

instead of relying on ideological dogmatism. He consequently proved to be a pragmatic and in many respects a rational statesman – and that disrupts one of the pillars of the traditionalist interpretation of the origins of the Cold War. But his book is also valuable for other reasons. In his case studies, Naimark tries to ‘take off the Cold War lenses’ by showing that the impending conflict between the Soviet Union and the United States was far from being the only determinant of the struggle for sovereignty in countries the superpowers watched. Among other important factors were such things as the self-identification of political elites with national interests or democratic traditions. Such an approach opens up a space for perception of the building of Stalin’s empire in Central and Eastern Europe not only from the international context of the emerging Cold War – on which the majority of published books have focused – but also a possibility for a broader reflection of problems these countries faced already in the inter-war period. Chief among these was disillusionment with the liberal model of representative democracy which – often spontaneously and without Stalin’s significant contribution – led many inhabitants of East-Central Europe to support ‘people’s democracies’ after the war.

Jan Koura

Institute of World History, Charles University

Kara Moskowitz, *Seeing Like a Citizen: Decolonization, Development, and the Making of Kenya, 1945–1980*, Athens, OH, Ohio University Press, 2019; 336 pp.; US\$80.00 hbk; US\$34.95 pbk; ISBN 9780821423967

Kara Moskowitz’s *Seeing Like a Citizen* is a detailed and expansive look at development, land, and citizenship in the formative years of the making of the Kenyan state and nation, focusing on the western district of Uasin Gishu. The book helps us rethink the relationship between individuals and the state, focusing in particular on the ways that rural peoples’ experiences with the state differ. The book is a valuable addition to a growing corpus looking at development by centring on the experiences of the rural poor. This book contributes to a revitalization of social history that focuses on telling stories grounded in the human experiences of rural Africans, in the context of how these actors helped influence state-level politics, international relations, and transnational actors—ground-up history. Asking the reader to see ‘like a citizen’ rather than a state, Moskowitz centres her informants in western Kenya to ‘push scholarly understanding beyond the dualistic, rudimentary narrative of states infringing on impotent citizens, and reveals, instead, the texture of a series of more complex political relationships’ that then reveal ‘uniformity only in citizenship’s unevenness, multivalence, and pluralism’ (p. 9).

The book traces Kenya’s mid-century history chronologically, giving an overview of Kenyan society and land dispossession/settlement starting in the 1940s. The bulk of the book focuses on the 1960s and 1970s. It has an introduction, seven chapters, and a short conclusion, with research based on exhaustive archival

research at Kenyan repositories in Nairobi and Nakuru. Additionally, Moskowitz extensively consulted collections across the United Kingdom, and in a variety of repositories in the United States, public and private. It is a meticulously researched book bringing together a wide range of archival material that lays out land redistribution and development efforts in Kenya. However, the stars of the book are the 113 rural Kenyans interviewed between 2012 and 2018. The author talked with some of the interviewees multiple times, and the book includes loving and beautiful portraits of some of these individuals. For these alone, the book is a must-read.

Chapter 1 starts with an overview of the Million Acre Scheme that bought and redistributed land at independence. Chapter 2 looks at the differing experiences of individuals with the Million Acre Scheme and explains how positive and negative interactions Kenyans had with the scheme led to different senses of belonging and citizenship. Chapter 3 looks in more depth at those with negative experiences, looking in particular at the women and the landless. Chapter 4 looks at cooperative development and how Kenyans weathered the drought and maize shortage of the mid-1960s. Chapter 5 stays focused on the maize crisis, looking at how the experiences of people with shortage helped shape views on citizenship. Chapters 6 and 7 take the story into the 1970s, tracing how community development and large internationally funded development projects also impacted people in western Kenya in very different ways. The meticulously explained case study of the World Bank-funded paper factory in Webuye in Chapter 7 brings together the threads of the book. It exemplifies how an unmet desire for land, uneven expectations around what citizenship entailed, and the impact of large development projects were experienced by a variety of individuals in and around one particular community.

This book represents the best of African history. In telling history ‘from below’, Moskowitz has managed to write a social history of Kenya in the independence and post-independence periods that also draws from and gives great insight into political, environmental, economic, and gender history. The ambition of the book is vast, and it cogently ties together oral history interviews with an institutional history of World Bank and international development agency projects, government ministry efforts, changing crop cultivation patterns, the shifting roles of women in agricultural production, and the history of price controls, among others. That Moskowitz pulls this all off in a coherent narrative that moves along crisply is a tremendous accomplishment, especially for a first book.

The only critique of the book is not of the author or subject material, but rather of the structural inequities in the historical field and higher education in general. In order to properly tell the story of how the rural poor in western Kenya came to have an uneven relationship with the Kenyan government and national citizenship, the author had to access archives across three continents. With the financial challenges facing many universities in the Global South, and the unequitable visa regimes that make it hard for scholars holding African passports to access the USA, UK, and other repository sites, social history grounded in international archives is very difficult to write at this juncture from anywhere except Western

institutions. It is something that scholars well-positioned within the current academy need to not just see, but actively work to mitigate whenever possible.

Moskowitz's book is a pleasure to read, and it opens many exciting new fields for scholars of development, citizenship, decolonization, and the power of imagination in the minds of rural Africans. It should be read widely by scholars and assigned in classes to help students better assess the various ways Kenyans understood and made meaning from decolonization and citizenship in Kenya. If this book had been simply a history of land resettlement and how that turned into 'development' in the Kenyan context, it would be a triumph and a must-read. By integrating and foregrounding the oral histories of ordinary Kenyans in the Uasin Gishu District, it became something more: an international history of development and decolonization as seen through the eyes and lives of ordinary Kenyans.

John Aerni-Flessner

Residential College in the Arts and Humanities, Michigan State University

Simon J. Moody, *Imagining Nuclear War in the British Army, 1945–1989*, Oxford, Oxford University Press, 2020; vi + 237 pp.; £65.00 hbk; ISBN 9780198846994

In his first monograph, *Imagining Nuclear War in the British Army, 1945–1989*, Simon Moody explores how the British Army conceptualized and prepared for nuclear war in the second half of the twentieth century. He provides a significant – and overdue – addition to Cold War historiography, weaving together a narrative of British post-war army reform, North Atlantic Treaty Organization (NATO) policy, and the British Army of the Rhine (BAOR). In his analysis of the post-war British Army, Moody argues convincingly that the service was not 'intellectually stagnant' (p. 21), but instead showed itself capable of 'organizational adaptation' (p. 206) and successfully adapted to a military environment dominated by nuclear weapons. However, he also provides a valuable commentary on the Army's inherent inability to confront the realities of nuclear war, describing a 'cognitive dissonance' whereby nuclear warfare was conceptualized within the model of conventional warfare, despite the prominent, unanswerable questions this posed about the nature of such fighting.

The work is divided into six thematic chapters. In Chapters 1 and 2, Moody explores British military thinking about tactical nuclear weapons and their significance in NATO strategy. He highlights Britain's commitment to a pure-deterrence strategy and its fears that any professed distinctions between tactical and strategic nuclear weapons would 'serve only to undermine the deterrent effect of those weapons' (p. 53). This fear, in addition to the belief that conventional forces would serve no useful purpose on a post-nuclear battlefield, shaped Britain's approach towards NATO strategy and framed arguments about graduated defence and massive retaliation.

Chapter 3 argues that articles published in service journals during the 1950s reveal an officer corps 'receptive to change and dedicated to the intellectual