

attributed to *djinns, sorciers anthropophages* and the practice of *maraboutage*. After presenting the diagnoses and clinical interpretations put forward by the Fann clinicians, Bullard adds her own PVT-based explanations. Chapter 4 traces the story of El Hadji Ba, a Fulani healer, presenting his healing practices and treatments. The chapter closes with a comparison between some aspects of El Hadji Ba's therapeutic procedures and contemporary psychotherapy methods. Chapter 5 deals with witchcraft in Senegal, which is discussed in relation to the colonial period and the Fann team's clinical and social interpretations. Chapter 6 brings together mental health, pregnancy, childbirth and children's lives through a combination of case studies and ethnographic insights. Chapter 7 plunges into denial, dissociation and magical thinking, and PVT is evoked to read and interpret such phenomena. Chapter 8 examines the role of ancestors in the lives and suffering of the hospital's patients, while Chapter 9 discusses a disorder that French psychiatrist Henri Collomb, the head of the CHNU between 1959 and 1978, referred to as *bouffée délirante*.

My main critique of the book is that the emphasis on neuroaffective sciences and PVT does not fully embrace readers who have no background in psychiatry or psychology. This focus may also be a bit opaque to the large number of historians, sociologists and anthropologists who have delved into the history of mental health care in Senegal and the experience of the Fann hospital. In addition, the internal structure of the book could have been improved; in my opinion, the chapters do not always follow one another with linearity, and a concluding section would have been useful to briefly recapitulate the most salient insights. Overall, however, Bullard's book offers valuable insights into the history of mental health in Senegal, and points out the continuities and ruptures between the colonial and postcolonial periods in the field of psychiatry.

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Robtel Neajai Pailey, *Development, (Dual) Citizenship and Its Discontents in Africa: The Political Economy of Belonging to Liberia*. Cambridge: Cambridge University Press (hb £75 – 978 1 108 83654 8; pb £22.99 – 978 1 108 81252 8). 2021, 250 pp.

Opening with a discussion of Liberia's official seal, Pailey's book explores the evolving nature of (dual) citizenship as a crucible through which to explore questions of nation, state and peace building. Through an incredibly detailed and rich empirical evidence base (over 200 interviews), an adroit reading of the (at times contradictory) legal framing of citizenship, and a detailed theoretical framework, the work offers an unparalleled consideration of the lived experience of Liberian (dual) citizens. From the outset, the book is detailed and compelling – providing a nuanced yet highly accessible introduction to the contextual, legal and theoretical framework that is used to address the thorny questions and issues surrounding struggles over who belongs. Among the many contributions of the work, various arguments stand out. In particular, and one that Pailey notes from the outset, is a postcolonial critique of the policy

rush to capturing diaspora populations as key to promoting and financing development initiatives – whether via HomeTown Associations or direct government policies.

The work is based on an exceptionally rich body of empirical work, collected from hundreds of respondents across multiple countries and continents. The presentation of the respondents' stories and ideas is compelling, truly allowing the voices of the Liberian (dual) citizens to be heard, with Pailey's commentary and analysis taking the reader deeper into the varying understandings and enactments of citizenship in everyday life. With these discussions, Pailey argues – very effectively – that the diffusion of liberal citizenship norms have led to a rise in dual citizenship and a rise in claims for non-resident citizenship. This book provides a detailed examination of how these claims are made and, crucially, how these have complicated and challenged legal framings of citizenship and who belongs.

Alongside this, Pailey's argument for a continuum of citizenship – from passive to active – is well made, and is one that is well developed in citizenship studies literature. The interpretation of 'passive', interactive and 'active' citizenship offered here (as, respectively, identity and practice) brings to mind the work of Osler and Starkey on citizenship as 'status', 'feeling' and 'practice'. There are specific differences at play between the conceptual frameworks, illustrating the importance of thinking through how the everyday-ness of citizenship is crucial to understanding not only how policies on citizenship are encountered but also how and why claims to citizenship remain contested and highly emotive.

While there are places where, arguably, further existing literature on theories of citizenship could have been engaged, Pailey provides a commanding and insightful framing for the work. Where an early discussion turns to Liberian citizenship as 'having heart' and 'contribution', the potential remains for more critical connections to be made to notions of citizenship as status, feeling, practice and habitus. To be clear, I find Pailey's categorization powerful and effective here, and a broader set of critical connections to the 'forms' of citizenship mentioned above and/or to the use of ideas of passive/active/activist citizenship elsewhere would have strengthened those existing debates. Linking back to Pailey's stated aim of offering a postcolonial critique, the explorations offered in the book add layers to and challenge specific notions of (active/passive) citizenship that are often drawn from experiences in Europe and North America.

Indeed, Pailey's work offers a huge amount to the fields of citizenship studies, African studies, political geography and beyond. At the heart of the work is not only a breath-taking mastery of the Liberian political economy and its framing of citizenship, but also the ability to communicate this sophisticated understanding in a vivid and accessible manner. Alongside this, the journeys of citizenship that are explored – and the understanding of citizenship itself as dynamic and continually renegotiated and recreated – provide for detailed analyses and discussions not only of how understandings of citizenship are created in multiple ways, but also of how they are experienced and encountered at various spatial and temporal scales. Running throughout these discussions is a detailed attention to multiple sites and scales of struggle – from struggles over legal framings of who belongs, to everyday experiences of exclusion and inclusion, to the role of the diaspora in Liberian development and politics.

In summary, Pailey's work is detailed, sophisticated and truly insightful – but also accessible, rich and engaging. It is a book that was a pleasure to read (and review), and one that I will use repeatedly both as a resource in my own research and in teaching.

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Alice Franck, Barbara Casciarri and Idris Salim El-Hassan (eds), *In-Betweenness in Greater Khartoum: Spaces, Temporalities, and Identities from Separation to Revolution*. Space and Place, Volume 20. New York NY and Oxford: Berghahn Books (hb US \$155/£117 – 978 1 80073 058 8). 2021, 368 pp.

Khartoum is one of the biggest metropolises on the African continent. Yet in contrast to its well-studied counterparts, such as Kinshasa, Lagos and Cairo, there are relatively few academic studies on its urban dynamics. An edited volume that starts from empirical research to scrutinize Khartoum's urban transformations thus offers a welcome contribution to current academic knowledge on the city and on urban Africa in general. The book is set during an economically and politically turbulent time of separation between North and South Sudan (2011) and a revolution that overthrew the almost thirty-year authoritarian regime of Omar al-Bashir (2019). With its focus on in-betweenness as an overlapping lens to study processes of spatial and socio-cultural reconfiguration, it provides some useful reflections on current debates on the particularity of African urbanization and the worldwide demand to create more inclusive urban environments.

In-Betweenness in Greater Khartoum begins with a promising prologue that includes an insider reflection on how in-betweenness is continuously (re)negotiated. This prologue is written by Stella Gaitano, a well-known female South Sudanese author living in a city historically divided between North and South (a personal account that is nicely picked up again in the epilogue). Several other chapters delve deeper into the shifting practices of in-betweenness, elaborating how Southern Sudanese negotiated their access to the city at a time when their status changed from internally displaced people (IDPs) to foreigners in a city where many had grown up. The authors thereby show that urban marginality and liminality do not necessarily imply complete exclusion (see Chapters 7 and 8). In contrast to what the political system and state media want people to believe, Southerners are a very diverse group of people who navigate their in-betweenness in fluid and contested ways (see Chapters 5, 6 and 9). However, the edited volume is much more than an empirical reflection on the changing values and positions of Southern/South Sudanese in Khartoum's recent history. Apart from geographical origin and ethnic background,