

tion of, the worth of patients. The original contribution of this study is in its detailed descriptions, based on a unique heuristic, of an indigenous remedy that opens new possibilities for medical care. The step-by-step analysis of massage provided in Chapters 6 to 8 vividly illustrates the interaction between the feeling experienced by the masseuse via his or her hands and the somatic response of a patient, by which a sick body can be felt and visualized. This micro-interactional approach seems to elicit a positive response, which may lead to a radical change in the dominant perspective that still shapes thinking about healthcare in sub-Saharan Africa. Let us consider this further.

Similar to previous studies on health-seeking-behavior in developing countries, this book discusses the many ways in which people cope with illness in environments offering a variety of remedies and examines the process by which laypeople, including patients, choose among specialists. However, Sakumichi's detailed analysis of the relationship between healers and patients goes beyond a specialist-centered perspective that views medical knowledge and practices, whether indigenous or biomedical, to be the exclusive provenance of specialists and to be inaccessible and incomprehensible to others. This book demonstrates that Turkana's medical procedures involve treatments provided by former patients (i.e., patients become healers) that are carried out according to the particular characteristics of each patient's body. This approach is based on the notion of embodiment, and this book convinces the reader of the transformative process by which the body is engaged with the world. This process initially involves the appearance of unusual bodily phenomena, which patients experience as a somatic mode of consciousness and which healers view as matters for concern. These are then connected with the tangible anatomical body through massage.

Finally, I want to note a possible link between the main point of this book and my research experience in Karamoja in northeastern Uganda, which contains Eastern Nilotic groups such as the Karimojong, Jie, and Dodoth as well as the Turkana. During my field research last August at the border between Uganda and Kenya, where the Turkana, Jie, and Karimojong co-habituate, a Karimojong traditional healer explained enema treatment, which is administered by breathing into the anus of a patient, as follows: "The body of people you treat are often soiled with diarrheal stool and vomitus. You must feed and rest them in your compound. You must love people." The marginalized status of Ndembu traditional healers facilitates their emotional involvement with, focus on, and respect for their patients, which evokes trust from the latter (Turner 1967). Sakumichi noted that Turkana

individuals who have been marginalized, "swept away" from the traditional pastoral safety net that provides reciprocal aid, act as healers in that society as well. Care, respect, love, and similar characteristics are important elements in the Turkana philosophy of healing, extending to their humane approach to diagnosis and treatment, which involves close mutual attention to the contact points between bodies.

In the Epilogue, Sakumichi cites a passage describing the desperate maternal and child health situation in the shantytowns of rural northeast Brazil: "Seeing, listening, touching, recording, can be, if done with care and sensitivity, acts of fraternity and sisterhood, acts of solidarity. (...) Not to look, not to touch, not to record, can be the hostile act, the act of indifference and of turning away" (Scheper-Hughes 1993: 28). He then asks readers whether 'the primacy of the ethical' has been achieved through his ethnographical description. I want everyone to encounter with the Turkana medicine and somatic expression and decide how to reply to his question.

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The Fascist War: Italian Invasion to Ethiopia in the Context of World Politics (*Fashisuto no Senso: Sekaishiteki Bunmyaku de Yomu Echiopia Senso*). Ishida Ken, Tokyo: Chikura Shobo, 2011, pp. 270 (in Japanese).

The author of this book is a leading expert on fascism* and the political and diplomatic history of Italy during the period between the two world wars. In 1994, he published a book (in Japanese) on the foreign policy of fascist Italy between 1935 and 1939.** His recent work, *The Fascist War: Italian Invasion to Ethiopia in the Context of World Politics*, consists of three chapters taken from the three articles on the Second Italo–Ethiopian War (1935–1936) that he published between 1994 and 2010:

Chapter 1: War of the Sub-leaders

Chapter 2: The Illusory International Volunteer Army

Chapter 3: The War in Literature: Comparison between the Second Italo–Ethiopian War and the Second Sino–Japanese War

The Second Italo–Ethiopian War is known as the last colonial war and the first war in which economic sanctions were imposed by the League of Nations. This war, started by fascist Italy on October 3, 1935 without a formal declaration of war, is the only war that the Italian fascists took the initiative and won. It was also a watershed event for both the fascists and the anti-fascists, leading to important changes in these movements, their ideologies, and their leadership. As the last colonial war, it also elicited an international response and became a turning point in world history. In this book, the author attempts to understand the Second Italo–Ethiopian War as “The Fascist War” by analyzing it in the context of the international political history of the inter-war period.

During the Second Italo–Ethiopian War, Mussolini strengthened his dictatorship by managing the fascist sub-leaders under his leadership. In the first chapter, the author categorizes the fascist sub-leaders who took part in the Second Italo–Ethiopian War into three groups: “viceroy”, who were rivals of Mussolini (I. Balbo, D. Grandi, & G. Bottai); “parasites”, who maintained their political positions by subordinating themselves to Mussolini (A. Starace, R. Farinacci, & G. Ciano); and “political generals”, who conducted the war (E. de Bono, R. Graziani, & P. Badoglio). The author analyzes the political performance of these fascists in the Second Italo–Ethiopian War and examines Mussolini’s negotiations with them. The author argues that fascism changed in the hands of its Italian proponents during the Second Italo–Ethiopian War; its original ideology and political orientation were abandoned, and Mussolini’s success in consolidating his dictatorship through this war led to his own downfall and the collapse of fascism in the long run.

The second chapter examines the international volunteer soldiers who took part in the Second Italo–Ethiopian War and plans of international volunteer army for Ethiopia. The author categorizes the international volunteer soldiers into three groups: (1) volunteer soldiers who came from “the broken empires” caused by World War I; (2) volunteer soldiers or people who planned to establish an international volunteer army in West Africa, the US, and Europe (Belgium and Sweden); and (3) Germans and Japanese, future allies of Italy. In this chapter, the author demonstrates the worldwide influence of the Second Italo–Ethiopian War by investigating the international volunteer army’s plan to resist “The

Fascist War”. He also describes the bellicose and racist characteristics of Italian fascism, which have been overshadowed by those of the German Nazi Party because of the military weakness of Italy in the World War II. The author concludes that the Second Italo–Ethiopian War was not only the last colonial war but was also a turning point, during and after which, oppressed people began to seek liberation.

The Second Italo–Ethiopian War and the Second Sino–Japanese War began at almost the same time, and Italy and Japan started on the road to World War II after these wars. In the third chapter, the author analyzes the interpretations of these wars offered by writers in both countries and examines the influence of these interpretations. In this chapter, the author points out that the images of these wars contained in the literary works of both countries differed from the image of the “The Fascist War” articulated by fascist sub-leaders and foreigners. The author cites similar nationalistic sentiments affirming the wars as well as differences in the critiques of, and resistance to, the regimes in the literature of both countries. The author argues that the Second Italo–Ethiopian War produced a new ideological basis for resistance to the fascist regime because this war was viewed as “The Fascist War”.

The main title of this book is “The Fascist War”, and its subtitle is “Italian Invasion to Ethiopia in the Context of World Politics”. At the beginning of the book (p. 3), the author addresses confusion that may be generated by the fact that he analyzes the Second Italo–Ethiopian War in a book whose main title is “The Fascist War”. In the epilogue, the author notes that some readers may believe that “The Ethiopian War” would be a more appropriate main title. He also points out that Ethiopia was “only the stage of the event” and “the main characters in each chapter created their own stories, setting the Ethiopians aside, although they were the victims of this war” (p. 201).

The author investigates the Second Italo–Ethiopian War from various perspectives, making effective use of his study of fascism and international political history as well as comparative analyses. This book contributes to the study of the Second Italo–Ethiopian War by extending our knowledge of this war and by underscoring its identity as “The Fascist War”. As the author states, we should not overlook the role of the Ethiopians in the Second Italo–Ethiopian War or in the history of fascism and international politics. Scholars of Ethiopian and African history need to understand this role to clarify the importance of the Second Italo–Ethiopian War.

* In a narrow sense, “fascism” refers to the movement spearheaded by the Italian Fascist Party, the

ideology of this party, and the regime characterized by its tenets. In a wide sense, it refers to movements, ideologies, and regimes in other countries, such as Nazism in Germany, which was similar to fascism in Italy. Following the author, the narrow sense of this term was used in this paper.

** Ishida Ken, *Chichukai Shin-Romateikoku heno Michi: Fashisuto Italia no Taigaigaike, 1935-39*

(The Road to the New Roman Empire in the Mediterranean: The Foreign Policy of Fascist Italy, 1935-39), Tokyo: Tokyo Daigaku Syuppankai, 1994, pp. 399 + viii (in Japanese).

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