

hand, laicist and, on the other, respectful of the various religions within the nation. Chapter 4, 'Church challenges: ethnicity and nationalism', explores Kweka's conflict management style as he was challenged by aggressive ethnic- and secessionist-minded Lutheran hardliners from the area of Mount Meru, who demanded their own independence as a Lutheran diocese. As a result, two dioceses came into existence in 1992: one was established by the separatists, while the numerically much larger following of mainline Lutherans under Kweka's diplomacy created their own diocese (ELCT-Meru). Chapter 5, 'Evangelical prophecy: procedure, power, and diplomacy', shows how Kweka developed a personal as well as a public spirituality in the midst of a church revival, which was spearheaded by the American Baptist evangelist Billy Graham during his campaign in Moshi in 1960. As a result, Kweka adopted a more traditional Lutheran theology, supporting a messianic vision of Jesus as the Messiah who would return to earth and fulfil God's prophecy. Chapter 6 explains how Kweka was a 'bishop of projects: stewarding church resources' (p. 104), revealing his impact on diaconal, educational and social church projects.

Finally, the epilogue concludes with the insight that Kweka's legacy was not without critique. One of his opponents was Boniface Mwamposa, 'a chief antagonist to the Tanzanian Lutheran church' (p. 96), who represented the challenges posed by prosperity-preaching Pentecostal theology. On the other hand, Kweka's teaching and practice of 'pragmatic faith' seemed to offer an alternative to the Pentecostal demands for immediate healing, prosperity and social change. The various institutions founded during Kweka's leadership (in the fields of diaconia, social service, theological education and self-reliant developmental projects) seem, all together, to have been more sustainable than the unfulfilled demands of some Pentecostal-Charismatic preachers such as Mwamposa.

For me, the most important impact of this highly recommendable monograph is its key analytic agenda, qualifying its validity on a theoretical basis by its practical results. The book shows how a church that incorporated the organizational and ritual forms of a European mission church managed to culturally localize while also simultaneously (and paradoxically) 'existing' from precolonial times onwards.

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Saheed Aderinto, *Animality and Colonial Subjecthood in Africa: The Human and Nonhuman Creatures of Nigeria*. Athens OH: Ohio University Press (hb US\$80 – 978 0 8214 2469 8; pb US\$36.95 – 978 0 8214 2476 6). 2022, ix + 321 pp.

Much has been said about human colonial subjecthood in Africa; in fact, almost all decolonial scholarship is anthropocentric. However, Saheed Aderinto reminds us in *Animality and Colonial Subjecthood in Africa* that Africans were not the only colonial subjects. Non-human animals were, in various ways, also colonial subjects, a fact that

has escaped scholars working in African history, a history that 'was not made by humans alone' (p. 5). Colonial laws and institutions controlled animal lives in ways similar to those applied to African human colonial subjects – by sorting, indexing, putting to work and prioritizing. As with colonized Africans, animals' worth was judged using colonial understandings of 'normality, orderliness, and modernity' (p. 3). Therefore, colonialism transformed human–animal relations in ways that the literature has mostly neglected thus far.

The book consists of two parts. Part 1 considers animals as companions, food, athletes and political beings. Part 2 reflects on pathology, empathy and anxiety. Aderinto weaves together narratives, anecdotes, historical facts and events to demonstrate the complexity and intricacies of human–animal relations under colonial rule. His work is anti-reductive and necessarily complex since it is precisely through complexity that accuracy is found.

Parts 1 and 2 are both divided into four chapters. Chapter 1 investigates the intersections between livestock, animal husbandry, national building and spatial contestations and how these intersections changed due to colonialism. Chapter 2 moves from livestock to how colonialism created 'new domains of relations' between humans and horses and donkeys (p. 64). The differing views of the horse (as noble, elegant and grand) and the donkey (as strong and patient) enable us to 'engage with the contrasting dynamics of colonial modernity' (p. 69). Colonialism also brought new breeds of dogs to the continent, thereby 'creating a major expansion in the symbolic and practical importance of dogs as "man's best friend"' (p. 93). This expansion is the focus of Chapter 3. Chapter 4 takes the animal into the imaginary, aiming to provide a picture of Nigerian political thought through the visual language of animal cartoons, specifically those by Akinola Lasekan.

Part 2 considers animal disease, wildlife conservation, animal cruelty and ritual murder in its four chapters. Chapter 5, like Chapter 3, focuses on canines, specifically diseased canines. The impact of rabies captures how 'race, class, location and power relations shaped encounter with the canine populations' (p. 146). Chapter 6 transitions from domestic to wild animals, as it considers wildlife conservation. It explores how racism, colonial entitlement and hunting restrictions formed conservation in colonial Nigeria. Animal cruelty is also framed within colonial discourse in Chapter 7, as it explores how 'cruelty to animals was a socio-politically, historically and legally constructed criminal act in colonial Nigeria' (p. 203). The final chapter, like Chapter 2, speaks about the equine but focuses on the cruelty they faced during races, as overused pack animals and when slaughtered in rituals.

Aderinto's book serves as a timely reminder that colonialism affected every aspect of human and non-human life. It often did so by introducing new conceptual categories into its colonial territories. Aderinto unpacks how (often dualistic) categories such as urban/rural, pet/livestock, wild/tame or diseased/healthy extended colonial violence and control to other-than-human colonial subjects. His attention to detail compels us to see past monolithic and reductive narratives about colonialism in Africa by confronting us with complexity, ambiguity and homogeneity – characteristics so often (wrongly) assumed to be lacking within colonial spaces. The book is essential in at least four ways. First, it extends scholarly understandings of the colonial project beyond its traditionally anthropocentric construal. Second, it compels scholars to consider colonial animality, contributing to fields such as animal studies,

animal ethics, critical animal studies and other nascent disciplines. Third, far from being relevant only to those interested in animal studies, this book sketches a different portrait of colonized humans by exploring human behaviour through relations with animals rather than simply in relation to other humans. Finally, it contributes to disciplines working on African history and thought. It does so not only by focusing on African subject matter, but also by offering an African perspective.

This book is a timely one and is recommended for scholars, students and also (since it is accessibly written) anyone interested in the colonial history of Africa.

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Jeff D. Grischow and Magnus Mfofo-M'Carthy (eds), *Disability Rights and Inclusiveness in Africa: The Convention on the Rights of Persons with Disabilities, Challenges, and Change*. Woodbridge: James Currey (hb £19.99 – 978 1 8470 1291 3). 2022, 300 pp.

Disability Rights and Inclusiveness in Africa has an excellent focus, providing evidence on what is currently happening within the field of disability rights in different parts of Africa. The topic of disability rights and inclusion is complex, and the book provides snapshots of the experiences of persons with disabilities in Africa while also contextualizing their perspectives. This allows the reader to gain insight into the barriers faced by persons with disabilities. The authors also offer some possible recommendations. The ten chapters provide coverage of disability rights and inclusiveness from a variety of countries, including evidence from primary research conducted throughout the continent. The authors are drawn from a wide range of fields, including human rights, disability studies, anthropology, sociology, psychology, rehabilitation and mental health, providing inclusive perspectives and a wealth of information.

The introduction provides a robust overview on disability rights and a very good chronology of developments in the field. Providing a grassroots perspective, it amplifies the voices of persons with disabilities. Subsequent chapters reveal the gaps in the implementation of the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), even though it has been in existence for almost two decades. In many African countries, the signing of the UNCRPD seems to have been a tick-box exercise, as reflected throughout the book in the huge implementation gaps in countries that signed the treaty. The book also highlights barriers relating to ownership and enforceability of the UNCRPD, lack of capacity among leaders of the disability movement, exclusion of persons with disabilities in policymaking, and stigma and lack of resources at many levels. While it can be argued that a few of the studies presented had relatively small sample sizes, the findings nevertheless provide invaluable insights into the under-researched situation of disability rights and inclusiveness within African societies.