

the 1948 tax revolt and in celebrations of its success, women venerated the memory of nineteenth-century merchant Madam Efunroye Tinubu, Abeokuta's *iyalode*, or female chief.

The Great Upheaval thus joins other studies in insisting on women's contributions to African nationalist movements. At its core, this is a valuable work of recovery, based on the extant and voluminous correspondence of Ransome-Kuti as well as official documentation, the local press, and oral histories. It also provides a case study of the cultural construction of nationalism, particularly in its gendered dimensions. In this sense, it encourages retrospective outrage over the increasing marginalization of women from Nigerian politics in the 1950s, and especially the agreement by all major political parties and the colonial government to deny the vote to women in Northern Nigeria. While women in the Eastern and Western Regions gained the right to vote in 1954, their Northern counterparts were deprived of the ballot until the late 1970s. This book thus offers important context for more recent developments in the history of Nigerian women and politics.

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Architecture in Global Socialism: Eastern Europe, West Africa, and the Middle East in the Cold War. By Łukasz Stanek. Princeton, NJ: Princeton University Press, 2020. Pp. x, 358; 150 color and 127 b/w illustrations. \$60.00 cloth.

A few years ago, I was walking around Varna on Bulgaria's Black Sea coast. By trade a historian of West Africa, this wasn't intended as a work trip. We don't usually think of there being much of a shared history between Bulgaria and, say, Nigeria. But that day, I saw a building oddly reminiscent of Lagos: a concrete sports hall that looked like a miniature version of the huge, crown-like Nigerian National Theatre building.

After a moment's surprise, the similarity made sense. I remembered reading that the Nigerian National Theatre had been built by a Bulgarian company.¹ The Varna sports hall must have been designed by the same architects. But until reading Łukasz Stanek's meticulously researched new book, I hadn't known which was constructed first. Stanek writes that a Nigerian delegation visited Varna in 1972 and approved the sports hall as the "prototype" for the National Theatre. Bulgaria and Nigeria were not so historically disconnected after all.

Stanek's book advances important arguments about architectural exchanges that de-center our understanding of the end of Western European empires and the global

¹ Andrew Apter, *The Pan-African Nation: Oil and the Spectacle of Culture in Nigeria* (Chicago, IL: University of Chicago Press, 2005), 202.

Cold War. It shows how architecture was an arena in which West Africa and the Middle East were networked not only to Western Europe and the United States, but also to the socialist world. (I focus here on the book's coverage of Africa.) The postcolonial world, Stanek persuasively shows, was characterized by multiple, competing centers of knowledge and resources.

Stanek has a keen eye for new postcolonial mobilities, which for example saw twenty-six Polish architects work for the Ghana National Construction Corporation in the 1960s. These exchanges would have been scarcely conceivable under colonial rule. Stanek explores how these mobilities opened new possibilities. He argues that in Nkrumah's Ghana, modern architecture "was not imported" but "coproduced by Ghanaians and foreigners who tapped into resources circulating in competing networks of global cooperation that intersected in the country" (p. 31). A chapter on Lagos includes some fascinating analysis of the work of Polish architect and scholar Zbigniew Dmochowski, whose work Stanek argues was intended to reconnect young Nigerian architects to their country's architectural traditions.

This beautifully produced book's coverage of West Africa does have some significant blind spots, though. Stanek claims to offer a "view from the South" (p. 303): what he describes as a "relocation of the vantage point from Europe to West Africa and the Middle East" (p. 315). Yet much of the book is about Eastern Europeans. They generally occupy the center of the narrative and give the book its structure: each main chapter focuses on a city (or cities) in which Eastern European planners were active. For all the book's merits, it offers more a view from the east than from the south.

The book also has little to say about race. It starts with an arresting vignette from an interview with an unnamed Ghanaian architect, who said: "I remember very well these Eastern European architects, because it was the first and the last time that a white man had an African boss in Ghana." Stanek comments that "encounters with Eastern Europeans were part of the extraordinary moment of independence that entailed a disruption and fundamental reorganization of places assigned to Africans and Europeans during the colonial period" (p. 1). As these remarks suggest, the activities of white Eastern Europeans in postcolonial West Africa were inevitably interpreted in relation to racial politics with roots in the colonial era. After these opening sentences, though, the book barely returns to the issue.

While it is significant that the architect recalled interactions with Eastern Europeans in this way, it's not true that the arrival of Eastern European architects was "the first and the last time that a white man had an African boss in Ghana." During the late colonial period, for example, Ghanaian ministers led government departments staffed by many white British colonial officials. While the architect's perception is telling, further contextualization would help to elucidate its significance.

There is also little coverage of racialized frictions between white Eastern Europeans and black Africans. Given the scale of the interactions that Stanek documents, it would be surprising if they were devoid of racialized unease. Over the last fifteen years, literature on African students' experiences in socialist Eastern

Europe has highlighted their encounters with racialized discrimination.² While Stanek does an excellent job of documenting new mobilities, understandings of race were a significant potential barrier to these circulations, and probably deserve a more prominent place in his analysis. Overall, though, Stanek's important book succeeds in offering an innovative perspective on West Africa's place in the global Cold War.

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Women of the Somali Diaspora: Refugees, Resilience and Rebuilding After Conflict. By Joanne Lewis. New York: Oxford University Press, 2021. Pp. 338. Paper \$39.95.

This study is based on interviews with Somali women from Somalia's northwest region (Somaliland), who, displaced by war, ended up in London, UK. Its main objective is, the author explains, "to create a new opportunity for the women who were interviewed"—more than forty in London and twenty in Hargeisa, Somaliland—"to record their experiences and biographical histories, to convey these to a wider audience and to invite general reflection" (p. 250).

The first principle of organization of these oral sources is thematic and, for chapters 1, 2, 3, and 6, also chronological. Chapter 1 presents the women's experiences of violence, trauma, flight, and first arrival in London. Chapter 2 focuses on the challenges a group of educated professional women faced after arrival in London, where they struggled with finding their feet and helping those left behind, but also with being invisible and undervalued in their new environment. Chapter 3 speaks to the courage, initiative, and persistence that allowed this same group to find and create jobs as teachers, health workers, founders and employees of non-profit organizations serving Somalis in the United Kingdom and back home, and so forth. Chapter 4 analyzes how the interviewed women attribute meaning and value to the nomadic background of their families back home. It highlights one of this study's strengths, namely that women have different views of this and many other things; at no point does this study reduce women's voices to a single one. This chapter also testifies to the study's focus on Hargeisa and Burao, as no woman speaks of the meaning and value of farming (as in the Borama area of the northwest).

Chapter 5 presents the interviewed women's (and some men's) reflections about mental health and the initiatives they took to make this taboo topic speakable in the public sphere and take concrete action to provide care. It is in this chapter that the women's critical engagement with the cultural norms of their own society and their

² See for example Maxim Matusevich, "An Exotic Subversive: Africa, Africans and the Soviet Everyday," *Race & Class* 49, 4 (2008), 57–81; Daniel Branch, "Political Traffic: Kenyan Students in Eastern and Central Europe, 1958–69," *Journal of Contemporary History* 53, 4 (2018), 811–31.

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