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In the summer of 2001, Mansoor Adayfi was a young student at an Islamic institute in Yemen, working a night job and with hopes to move to the United Arab Emirates to pursue a higher education. One of his professors, a sheik and a scholar of jihadism, had a proposition for him. He asked him to go to Afghanistan and find al Qaeda members to interview for a research project that he was working on, which concerned their ideology and growing presence in the country. Mansoor was eager to go, acting with the understanding that the sheik would have eventually referred him to continue his studies in the Emirates. At 18 years old, he boarded a flight bound for Afghanistan on his very first trip out of Yemen. But he never came back. Shortly after 9/11, Afghan warlords sold him to US forces in exchange for the bounty that Americans were paying for any Arab brought to them alive. After a brief time of imprisonment in Afghanistan, Mansoor was shipped to Guantánamo Bay. It took 14 years to release him to Serbia, under a repatriation agreement with the United States. At the moment, he cannot leave the country and he is closely monitored by Serbian authorities. He has not been in Yemen for more than 20 years. All he can do is write. *Don't Forget Us Here: Lost and Found at Guantánamo* tells the story of the boy who grew up at Guantánamo.

Unlike other Guantánamo memoirs, *Don't Forget Us Here* does not solely focus on the early years of the camp (see Begg 2006; Slahi 2015). Instead, the story covers the entire period of Mansoor's detention, giving the reader a detailed picture of life at Guantánamo and its changes over time. In this regard, the book differs from the work of bestselling author Mohamedou Ould Slahi (2015), whose *Guantánamo Diary* is probably the most famous literary work to have come out of GTMO. While Slahi focuses primarily on the torture that he personally

suffered at Guantánamo, and on his own, intimate experience in the camp, Mansoor recounts his own story along with those of his companions, and there is no shortage of attention to detail concerning the camp's changes over time, the relationships among prisoners, and the innumerous acts of resistance and struggle that have characterised life at Guantánamo since its inception. This is not just another Guantánamo book. It is a necessary contribution that sheds light on the camp, its history, meaning and significance, like few others have done or could possibly do. Those readers familiar with the literature on the War on Terror may expect it to add little to their knowledge, but they would be in for a surprise.

Perhaps, the book's most welcome feature is the author's attention to geography. Mansoor doesn't describe Guantánamo as a homogeneous place. Each chapter takes place in specific sections of the camp, which are described with an impressive level of detail. To help the reader throughout, the book is accompanied by maps representing the different camps composing the broader facility. This allows the reader to visualise the structure of the camps and the mind of the designers who constructed it. Through the maps and Mansoor's voice, we understand the vision behind Guantánamo, its growth and sedimentation as new facilities were opened and others were closed, the differentiation of conditions of confinement for prisoners depending on their classifications, and the usage of solitary confinement as a method to break their resistance. Despite this being a literary work, the level of detail, to the point of edging closer to repetitiveness, makes it of extreme interest for scholars. This is a book that should have a place on the shelves of carceral geographers and all researchers working on prison studies from a spatial perspective (for example Gill et al. 2018; Sofsky 1997).

A central topic of the book is resistance. As Mansoor narrates, Guantánamo has never been a place where desolation and apathy reigned uncontested. Instead, prisoners began fighting their confinement from the very first day, finding an opportunity in the struggle to cultivate

personal and collective identities that their captors and torturers could not take away. In the end, pain and misery are second to the sense of solidarity that characterised their lives in the camp. In a rare, poignant moment in the book, Mansoor recounts the experience of a collective dance bringing the prisoners together in a moment of celebration:

> We sang and danced all night … We began with Yemeni dancing, moved to Afghani, back to Pakistani, back to Saudi dancing … we learned the dances of all our brothers' homes and then we ended with our own new dance that brought them all together. We called it the Guantánamo dance. It was a lovely time that returned us to our homes and families, if only for one night. We lived in a golden age, but it was still a hell. Even in that hell, we created small, beautiful moments that made us feel alive again. (p.315)

The analysis of the camp's political dynamics speaks to a larger issue in the geographic literature on Guantánamo, detention camps, and political agency more broadly. At its inception, Guantánamo was a large reason for the popularity of Giorgio Agamben's work in critical geography and elsewhere, a popularity that sparked from reading the "camp" as a place where prisoners could be deprived of all political initiative, and broken into compliant bodies incapable of any resistance (Agamben 1998, 2002; see also Martin et al. 2020; Minca 2005). While this was indeed Guantánamo's intention and design, Mansoor's story leaves a mark by documenting the prisoners' successful efforts in preventing their own demise. Instead of providing "compliant" bodies under the full control of the US military, the camp birthed fighters who used peaceful and violent resistance as tactics to survive mental and physical destruction. In this sense, and as the history of colonial prisons should have taught Americans by now, the prison,

far from annihilating a threat that was already there, created its own antithesis (Reid-Henry 2007).

The book's publication is sadly necessary today more than ever, with Guantánamo having recently passed its 20th birthday, and with 37 prisoners still being there at the time of writing this review. The history of torture, kidnappings, and murders committed by US forces during the War on Terror are far from having been fully investigated. The plight of Afghans, Pakistanis, and Arabs has had very little attention from international or domestic courts, and the complicity of NATO member states in the CIA's war crimes has remained marginal or wholly nonexistent in European public opinion. Instead, the world is moving on, without accountability and without any deep acknowledgement of the devastation and suffering brought by US forces and their allies around the world.

Where is Mansoor today? As with many other ex-prisoners, he was released but never let free. Instead, the United States insists on relocating Guantánamo prisoners in countries other than their own, where they may be surveilled and kept under tight watch by local authorities. In this regard, Mansoor was especially unlucky. He ended up in Serbia, a country that he only knew for its association with the killings of Muslims carried out by the Bosnian Serb Army during the Balkan wars. In Serbia, his house is frequently searched, police officers intimidate him, and to live his life as a free man is made impossible (Hauslohner 2022). His life after Guantánamo, and those of other ex-prisoners, will be the subject of his next book, likely another important addition to carceral studies, and particularly to those focusing on the prison outside the prison, the so-called "carceral continuum" (see Beckett and Herbert 2010; Sylvestre et al. 2020). As Mansoor explains, Guantánamo never leaves its prisoners, even after they leave. But neither should it leave his captors' memories, or their allies'. At a time when Western leaders speak of war in Europe in defence of their shared values, this book is a cold reminder of what those values may

be. And this is a good thing, regardless of how uncomfortable it may be for those longing to find an enemy outside of their civilised home.

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