

strengths of scholarship to which its perspective is constructive antithetical. Thus, for example, *Frontiers'* treatment of post-1960 Ethiopia, as valuable as it is, proceeds as though none of the issues of structure and policy concerning the evolution of the polity in this period have mattered. We still await syntheses of how adequate appreciation of ongoing conflict and violence requires modification of prevailing scholarly understandings of those structures and policies. Similarly, the question remains how, if at all, those structures and policies may have shaped, exacerbated, or modified patterns of violence that *Frontiers* portrays.

A case in point is the *kebelle* system, instituted by the *derg*, and very much still in place today. This system established central government capacity to organize and act directly upon citizens at the grassroots level, independently of local notables, to a degree unprecedented in the country's history. How has this clear indicator of increased stateness influenced and been influenced by the frontiers of violence Richard Reid portrays?

Frontiers offers a comprehensively researched and invaluable perspective on the political history of the Horn of Africa. It is, however, in many respects a book length essay in which important findings and insights are liberally interspersed with, and connected by, the author's insufficiently developed judgments about those findings.

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Navigating the African Diaspora: The Anthropology of Invisibility. By Donald Martin Carter. Minneapolis: University of Minnesota Press, 2010. Pp. 362; photographs, bibliography, index. \$30.00 paper.

In this strikingly told tale, anthropologist Donald Martin Carter offers his readers a beautifully written story of exile, personal and collective. In it, Carter tells the story of diaspora, not one, but many throughout history and how they are linked through a pervasive experience of invisibility. Carter tells us, "This project is the result of an itinerant scholar traveling the byways of academic life" (p. xiii). His work, through narrative exposition and field based research, is to make the connections he sees visible to others. Throughout the book, Carter seeks to expose his personal experience of "navigating diaspora" and to think about how the collective experience of diaspora is represented. *Navigating the African Diaspora* goes beyond the analysis of the political economy of migration to look at the meanings these journeys create for those on them and those seeking to understand them. His notion of diaspora encompasses the voluntary and involuntary movement of Africans historically and into the present. He seeks to understand not merely the power that propels people to seek lives elsewhere, beyond the borders of their home countries, but also, the power that renders particular categories of persons in particular places and times invisible. Carter takes his notion of invisibility in part from the work of the scholar and activist Franz Fanon, as well as James Baldwin and Ralph Ellison. The book is divided into nine chapters with diverse themes brought together through the

trope of invisibility. These chapters take up the forces that compel migration and range from the stories of migrants, colonial soldiers, newcomers, and established Europeans, to the stories told by the media and in photographs of distant places. These stories are contemporary and historical in nature. Much of the book is based on his field-based research with Senegalese migrants in Italy and the United States. His long-term engagement with Senegalese families in Italy is evident and enriches his overall argument. Carter also includes a chapter in which he takes up the notion of invisibility in anthropological discourse. The book should appeal to scholars of African history and anthropology, of Europe and the United States, as well as scholars working on the African diaspora globally. Perhaps of most interest to scholars working on the continent of Africa will be his chapters on Senegalese colonial soldiers, recent migrants making the treacherous journey across the Mediterranean, and that of the late filmmaker Ousmane Sembene. In all, Donal Martin Carter's *Navigating the African Diaspora* is a pleasure to read and makes an important contribution toward linking the study of Africa with its diasporas, past and present.

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***Nigeria, Nationalism, and Writing History.* By Toyin Falola and Saheed Aderinto. Rochester, NY: University of Rochester Press, 2010. Pp. xvi, 333; selected bibliography, index. \$75.00.**

Ah, Nigeria. Some love it. Some hate it. Most who know it do both. From frequent characterization as the "Superpower of Africa" to Soyinka's famous description of the country as the "Open Sore of a Continent" there is no shortage of opposing perspectives on this enigmatic African state. In this beautifully crafted new volume Falola and Aderinto bring a new and welcome perspective to the table. In *Nigeria, Nationalism, and Writing History* they explore the depth and diversity of Nigeria's national historiography and what this body of scholarship means for Nigeria's developing self-identity and for the development of African history itself. While highlighting the many contributions of Nigerian historians, the book is not overly celebratory or hagiographic. Indeed, a key theme of this text is that from a peak of creativity and influence in the 1960s and 1970s, the production of historical knowledge in Nigeria fell into a period of decline in the latter twentieth and early twenty-first centuries.

To this end, Falola and Aderinto examine Nigeria's national historiography from a number of angles. In Part One, "The Foundation of Knowledge," they provide a brief introduction to the "pre-academic" historiography of Nigeria, looking at the work of writers such as Muhammad Bello, Moses Lijadu, and Akiga Sai. A critical yet balanced eye is also turned to the work of western missionaries and colonial administrators in shaping the development of Nigerian perspectives on history and identity. A discussion of the development of post-war and independence era scholarship, including the influence of the "Ibadan School" of African history, rounds out this brief introduction. Chapter 2 of this