

reforms on Malagasy environmental policy, the role of international and national NGOs in designing and implementing programs inspired by particular visions of the country's environmental crisis, and so on), her work is perhaps most insightful in revealing how events and interactions that might seem to be products of ongoing political processes are, in fact, themselves productive. As Corson describes them, visits by American philanthropists and members of Congress to Madagascar, film-screenings and working breakfasts in Washington, and hotel room strategy sessions are revealed as key elements of (and not just tangentially related to) the political processes that have shaped environmental policy and programs in Madagascar over the past several decades.

Corridors of Power is a must-read for anyone interested in Madagascar's recent history, in the effects of USAID's changing place in American politics, or in the complex processes of international conservationism.

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***Ghana on the Go: African Mobility in the Age of Motor Transportation.* By Jennifer Hart.** Bloomington: Indiana University Press, 2016. Pp. 266; 15 b/w illustrations. \$85.00 cloth, \$35.00 paper, \$34.99 E-book.

Jennifer Hart's book, *Ghana on the Go*, traces the varied and contested ways in which the introduction of motor transportation in early twentieth-century Ghana shaped the development of economic exchanges, political engagement and sociocultural practices tied to local, regional, and global forces. The "emergent automobility" that Hart explores centers on a range of actors, in particular, the lives of drivers as they negotiated the possibilities and challenges of these new technologies. Termed "African entrepreneurs," the drivers, passengers, traders, farmers, and other actors at the center of this book appropriated motor transport technologies and contributed to contested discourses about development and modernity during the twentieth century.

The author situates her study within the intersecting fields of African social history and the history of technology. Hart's book contributes to larger theoretical questions about the multifaceted nature of twentieth-century automobility and emergent scholarship on global mobilities. She combines substantial archival material from Ghana, Britain, and Switzerland, with rich oral histories and interviews from drivers and other local actors. The author acknowledges the unfortunate gaps in the postcolonial archive for the late 1960s through the early 1980s due to political instability. However, the limitations of the postcolonial archive do not prevent Hart from tapping into key debates of this era through careful mining of newspapers, popular culture, and useful photographs.

Largely explored in chronological and thematic fashion, the first three chapters examine the apex of motor transportation between 1901 and 1960 when new technologies were introduced in colonial and early independent Ghana. During this period, drivers

established themselves as an occupational class by creating self-regulatory practices, forming unions and developing small-scale commercial motor transport industries. These strategies empowered them to use the new technologies of motor transport to navigate and challenge the colonial and postcolonial laws and “technopolitics” of the period that sought to restrict their ambitions. The last two chapters and epilogue are concerned with the post-independence era, and the ways in which driver autonomy and mobility were informed by economic and political volatility, and the neoliberal policies that underpinned development discourse and practice.

Hart provides an intriguing story about masculine identity formation and the complex factors that informed this process. Drivers utilized creative pathways to respectability and status by providing a public good for private profit. Mobility, autonomy, profit, and socioeconomic status were central to the creation of new male identities through African entrepreneurship. The discussion about master drivers and apprentices is a fascinating example of how African apprentice and guild systems worked to elevate the positions of those involved. However, the tensions and power dynamics between masters and apprentices/mates could be teased out more given social hierarchies between junior and senior men that must have shaped such interactions (p. 68).

By focusing on southern Ghana, Hart describes the actions of drivers in the region as they navigated the contested terrains of motor transport, the mobilities it afforded them, and the attendant regulations and challenges of colonial and postcolonial economic development. I wondered how the author might compare evolving cities such as Accra and Kumasi where some of these developments unfolded. Hart’s analysis would have benefited from an exploration of whether the drivers she focused on were part of an egalitarian enterprise that erased ethnic discourses about space and place, inequality, accumulation, access, citizenship, and rights. Accra was a historically Ga enclave in which Ga residents contested their increasing marginalization with the continuous influx of migrants and newcomers from across the country and other parts of West Africa. An analysis of how these realities and debates in Ghana’s capital shaped the actions of Ga drivers and their non-Ga counterparts would have been useful.

These concerns do not detract in any way from a book that successfully achieves what the author set out to accomplish. Hart provides the reader with a nuanced and richly textured narrative about the culture and practice of African automobility. This book is a welcome addition to a growing field that centers on the experiences of “everyday” Africans who often remain marginal in the social, development, and economic histories of colonial and postcolonial African societies. This well-written book deeply engages with the dynamics of African mobility and constitutes a major contribution to twentieth-century Ghanaian history.

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