

this chapter is that indigenous education should have a place within a curriculum intended to shape the identity of marginalized young people.

Chapter 15 serves as a reminder that the lesbian, gay, bisexual, transgender, and queer (LGBTQ) sociocultural politics cannot escape the parameters of society. The “tight spaces” of LGBTQ youth off-stage practices deserve attention since the LGBTQ ideological mind-set speaks volumes in terms of power, domination, and resistance in our society; it is only the “resistant sociality” that can change conditions for the better as we begin to appreciate the complexities of life.

Chapter 16 closes the curtain by advancing that sociopolitical change for social justice is an innate force driven by self-determination and ultimately shapes our destinies. Emphasis is placed on the importance of collectivization where people join forces to confront the “enemy.” For collectivization to bring sustainable change, it has to be accompanied by “radicalism” and the desire to challenge the societal norms without fear or favor.

Youth Resistance Research and Theories of Change is a solid and candid piece of scholarship that ventures into the emerging area of scholarship that focuses on youth resistance for social justice. *Youth Resistance Research* is ideal for comparative education and globalization scholarship and is an empowering body of work that I believe will contribute positively to the intellectual liberation of humanity.

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China's Aid and Soft Power in Africa: The Case of Education and Training by Kenneth King. Rochester, NY: James Currey, 2013. 238 pp. \$34.95 (paper). ISBN 978-1-84701-065-0.

This new volume on China's African aid, written by Professor Kenneth King, is a milestone in the field. Supported by empirical findings over the course of three years, Dr. King systematically surveys China's role as an educational donor and its role in training Africans both in China and Africa. *China's Aid and Soft Power in Africa* is divided into seven thematic chapters and opens with a review providing an overview of the research with respect to China as an aid donor in Africa. The volume concludes with broader questions about other unintended impacts of China's involvement in Africa such as the possibility for Chinese culture to influence African culture.

Chapter 1 provides a complex overview of the research spanning the origins, research methods, and discourses with regard to China's human resource development (HRD) in Africa. With rich experiences spanning four decades, Dr. King draws from reflections on his long engagement studying educational aid to Africa. In this section, his continuous interest in China's aid in Africa is made with a Research Grants Council of Hong Kong project (HKU750008H) in 2008, titled “China as an Aid Donor: The Case of Education in Africa.” This chapter argues that soft power, a key concept that sets the tone of the book, provides an alternative lens for conceptualizing some of what China is attempting in HRD and stresses China's role as a strategist rather as opposed to partner in the discourse of South-South cooperation.

King appears to view soft power as not incompatible with the principles of South-South cooperation or with ethical discourse used by China in exploring its engagement with Africa.

Chapter 2 continues with a focus on China's aid in Africa through higher education partnerships and sketches its origins and influences associated with the Forum on China-Africa Cooperation (FOCAC) dedicated to seven cooperative modalities (i.e., cooperative educational programs, Chinese teachers, Chinese language teaching and research, professional seminars in China, African studies and the training of professionals in China, higher level exchanges, and student exchanges). Chapter 2 postulates that the majority of HRD items of educational assistance from China fall into the Organization for Economic Cooperation and Development–Development Assistance Committee (OECD-DAC) definitions of official development assistance, and that most of these modalities have been commonplace with traditional DAC donors and many of the new development actors. King observes that China's ethical claims do not actually make any difference with respect to the delivery of them but rather appear as “an old voice, old values, and an old partnership” (66), which are common to such donors as South Korea and Japan among others.

In chapter 3, King explores African students in China—a key modality of China's African aid and one of the oldest form of the cooperation between China and Africa. In this chapter, King focuses on the changing characteristics, contexts, and challenges of this cooperation. Touching on some negative racial issues between Chinese and African students before FOCAC was established, King assumes the changing attitudes of each group can be attributed to the dramatic rise of China's economy and intensive investment in China-Africa collaborations through higher education institutions over the last decade. Chapter 3 outlines the experiences of Kenyan, Egyptian, Nigerian, and other African students studying in Chinese universities, with China's sponsoring or via self-funded programs. Through these investigations, the author argues that the attitudes between Chinese and Africans, particularly between students from each side, are discernibly shifting from negative to positive. Additionally, it is observable that China appears to have pursued a genuinely Pan-African approach in terms of the distribution of scholarships among African countries, unlike some other traditional donors. Chapter 3 concludes that China's ethical claim of mutual benefit and friendship do not depend on precisely equal activities but rather on a shared sense of equity and mutual value of economic and social cooperation. However, the very term, soft power, sounds at odds with such an ethical mutuality.

Chapter 4 turns to Chinese enterprise and training in Africa with a puzzling question with respect to whether it is a theater for win-win cooperation. Unlike many contemporary accounts of Western aid and capacity building in Africa, China has traditionally built a close connection between aid and trade and typically included the private sector, a unique facet of China's cooperation with African countries. To comprehensively cover the various aspects of this theme, King divides the chapter into 14 aspects of analysis, which include (1) China's support to short and long-term training and the role of Chinese business; (2) HRD dimensions of Chinese business; (3) Chinese multinationals in telecommunications; (4) corporate social responsibility; (5) Chinese firms, training, and development philosophy in the crucial infrastructure firms; (6) the challenge of training for the smaller Chinese company; (7) the two faces of corruption; (8) training through different business modalities;

(9) Chinese traders and China shops in relation to Africa's informal economies; (10) the orient express; (11) bulldozer and locomotive in human resources strategy; (12) China in Angola; and (13) other perspectives on skills and capacity development in Chinese business, and to skills and capacity development in Chinese business in Africa. The author believes that his mapping of HRD and Chinese enterprise in Africa is a fraction of the vast landscape.

Chapter 5 asks how China's aid differs from traditional donors and examines distinctions such as China's culture and tradition, experience of development, financing, professionalism as a donor, priority aid sectors and data transparency, and the convergence in interagency collaborations between China and traditional donors. Chapter 5 comes to the conclusion that though the latter is insignificant, the sign of such convergence is evident.

Chapter 6 focuses on a key concept of the soft power, and reviews various modalities of China's HRD in Africa. It analyzes Confucius Institutes (CIs) as a prime example of one kind of soft power. Alternative perspectives are provided, and supported by his empirical findings. His probe does not stop there. King argues that CIs, along with China's scholarships and professional training, come out of a different kind of soft power and that "soft power" has become a catchall term that ignores Joseph Nye's specific use for the post-Cold War era.¹ King makes a convincing argument that the both the term and its conceptualization play a useful role in analyzing China's aid in Africa, in particular the HRD dimension of that cooperation (193).

The final chapter elaborates on China's aid in Africa and looks broadly at a bigger picture of China's active engagement in Latin America, the Middle East, Europe, North America, and Asia-Pacific. Based on King's analysis in the previous chapters, more challenging questions are raised to better understand China's aid in Africa: What are the implications of a decade-long CI partnership between Nairobi University and Tianjin Normal? Will China be able to build on the slow growth of human understanding about Africa? Will the Chinese make more conscious efforts to adapt to the local environment and trust the capacity of Africans? Will Chinese culture have a strong influence on Africans?

To better understand these questions, I would have been more satisfied if King had provided cultural, or even philosophical, interpretations for China's ethical claims with respect to its relationship with Africa as being ostensibly based on mutual understanding, harmonious development, friendship, and political equality. This is of course more difficult for studies conducted without Chinese teammates who might be uniquely suited to contribute such interpretations. But King's new project, "China-Africa University Partnerships in Education and Training," sponsored by the Research Grants Council of Hong Kong (GRF ref. no. 842912) in collaboration with his Chinese colleagues, gives great anticipation for the near future.

Nevertheless, *China's Aid and Soft Power in Africa* is one of the most groundbreaking, cutting-edge research projects conducted on China and Africa in recent decades, providing a superbly comprehensive and balanced examination of Africa/China relations through the lens of HRD. Comparativists and developmentalists should not ignore this essential body of work. For policy makers, implementers, and

¹ Joseph Nye, "Soft Power," *Foreign Policy* 80 (1990): 153–71.

other stakeholders in China, Africa, and in the wider world, this volume offers a rare case study of education and training that significantly deepens the understanding of development and collaboration between China/Africa, East/West, and South/North relationships.

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Dynamics of the Contemporary University: Growth, Accretion, and Conflict by Neil J. Smelser. Berkeley: University of California Press, 2013. 139 pp. \$39.95 (paper). ISBN 978-0-52027-581-2.

The Clark Kerr Lectures, presented by sociologist and author Neil Smelser, provide a platform for leading educational thinkers to pontificate on the diverse changes occurring in the world of international higher education. The 2013 lecture focused on the university as being implicated in increasingly complex networks of interaction, in order to create “assessments and conditional predictions about higher education’s major contemporary problems as they are superimposed on its structural history” (3).

To this end, chapter 1 of Smelser’s volume *Dynamics of the Contemporary University: Growth, Accretion, and Conflict* identifies key issues in how institutions of higher education change over time through the processes of segmentation, differentiation, and proliferation of academic (and nonacademic) tasks. Smelser suggests these broad developments are the result of systemic “structural accretions,” which he sees as a decidedly modern phenomenon. This is defined in terms of the “the incorporation of new functions over time without, however, shedding existing ones (deletion) or splitting into separate organizations” (13). Tracing this development through the colonial history of American universities, which trained an elite class for the preservation of a specific cultural form, Smelser shows that the twentieth century sees a greater democratization of knowledge. In the present day American universities are increasingly influenced by external forces. This new set of accretions has produced an ambivalent attitude to institutionalization in what Smelser calls a “Panglossian-Cassandrian syndrome”: a condition in which there is a twinned opportunism and listlessness attributed to the university and its future by administration and academics alike. This syndrome manifests itself in terms of a “dismissal of an archaic past *and* glorification of a brave new world by the riders of the crest of change, as well as glorification of a treasured past *and* dread of ruination by the apparently conquering wave of change” (31).

Having set the conceptual scene through the idea of accretions, the author maintains that the university has become “a kind of multifunctional monster with a diversity of structures, roles and groups” (40). The second chapter attempts to analyze these implications. In doing so, it subsumes these ideas under subheadings of “cost,” “administrative conflicts,” and “stratification,” among others. Beginning again with a historical overview, Smelser draws on the demographics of the post-war, Baby Boomer generation and its demand for a university education that by