and research on Muslims' own approaches to gender. Ultimately, scholars of gender and religion, the material history of religion, the intersections of colonial and missions history, and interfaith relations will find in this book an important touchstone.

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A HISTORY OF CHRISTCHURCH MUSLIMS: INTEGRATION AND HARMONY. By Abdullah Drury. Routledge, 2025. Pp. 176; 11 b/w illustrations. Paperback, NZ$91.99.

A History of Christchurch Muslims is the first of its kind to present a historiography of Muslims in Christchurch city, located in the South Island of New Zealand. By tracing back the first presence of Muslims to the early 19th century, it debunks the claim that Muslims are a recent New Zealand phenomenon. The book uses autobiographies and rich archival evidence to fill a critical gap in recorded history of Muslims in New Zealand and scholarship on the Muslim diaspora. Over the chapters, the lives of early Muslim settlers, families without a community presence, community formation, and consolidation of the community, are discussed in a chronological order, pointing out the evolution of religiosity among Christchurch Muslims from private practices toward public expression manifested by building of Al-Noor mosque and establishment of the Muslim Association of Canterbury. The book is enhanced with rich contextual commentary where necessary. In Chapter six, we learn why the author had decided to focus on Christchurch Muslims as a case study of Muslim integration in the Western societies. In the context of acculturation based on John Berry's work, *assimilation* refers to the full adoption of the dominant culture by immigrants while abandoning their original (home) cultural values. On the other hand, those that *integrate* maintain their original values in addition to participating in the host culture. The available historical evidence of some early Muslim settlers of Christchurch is limited to notable news articles and court archives, rather than full autobiographies—which, if available, would have allowed a better examination of their living conditions and practices. The evidence on hand, as explained in the book, indicates that their life styles could have been considered as examples of assimilation. The first congregational Eid prayer in 1976, mosque building, establishing institutions such as the Muslim Association of Canterbury, the Federation of Islamic Associations of New Zealand, business ventures (e.g., Halal certification), and newsletters—all signal a collective effort of the migrant and local Muslims to highlight their superordinate religious identity or *ummah*. This is rightly considered a pivotal moment, and it can be perceived as the beginning of Muslim integration process. Therefore, we can conclude that the events mentioned in the book signal both assimilation and integration efforts. With the historical records referred to in the book, and more recent community support events and vigils after Christchurch shootings, I agree with Drury that New Zealanders are generally sympathetic toward Muslims. Our research from the New Zealand Attitudes and Values Study has established that anti-Muslim prejudice might be expressed by a small group of people; hence, we can safely assume that Islamophobia is not institutionalized in New Zealand. However, I would be cautious to assert that the basis of tension between Muslims and non-Muslims might have been economic and materialistic, rather than racial or religious. I agree that the economic or materialistic disputes and resulting dynamics might have been relevant for tensions between non-Muslim New Zealanders and early Muslim settlers that assimilated or maintained largely private forms of religiosity. Notwithstanding, increasing integration, particularly marked by establishment of mosques, communal associations, and more overt expression of religious identity might heighten perception of cultural and religious differences. Research from across the globe (e.g., the work of Fatih Uenal as well as Kerem Kalkan and colleagues) shows that anti-Muslim prejudice is driven by perceived symbolic or cultural threat, where Muslims are seen as less compatible with the Western societal values. Hence, the current waves of anti-Muslim prejudice, be it in New Zealand or overseas, are more likely fueled by religious and cultural differences, rather than economic or materialistic factors. Chapter four "Continuity and Change, Diversity and Tensions" takes us on a journey that can be considered the golden period of the Christchurch Muslim community given the sheer number of different communal activities—most of which had reportedly featured in the news media. As someone who lived in Christchurch for over a decade, it made me ask why such vibrancy is absent now. Chapter four answers this question too. It focuses on the setbacks in the community after the so-called golden period. One of these reasons, that has been explained in detail, is weak leadership, reflection on which, I think, is crucial for the community leaders as well as the general members of the New Zealand Muslim community. In conclusion, this book is a long overdue scholarship authored with care, caution, and compassion. While it details many positive aspects pertaining to Muslim flourishing and thriving in New Zealand, it also shows a mirror to those who want to make things better.

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Africa

LIFEMAKING: POLITICAL PHILOSOPHY FOR HUMAN FLOURISHING IN AFRICAN PERSPECTIVE. By Nimi Wariboko. State University of New York Press, 2024. Pp. xix + 164. Paper, $36.95.

This exciting work examines the religious and cultural resources of the Kalabari people in southern Nigeria to respond to