

parlous economic conditions; at the same time they will find persuasive Sider's account of the appalling circumscription of lives through the processes he identifies. The left, as he notes, usually deals with categories of people rather than individuals, except as exemplars of those categories. Minimum-wage workers or the permanently unemployed are certainly casualties of the political and economic conditions Sider impeaches. Yet they also strive as individuals, often through the black church, to assert personal dignity, community solidarity, and a sense of efficacy despite the large-scale suppressive forces responsible for the penury and squalor of their communities. This is far from the revolutionary action he promotes, but the individuals in Sider's vignettes are much more than passive registers of a brutal political economy.

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Making Refuge: Somali Bantu Refugees and Lewiston, Maine.

Catherine Besteman. Durham, NC: Duke University Press,
2016, 352 pp. \$26.95, paper. ISBN 978-0-8223-6044-5.

This book describes the experiences of Somali Bantu people on a epic journey: from 1980s village life in Somalia through war, displacement, refugee camps in Kenya, resettlement to the United States, and relocation to Lewiston, Maine. It focuses on people's struggle to rebuild their lives and have a say in their future, and how "hosts" (humanitarian agencies, governments, public administrations, civic associations, and the general public) have responded to their presence and efforts. The author, who researched the history of race, status, and class in southern Somalia in the late 1980s, was reunited with former village neighbors in the United States in the 2000s and documents their experiences.

Part I explains how they became refugees. When the state collapsed into devastating factional violence, the already marginalized people with whom Besteman had worked in southern Somalia suffered extensive human rights abuses by more powerful groups. Many sought refuge in the Kenyan camps but found life there far from secure or sustainable. They began to connect their shared experiences, constructing a Somali Bantu identity, which highlighted their distinctive ancestries, history of farming settlements, and persistent discrimination by dominant Somali clans. This gave them a platform to seek resettlement overseas, for which key community actors played important roles in advocating, negotiating, and regulating. Thus the "official story" of resettlement as the humanitarian rescue of innocent victims by the United States is problematized: Besteman contextualizes and chronicles this long-drawn-out process, with candid analysis of its political, administrative, and human failings.

Many Somali Bantu refugees were eventually resettled in the United States. Daunted by the difficult urban environments where they were initially housed, over a few years, many Somalis moved to Lewiston, Maine. Lewiston, which had historically drawn tens of thousands of Catholic French Canadians to work in its mills, joining a more prosperous Protestant population, was now characterized by postindustrial decline, depopulation, and poverty. The refugees, however, found it a “liveable small city with good public housing, safe schools, a very affordable cost of living, more financial support than in other cities, and the familiarity of a growing Somali community” (p. 108).

Part II explores how people in Lewiston responded as their town became, in the words of a former city administrator, “the poster child for Sudden Ethnic Diversification” (p. 123). First, Besteman shows how public administrators confronted serious challenges of service provision, deprivation, and community tensions, in the context of limited public resources, and the initially slow involvement of local civic, religious, and community organizations. But she criticizes the common bureaucratic discourse of giving no “special treatment” for refugees as counter-productive, particularly in relation to schooling, arguing that the discourse of “everyone” too easily becomes a way to avoid tackling issues of race and disadvantage. Second, she turns to hostile public attitudes to the refugees, debunking very effectively a series of urban myths about the refugees, but rather missing the opportunity to engage with the sources of prejudice or indifference. Although there is the odd glimpse, it would be interesting here to have a more systematic analysis of the people opposing the refugees (many of marginalized immigrant heritage and on the hard end of globalization themselves). The third local perspective is that of the “helpers”: individuals in civic associations and public administrations who engage constructively with new residents, demonstrating an inclusive understanding of community. Including politicians and police officers is interesting—as she notes, “their subjectivity is often erased in accounts of bureaucratic racism and the imposition of neoliberal reform” (p. 175).

In Part III, Besteman returns to the refugees’ perspectives on life in Lewiston, tackling community relations and decision-making; gender, generational, and family issues, and educational and economic participation. In particular she highlights the growing role of younger Somali Bantu people—in organizing the community to address shared concerns and interfacing with public officials. Having achieved language and educational proficiency beyond that of their older parents, with employment experience and an understanding of the social system, but still struggling with the obstacles of poverty and racism, these people are working all-out to equip the next generation to thrive.

Besteman’s book is the fruit of years of engagement with the people about whom she is writing, across two continents, allowing for a rich and intimate account which is a pleasure to read, seamlessly mixing the stories of particular individuals and families, more general analysis, and conceptual insight. A great strength of the account is its multidimensionality: close attention is paid to policy-making and bureaucratic processes, but also to the lived experiences and agency of refugees, and how they navigate these systems. The book also provides valuable illustrations of how views of refugees

as either objects of charity or holders of rights materialize in social and bureaucratic relations, and how the neoliberal haste to abandon resettled refugees creates severe and counterproductive pressures on refugees, city governments, and host communities.

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Aanjikiing / Changing Worlds: An Anishinaabe Traditional Funeral.

Lee Obizaan Staples and Chato Ombishkebines Gonzalez. Algonquian and Iroquoian Linguistics Memoir 22. Winnipeg: University of Manitoba, 2015, 170 pp. \$30.00, paper. ISBN 978-0-921064-22-0.

Aaniin waa ezbichigeyan apii aki aanjiseg? What will you do when the world changes? *Aaniin apii waa aanjikiian?* When will you change worlds? To ask these questions in Anishinaabemowin is not the same as asking them in English. The elegant power of *Aanjikiing* is that it moves well beyond the basic act of linguistic documentation or preservation of ceremonial practice to introduce philosophical questions about life after life and the responsibility of the living to their culture, community, and the ever-present *manidoog* of Anishinaabe cosmology.

Like bundles buried with bodies or cedar shakes on a gravehouse, the stories and statements recorded in *Aanjikiing* are an important part of Anishinaabe funerary practices and should not be forgotten by descendants who wish to remain connected to their culture. As the author, Lee Obizaan Staples, cautions, “*Ishke eshkam da-ni-bangiwwagizi ge-nitaa-maajaa’iwed*. In the future there are going to be fewer people who know how to send the Anishinaabe spirit to that other world” (p. 5). Obizaan has made a record of what to say when Anishinaabeg people assist spirits as they “*aanjikii*,” meaning change from one world to another. He shares the words used at the wake, funeral, and important related feasts so these practices can continue to connect Anishinaabe people across temporal and physical distances. If readers who do not intend to attend or be served by these traditions read of them, it is all a part of making the complexity of the culture more evident to outsiders. Co-author Chato Ombishkebines gives a further reason for gathering and publishing these details when he says: *Gii-moonendamaan mii i’iw ge-naadamaagoyaan weweni da-ni-izhi-bimaadiziyaan, aaniish naa mii i’iw akeyaa gaa-inendaagoziyaan anishinaabewiyang da-ni-izhi-bimiwidooyang i’iw bimaadiziyang*. I realized that it was all these teachings that would help me live a good life, after all this was the way of life we were given by the *manidoog* to live” (p. xix). Conducting, attending, and being the focus of an Anishinaabe funeral is part of a larger network of *Midewi’iwewin* tradition which supports the overall well-being of the Anishinaabe—in all worlds.