

Colonialism in Global Perspective. Manjapra, Kris. Cambridge: Cambridge University Press, 2020. xvi + 274 pp. \$24.99. Paperback ISBN: 9781108441360.

Kris Manjapra's *Colonialism in Global Perspective* is an ambitious survey of modern colonialism. At its heart lay the intersectionality of shared social experience as shaped by colonialism across geographies, as well as its subsequent (and ongoing) unfolding legacies. Informing this dynamic, and a key pivot of the survey, is racial capitalism. That is, the Western racialization of Native and Indigenous peoples and the commodification of their land, resources, and bodies, conditions "infrastructural to capitalism" and therefore central to the modern colonial enterprise. Manjapra has embedded his study within a comparative analytical framework, a design that eschews recent historiographic trends which treat colonial histories as discrete and monolithic. Thus, rather than analyzing colonial settlement in the Spanish Empire or colonial education policy in British India, Manjapra has brought these subjects (and many others) together and examined them across multiple colonial contexts. The result is a global survey of colonialism that interweaves subaltern experience to produce a postcolonial history characterized by entanglement, rather than by isolation.

The book is comprised of two parts. In the first, Manjapra compares "interlocking colonial histories" over the course of half a century and across various imperial settings, including settler warfare in the Americas, the African slave trade and plantation slavery in the West, and labor exploitation in colonized Asia. Framed by a quartet of thematic chapters, including "War," "Settlement," "Plantation," and "Port," Manjapra's aim is to use these contextual themes to detect connections and divergences in the global colonial experience in everything from land ownership to enslavement. How, for example, did the economic and legal systems of slavery shape the experiences of the enslaved in the United States and the French and Spanish empires? Here, the author compares the "one-drop rule" enshrined in English slave law and perpetuated in the post-Civil War United States with the *Code Noire* of the French and Spanish colonies. The contrast is striking; whereas people with mixed European and African ancestry had limited rights in the French and Spanish contexts (to be sure, they were nevertheless relegated to the "lowest rung in the caste system of racial slavery"), they had absolutely no rights in the United States because they had "one drop" of African blood in them.

Manjapra's approach is not limited to comparison between empires and imperial states only. Parts of his study are frequently given over to the examination of a particular dynamic within a specific imperial setting. In the section on "Galleons," for example, Manjapra looks at how the Spanish used the wealth mined by enslaved Indigenous peoples in their Latin American colonies to leverage their position in the East and how this fueled further Spanish colonial expansion in the Pacific. In many ways, this is a model case study for Manjapra's research. The Spanish conquest of the Philippines brings together various big picture contextual themes of his methodology, including war and settlement, with such subthemes as the commodification of people and things and Indigenous resistance.

The second part of Manjapra's book is given over to a study of the "elementary aspects of colonial force" and the reactions and responses these inspired among the colonized. Here, Manjapra has described what he argues are the "major discourses, functions, scales of operation, and unfinished outcomes" of the colonial experience and brought them together under the headings of "Science," "School," "Debt," "Space," and "Body." In Chapter 6: "School," for example, the education of the colonized is parsed topically and chronologically, beginning with the role of missionaries in "colonizing" education, continuing through the positivistic reforms of the eighteenth century meant to "improve" the colonized, the nationalism-inspired curricular changes of the nineteenth and twentieth centuries which wrought tensions between the colonizer and colonized, and, finally, the "counteractions" which followed in the late-colonial period. Throughout, Manjapra charts these changes against the backdrop of various colonial contexts, most intriguingly within the framework of the French policy of *assimilation* in its colonial empire.

The chapters which remain in the second part of the book are similarly organized, presenting analyses that are both compact and compartmentalized but no less impactful to those interested in the sociological aspects of colonialism across the globe. Indeed, Manjapra has folded into his examination of the spatial organization of colonization everything from the role of map-making in the creation of a geography of power to the building of walls that make real the vivid imaginary of imperial cartographers. The power to create "geopolitical incisions" into land and sea gave colonizers the means by which they could control the movement of people—the very same people over whose bodies they exercised control through imprisonment (in Australia and South Africa), the management of reproductive health (in Malaya), vaccinated through "biopolitical" cooptation (in India), and subjected to experimentation through medical apartheid (in the United States).

The multi-perspective "parallactic" view Manjapra has employed in *Colonialism in Global Perspective* has suited the topic well and produced an accessible study of features of a shared colonial experience. Although Manjapra is careful to warn readers that the experience of the colonized varied between—and even among—imperial spaces (there is no effort to render the experience "uniform"), the work demonstrates that those divergences are equally as telling as the similarities. In sum, Manjapra's approach is an inspired one, providing students of empire, colonialism, and world history with a methodology that all can employ. The result is a work that breaks down the "silos" which have traditionally characterized the study of specific empires or aspects of imperialism or the colonial experience to create a more holistic view of a centuries-long process whose legacy is one peoples across the globe continue to reckon with.

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