

promote the effectiveness of certain molecules within the plant; for some remedies, plants are boiled, for others smoked, for others grinded, and so on.

In all however, African indigenous medicine does come with its own distinct reality and there is need for research methods to be enlarged, and to eschew certain restrictive demands in order to benefit suffering humanity in search of health and wholeness.

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Charles Laurie. 2016. *The Land Reform Deception: Political Opportunism in Zimbabwe's Land Seizure Era*. New York: Oxford University Press. 398 pp.

In *The Land Reform Deception*, Laurie recounts modern Zimbabwean land seizures through the lens of career politicians, war veterans, and opportunistic thieves. While the topic, nepotistic land distribution, and the subject, Zimbabwe, are far from new ground, Laurie's text enriches the existing literature with gripping testimonies from politicians, farmers, Zimbabwe's internal intelligence service, the military, and police officers. He confidently challenges the assumption that Mugabe's government deliberately redistributed all of Zimbabwe's seized land. In short, Laurie argues that President Mugabe's redistributive land policy had the unintended consequence of abrogating property rights across much of Zimbabwe while the regime was forced to concede to land grabbing by Zimbabweans from all walks of life. According to Laurie, lax enforcement by the police and military as well as sweeping declarations by politicians resulted in land grabbing and evictions that the Mugabe administration was forced to recognize as *fait accompli*. Laurie embeds these evocative narratives in an analytical framework already adeptly punctuated with descriptive statistics evincing the work's foundational argument. These complementary data draw in both scholars and laypeople.

Laurie is not afraid to confront the received wisdom regarding Zimbabwe's land reform. For example, Laurie disagrees with Sam Moyo's 2011 account that bandits complied with the 2002 Land Acquisition Act. Zimbabwean farmers' testimonies in Laurie's work serve as evidence to question Moyo's assessment. Likewise, Laurie directly indicts ruling elites who profited from land seizures, a claim which suggests that previous research misidentified the thieves and victims. For example, Laurie opposes accounts such as Scoones et al. (2011) as well as Moyo among others who he argues fail to recognize economic political elites as the beneficiaries of seized land during this period (p. 195). Instead, he inculcates not only opportunistic bandits but also political and military elite who took advantage of the security vacuum created by a criminally negligent government.

A thorough descriptive narrative supports Laurie's indelible, analytical contribution to the property rights research program. In this work, he constructs a typology of "best" land invaders; these invaders are the most suited to seize land and delegitimize the claims of existing inhabitants. To Laurie, the economic and political backgrounds of those invaders are directly related to how they seize the land, how confident the bandits can be in retaining it, and how long they plan to control it. Clearly, the nephew of the president may be more secure against opposition than a subsistence farmer who seizes another subsistence farmer's plot. Laurie also considers land that has changed hands over the course of his study. While some veterans and

politically-connected invaders maintain a parcel of land, others lose the parcel that they seized to other, more 'successful' invaders (p. 256). Laurie's sophisticated understanding of these invaders extends to the motives for land seizures. Laurie also usefully differentiates land seized and used agriculturally, land seized and used commercially, land seized as an investment asset, and land immediately sold (p. 185). These analytical typologies begin to demonstrate the overall depth and descriptive commitment of Laurie's manuscript, which itself parallels the complexity of Zimbabwean land seizures.

The Land Reform Deception lays out several power asymmetries that privilege invaders over farmers during the land seizure period. While the opportunistic invaders seek financial profit the new claim, the inhabitants lose more than their financial wellbeing (p. 268). Victims also forfeit emotional and social value that they vest in their farm and farm life. Farmers who resisted invaders also faced temporally asymmetric battles: their time-sensitive, immobile assets (crops) faced harangue from invaders and saboteurs who often could retreat to their day jobs in Harare or other urban centers. Of course all of this farm theft, market uncertainty, and acquisition by mostly-inexperienced farmers reduced Zimbabwe's agricultural productivity.

This definitive work causally ties reform efforts with specific political opportunists through interviews, numerical data, and legislative outcomes. Members of parliament and police individually benefited from this period of chaos, and Laurie explains why and how they participated in the seizures. Importantly, though, Laurie explicitly and clearly details chaos through approximately eleven years of lawlessness, legal ambiguity, and finally codified redistribution. At times, land distribution may be the outcome of purposeful design, but here it was also a response by Zimbabwe's weak government to concede to massive seizures by political elites and opportunistic bandits.

References

Moyo, Sam. 2001. "Three Decades of Agrarian Reform in Zimbabwe." *Journal of Peasant Studies* 38.3: 493-531.

Scones, Ian et al. 2011. "Zimbabwe's Land Reform: Challenging the Myths." *Journal of Peasant Studies* 38.5: 967-93.

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Christopher J. Lee. 2015. *Frantz Fanon: Toward a Revolutionary Humanism*. Ohio: Ohio University Press. 233 pp.

Few subject matters, perhaps, have received as much critical study as man's inhumanity to man which manifests as colonialism, neocolonialism, apartheid, among others. One of the great minds who have studied colonialism is Frantz Fanon (1925-1961). Remarkable about Fanon is his less than two-score year stint with life which belies his robust intellectual, philosophical, and political stature. Fanon's intellectual relevance continues to reverberate as inhumanity against man generally and against the black race, in particular, has continued apace. Christopher J. Lee's *Frantz Fanon: Toward a Revolutionary Humanism* presents an encapsulated study of both Fanon and Fanonism, an academic concept that has regrettably been relegated to the