some, perhaps most, scholars assume. And in the years to come, I am not sure who will have the capability of keeping the republic if not intelligent and faithful Catholics.

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“White man is spirit,” was a common saying that African human rights activist Obianuju Ekocha heard growing up in Nigeria twenty years after its independence from colonial rule. Europeans were seen as powerful spirits entitled to rule over Africans. Unfortunately, she explains, the predisposition of Africans to “look up to the white man” coupled with monetary inducements to African leaders accounts for the enthralment of Africa today.

Ekocha’s *Target Africa* demystifies what its subtitle declares as “ideological neocolonialism in the twenty-first century.” She warns of “a new colonialism in our time—not of lands or of natural resources but of the heart, mind and soul of Africa. It is an ideological colonialism” by “cultural imperialists who consider themselves our ‘betters.’” The author provides evidence that the ideological colonization of Africa begins with the introduction of Eurocentric disvalues and misbehaviors associated with the sexual revolution that break down the moral probity and cultural identity of Africans.

Donor nations fund the importation of the sexual revolution in Africa because they believe they get more “bang for their buck.” For instance, in 2012 the British government explained that it would increase the amount of money allocated to anti-natal family planning because it “is excellent value for money. Every pound spent on family planning can save governments nearly 6 pounds on healthcare spending, housing, water and other public services.” However, Ekocha notes, whereas Europe’s population is in rapid decline and facing a demographic winter, Africa’s population is growing. By 2050, over 25 percent of the world population will reside in Africa. Moreover, the International Monetary Fund reported in 2017 that one half of the world’s fastest growing countries are in Africa. Ekocha believes Africa’s growing population is an economic boon, not a bomb,
which may explain why First World interests want to implode Africa’s population.

The author explains that, besides being anti-natal, promoting sexual and reproductive rights in Africa demonstrates a reckless disregard for the health and wellbeing of African women. In the First World, women harmed by toxic contraceptive and abortifacient devices have brought class action lawsuits against the pharmaceutical manufacturers. However, African women who suffer similar harm have no legal recourse against these same pharmaceutical companies. She cites the *Lancet* research journal that reported contraceptive use in Africa may actually double the risk of HIV/AIDS infection. She excoriates the efforts of Western-funded NGOs to “hypersexualize” African youth, to legalize prostitution, and to normalize homosexuality, as well as International Planned Parenthood Federation’s campaign to destigmatize sexual promiscuity with HIV positive individuals. She denounces the First World’s wanton and willful insistence on “reducing the population of Africa, no matter what the cost to Africans themselves.” This is, she says, simply “racism, imperialism and colonialism disguised as philanthropy.”

In the nineteenth century, in order to offset a trade deficit in Europe, colonial powers needed an open market in Africa. Today, First World nations loan billions of dollars in foreign aid to African nations. However, this does more harm than good. African leaders become dependent on foreign aid thus providing an open market and economic dumping ground for the First World. Ekocha, quoting British economist Peter Bauer, notes that “[a]lthough foreign aid cannot cause development, it can hinder development if it rewards corruption, bad leadership, and dependency. . . . ‘In this sense aid pauperizes those it purports to assist.’” The net effect of which is to make African nations “once again protectorate states of Western stakeholders.”

The real culprits responsible for Africa’s neo-colonization are, in Ekocha’s estimation, not so much the First World neo-colonial powers but Africa’s political leadership. Many, but not all, African politicians have, in the words of the *Common Declaration of Bishops of Africa and Madagascar* “sold their sovereignty for a lentil stew and a pitiful ‘technical help’ [contraceptive and abortifacient drugs and devises] coming from abroad and highly toxic for Africa” (Common Declaration of the Bishops of Africa and Madagascar, June 11, 2015). African leaders are willing to allow these toxins into their countries because they are paid off royally. “Sadly,” she says, “the African leaders who grow rich through aid or whose careers are dependent on it are willing to cooperate with the nations and organization that are carrying out a population-control crusade in Africa, an
ideological neo-colonialism, no matter what harm it might be causing Africans.” Ekocha cites a Global Financial Integrity study that shows “from 1970 to 2008, Africa lost $854 billion in cumulative illicit capital flight, which would have been enough to wipe out the region’s total outstanding external debt and leave $600 billion for poverty alleviation and economic growth.”

Ekocha claims that “aid with ‘conditionalities’ is at the core of the ideological colonization taking place across Africa.” These conditionalities tie foreign aid to the willingness of African leaders to facilitate the sexual revolution in their countries. First World leaders continue to give money to corrupt African leaders because of “the willingness of these leaders to allow a new, ideological colonization of the African people.”

The author concludes by paying tribute to the real treasure of Africa and its gift to our troubled world—the feminine genius of African woman who cherish natural marriage and welcome children: “Africa can offer the world a refocused view of the dignity of the human person and the goodness of family life.” Target Africa demystifies and exposes the sinister spirit that animates the top-down push to impose sexual and reproductive rights and gender ideology on Africa under the guise of human rights. For those truly interested in the integral and sustainable development of the Developing World, this book is a must-read wherein we learn to see through the stratagems and false solutions used to conceal a hegemonic agenda.

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Maura Jane Farrelly’s Anti-Catholicism in America, 1620–1860 argues that anti-Catholicism during this period derived primarily from different understandings of freedom between Protestants and Catholics. For Farrelly, Protestants embraced an individualistic approach to freedom, stemming from a person’s right to have an unmediated encounter with the Bible, while Catholics held a corporate approach to freedom that stressed the necessity of the guidance of church authority in human affairs (76, 77, 192). Anti-Catholicism, she argues, not only played an important role in American politics, particularly during the 1850s, but also ironically