seafarer experiences, Schler's book highlights the importance of moving between land and sea to locate the story of nationalism. Instead of assuming a division between territorial forms of belonging and fluid identities at sea, this book places those processes within the same frame and thus offers new insights onto histories of decolonization and nationalism in Nigeria and beyond.

This book is also about labor and corporations and their role in shaping African pasts and futures. Schler's mix of interviews and archival research makes vivid and visible the possibilities generated through seafaring and the gendered and raced forms of mobility within this world. At the same time, the sea and the ship as a site of life and labor is often under-explored. How did the temporalities of seafaring transform with Nigerianization, as well as with changes in shipping technologies such as containerization and mechanization? Did the NNSL ships include officers and ratings (unlicensed mariners) from other parts of Africa or the global south? If so, how were those dynamics (as opposed to simply those relationships between Nigerians and Europeans) also negotiated? Finally, the main shipping companies in the narrative, Elder Dempster Lines and the NNSL, appear as metonyms for the colonial state and the Nigerian nation-state respectively. How might the view from the shipping company go beyond this perspective to potentially transform our understandings of the colonial state and its postcolonial progeny? How do corporations such as shipping companies, banks, and oil companies constitute the discursive and material ways in which the state is understood in sub-Saharan Africa and elsewhere?

These questions are not just critiques but highlight the rich possibilities that this book opens up in its wake. *Nation on Board* is simultaneously an important contribution to African studies, labor studies, and maritime history. It furthermore provides an opening onto other spaces and other archives with which to reckon with decolonization and its legacies.

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## MODERNIZATION AND DEVELOPMENT IN COTE D'IVOIRE

*African Miracle, African Mirage: Transnational Politics and the Paradox of Modernization in Ivory Coast.*

By Abou B. Bamba.

Athens, OH: Ohio University Press, 2016. Pp. 320. \$89.00, hardback (ISBN 978081422380); \$34.95, paperback (ISBN 9780821422397).

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**Key Words:** West Africa, Côte d'Ivoire, development, politics, modernity.

In this book, Abou B. Bamba deals with a question that has been largely neglected by historians of development and specialists of Africa: the way that African states, in this case, Côte d'Ivoire, used the competition between foreign powers and firms, here the United States and France, to bargain for development projects. This book is singularly distinctive for the rigor with which it brings together and analyzes the role of such important actors as

corporations and consultancy firms in constructing development policies. It moves beyond the *Françafrique* paradigm and what is typically understood to be a French postcolonial *pré-carré*, or a French-controlled preserve, to explore the influence and presence of American private firms, research organizations, and lending institutions (USAID, Exim Bank, Citibank). The resulting book, which is based on a rich variety of archives, is well documented and well written.

Taking as an example several development projects of the 1960s–1970s (most notably the Kossou dam and San Pedro project), Bamba shows how American models of development and modernization (like the Tennessee Valley Authority [TVA]) exerted long-lasting influence on the Ivorian political elite. Bamba also demonstrates convincingly how French expatriates themselves brokered these American models of development by translating them into French ideas and politics, a process to which he refers as ‘dubbing’. This analysis establishes that France mediated the export of American models of development to postcolonial francophone Africa.

At the same time, American involvement in Ivorian politics of development caused much tension with France. Bamba describes this state of relations between France and the United States as a ‘hot peace’ within the context of the Cold War. As development projects were used by American firms to extend their commercial influence in Africa, French corporations, research institutions, and government officials could not remain indifferent to what was perceived as an encroachment on their monopolistic and privileged positions. Last but not least, Bamba exposes the fragilities of the development strategy of President Houphouët Boigny, who pursued grandiose projects modeled on the TVA, because they relied mainly on foreign investors and models.

Eventually, the Ivorian miracle turned into a mirage. Houphouët Boigny presented his development initiatives as a means to build the nation and achieve prosperity, but in the end they increased rather than alleviated regional disparities and poverty. Creeping corruption and inefficient management of the projects led to a situation where only a handful of officials, close to power, benefited from Houphouët Boigny’s modernization experiments. That distortion, along with their often disastrous effects on the environment and on local populations, helps to explain why such projects provoked much resistance within Ivorian society and eventually failed. This process is illuminated very well in Chapter Seven, where Bamba describes the criticisms of a new generation of Ivorian intellectuals: as Côte d’Ivoire’s model of development and modernization proved more and more problematic in the late 1970s, those detractors couched their criticism in the language of human rights and socioeconomic justice, precisely the sort of guarantees and protections that the Ivorian state had failed to provide. On this particular point, one may wonder what role nascent non-governmental organizations played in challenging the development strategy of the Ivorian government.

As far as the failure of these development strategies is concerned, some lingering questions remain. One wonders how American models of development transferred to the Ivorian state. How did the complex TVA bureaucratic system of planning fare in Côte d’Ivoire, which was a neo-patrimonial state plagued with clientelistic practice and corruption, in which bureaucratic control was extremely difficult to achieve? There is also the issue of possible resistance to this system by former colonial officials who served in the postcolonial administration of Côte d’Ivoire: being former political officers trained at the

colonial school, many harbored an anti-technocratic vision of development, which may have been incompatible with the modernization model entailed by the TVA model. These issues are less limitations of the book than topics that the author might further consider. Indeed, Bamba's research is the foundation of an outstanding and significant book, which will be of interest to historians and political scientists who focus on Africa, development, and corporations.

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## RELIGIOUS TOLERANCE IN NIGERIA

*Beyond Religious Tolerance: Muslim, Christian and Traditionalist Encounters in an African Town.*

Edited by Insa Nolte, Olukoya Ogen, and Rebecca Jones.

Woodbridge, Suffolk and Rochester, NY: James Currey, 2017. Pp. xviii + 318. \$80.00, hardback (ISBN 9781847011534).

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**Key Words:** West Africa, Nigeria, religion, Christianity, Islam.

This book is the product of a remarkably successful project of North–South collaboration between the University of Birmingham in the United Kingdom and Osun State University in Nigeria. The result is something quite different from a standard edited volume in which the chapters reflect the preoccupations and perspectives of individual authors rather than of the common theme of the book. Instead, the different chapters articulate closely with one another, exploring a single concrete problem from different but complementary angles.

The problem the contributors seek to understand is the modes of peaceful (and sometimes even harmonious) coexistence between members of different religious communities, specifically in the Yoruba town of Ede in western Nigeria. Ede is a predominantly Muslim town with a sizeable Christian minority that is also home to practitioners of traditional religion, especially the cult of *Ẓàngó*, whose annual festival is intrinsically linked to the town's identity. Siyan Oyewoso's chapter, detailing the reign of three notable *Timìs* (rulers) – one a worshipper of *Ẓàngó*, one a Muslim, one a Christian – demonstrates how the office and the institution serves to integrate all three religions, overriding the rulers' specific allegiances. Some of the chapters examine the modalities of interreligious interactions from the perspectives of particular religions: the cult of *Ẓàngó* (Adermei Suleiman Ajala and Insa Nolte; George Olusola Ajibade); Islam (Amusa Saheed Balogun; Adeyemi Balogun); and Christianity (Olukoya Ogen and Adeyemi Balogun). Two chapters examine the dynamics of interfaith relationships within familial contexts, either over time within one specific extended family (Ibikunle H. Tijani) or in terms of the dynamics of interfaith marriages (Insa Nolte and Tosin Akinjobe). A chapter by Akin Iwilade and Oladipo Fadayomi details the different integration of Christian and Muslim students on a university campus. Finally, a chapter by Rebecca Jones and Insa Nolte analyzes survey data on attitudes within the community, and the introductory and concluding chapters co-authored by Insa Nolte and Olukoya Ogen provide a general overview.