undercut by internal conflicts in the WHO and larger questions about the continuation of racial discrimination. French officials did not concentrate attention on actual medical projects in their dealings with the WHO (which, given the uneven track record of public health programs in French Equatorial Africa, would have been difficult). Instead, French medical and political authorities went out of their way to limit African participation and potentially hostile British rivals in the Africa regional WHO office. When a Dutch WHO administrator refused assignment to Brazzaville on the grounds it did not meet his expectations, French officials fretted this move would undermine their public relations efforts to defend colonialism.

Another strategy for taming the threat of international oversight into African public health was to create rival organizations. The Centre Internationale de l’Enfance (CIE) constituted one example of a French-led international medical program. Founded in 1950 by a French pediatrician, the CIE served to renew French medical expertise through public health projects in colonial Africa. The organization brought together doctors working in French and other European colonies. Not surprisingly, the CIE’s reports on juvenile delinquency and other issues tended to present public problems in an ahistorical way that downplayed political and economic issues. These associations helped to prepare the way for French efforts after the end of formal colonialism to continue to influence African policymakers through health and development projects. Pearson’s work ends a bit abruptly in the early 1960s, but her conclusions dovetail with Abou Bamba’s exploration of how French scientific organizations sought to keep Francophone African governments in line with their former colonial rulers.

This is a clearly organized, succinct, and well-written study. A few caveats are in order, however. Pearson’s approach focuses on debates on policy on the international and national levels, not how Africans in French colonies responded to public health programs in the 1940s and 1950s. For example, the training of African medical professionals in the French colonial health services is not well-covered. A brief discussion of how West Africans sometimes rejected French programs on pre-natal care and deliveries does not reference scholarship by practitioners like Anne Retel-Laurentin or historians such as Jane Turritin. I personally would have been curious if individual African members of the French parliament intervened in public health discussions. None of this is meant as a critique of Pearson’s argument, but rather a reminder to readers that this book is a study of elite politics, not a social or cultural history of health and colonialism. If readers want to explore the dynamics of public health on the ground, it would be better to look elsewhere. However, the significant contribution to this work lies not in delineating African negotiations with public health, but rather how French doctors and officials conceived of health as a means of reaffirming the value of colonialism. The Colonial Politics of Global Health thus is a valuable addition to the growing literation on the complexities of decolonization and international organizations.

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In 2011, Devaka Premawardhana, an assistant professor of religion at Emory University, traveled to the sparsely-populated province of Niassa in northern Mozambique.
Premawardhana’s words, he wanted to contribute “some original analysis” to academic discussions about the “explosive” growth of Pentecostalism in the Global South (p. 8). However, when he arrived in Maúa, a southern district in Niassa, he did not find the acclaimed explosion. Adherents of Pentecostalism in Maúa did not number more than a few dozen people, and there were only four Pentecostal congregations—one of which was regularly attended only by the pastor, his wife, and their children. Over the course of six chapters, Premawardhana explores reasons why he did not find dramatic Pentecostal growth among the Makhuwa of rural Mozambique—an answer that he grounds in an analysis of Makhuwa mobility.

Premawardhana argues that it is impossible to understand why Pentecostalism did not flourish among the Makhuwa people in Niassa without understanding the centrality of change, rupture, and discontinuity to Makhuwa selfhood. Over two and half centuries, the Makhuwa of Maúa learned to live “on the move” (p. 44). In the eighteenth and nineteenth centuries, they migrated to avoid capture by slave raiders and environmental crises caused by drought. During the colonial period, the Makhuwa fled to escape taxation and the brutalities of labor conscription. Following the end of Portuguese rule, they took flight to avoid the horrors of the civil war. These experiences taught the Makhuwa to be practical and experimental in everyday life.

As Premawardhana shows, the Makhuwa chose to involve themselves with Pentecostalism only “situationally and selectively” (p. 22). They did not become permanent Pentecostals because the objective of Pentecostalism is to create a rupture with the past that is “singular, momentous, and once and for all” (p. 91). For the Makhuwa, however, rupture was never permanent—it was “repeatable and, indeed, reversible” (p. 91). Pentecostalism, in other words, denied the pragmatic fluidity of Makhuwa identity. Nevertheless, many Makhuwa found it advantageous to affiliate themselves with Pentecostalism occasionally. One Makhuwa man named Raimundo, for instance, converted to Pentecostalism in order to repay a financial benefactor for his support. Since he could not repay his debt in kind, the young man refunded his patron by attending his Pentecostal church, earning his supporter spiritual blessings and accolades from the local pastor (p. 108). When Raimundo came down with a bad skin infection known as munapheyo, however, he not only pursued the healing powers of prayer within the Pentecostal church, but he also consulted with a local diviner, and received treatment at a hospital. He did not want to be “helpless and inactive” (p. 110) and relying solely on the prayers of his fellow Pentecostal congregants would have been a bad survival strategy.

Premawardhana’s monograph makes a variety of historiographical contributions. This book not only provides a corrective to the urban bias within Pentecostal studies, but it also discredits erroneous anthropological models that assume traditional African cultures and societies are static and unchanging by demonstrating that the Makhuwa have “traditions of change” (p. 159). This text even contributes to the literature on conversion in Africa. Premawardhana’s case study of religious change shows that converting to Christianity does not necessarily entail embracing “the Christian idea of conversion” (p. 141).

Premawardhana’s monograph is not without its shortcomings. This book illustrates the limitations of anthropological particularism. While Premawardhana successfully shows that the lived experiences of the Makhuwa undermine the triumphalist narratives of Pentecostal growth, his ethnographic data does not provide an antidote to the “grand theories and

http://www.africa.ufl.edu/asq/v18/v18i3a5.pdf
“metanarratives” which he critiques in this book (p. 14). The only alternative to a bad narrative is a better one, and readers will not find a better narrative here. This text, as the author himself acknowledges, also focuses only on the Makhuwa who chose to experiment with Pentecostalism. Premawardhana’s analysis neglects the men and women of Maúa district who chose to “simply avoid” Pentecostalism altogether (p. 164). Despite these shortcomings, Faith in Flux: Pentecostalism and Mobility in Rural Mozambique makes a provocative addition to the anthropological literature on Christianity, Pentecostalism, initiation, circumcision, and gender relations in northern Mozambique.

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Despite the growing international consensus that children should be excluded as participants in war, many actors continue to use child soldiers. Motivated by this paradox, Robert Tynes explores why governments and non-state armed groups elect to employ children during times of conflict. Tools of War, Tools of State examines the harsh realities that many children face in wartime and depicts the choice to recruit and use child soldiers as both a rational and strategic decision. Using macro and micro-level analyses, Tynes explores the intricacies of decision making when it comes to child recruitment and convincingly argues that rebels and governments alike employ children as a tool to gain a battlefield advantage (p. 187). His analysis highlights the grim, but important reality, that child soldiering remains a legitimate issue with lasting impacts on society, security, and children.

The book begins with a succinct account of why children are used in times of war, dispelling myths often associated as determinants of child solider use such as poverty and that the issue is geographically concentrated in Africa. Tynes’ analysis, while highlighting cases of child soldier use in Africa, demonstrates that child soldiers are used across the globe. His assessment of supposed determinants of child soldiering is complemented with detailed analyses of youth empowerment and militarization across states over time. As examples, he discusses the Boy Scouts in Britain and the US, the Gioventú Italiana del Littoria in Italy, Hitler’s youth in Germany and numerous youth groups in China. In doing so, the book alludes to how a moral boundary against using children in conflict can so readily be crossed (p. 27).

The book progresses with Tynes identifying the often-blurred line of respect for civilian life during times of war (p. 64), a foundational component of his answer to the puzzle of child soldiering. Its theoretical contribution argues that child soldiering, particularly in modern conflict, is a tactical innovation (p. 7). Although child soldiers are not new, their inclusion in conflict is a strategy that has been adopted by rebel groups over time through shared ties and networks which allowed for organizational learning. In similar fashion to the diffusion of strategies adopted by transnational terrorist groups, Tynes suggests that the transmission of the “child soldier tactic” evolved through parallel channels (pp. 84-86). Pointing to Mao’s protracted war theory as a focal point, he argues the diffusion of a child soldier tactic initiated with the Viet Minh, evolved with tactics employed by the North Korean People’s Army, and was refined and mastered by the Viet Cong during the Vietnam war. His logic is

http://www.africa.ufl.edu/asq/v18/v18i3a5.pdf