AFRICA STUDIES ASSOCIATION
OF AUSTRALIA AND THE PACIFIC

REVIEW AND NEWSLETTER

Volume XVIII Number 2
December 1996

The AFSAAP Review and Newsletter appears twice a year in June and December. Long and short contributions, correspondence and items for the News and Notes section are invited. Contributions on Africa-related research and teaching are particularly welcome. Material received by April 30th and September 30th will appear in the June and December issues respectively. Contributions should be sent to Cherry Gertz, School of Social Sciences and Asian Languages, Curtin University of Technology, GPO Box U1987, Perth, WA 6001.

Contents

Obituary
Albert Pastini

Note from the Editor

1997 Conference: First Call for Papers

Black South African Women and the Autobiographical Text:
A Contextual Reading of Emma Mashinini’s Strikes Have Followed
Me All My Life
Cecilia Moretti

Portrait of An Eritrean Lady and Her Library: The Origins of
The Research and Documentation Centre in Asmara
Kristine Ryan

Women’s Training and Credit Program Tanzania
Ann Wigginsworth

Review Articles

From Survey to Theory: Pursing Historical Materialism Back on Track
David Moore

Writing Africa’s Social History: the James Currey Series
Penelope Hetherington

About Books, Research Materials and Research

M P Cowen & R W Shenton, Doctrines of Development
David Goldsworthy

Archie Mafajje, In Search of an Alternative: A Collection of Essays on
Revolutionary Theory & Politics.
Kandunda Mbaya, ed., Zaire: What Destiny?
Godwin Sokolo, Foundations of African Philosophy: A Definitive
Analysis of Conceptual Issues in African Thought
David Moore

27
OBITUARY

Albert Paolini

Albert Paolini died on 30th September, aged 33. Most of his PhD research was done in the shadow of leukaemia and the examiners’ recommendations that he be awarded the degree came through only weeks before his death. His thesis, entitled From International to Intersubjective Relations: Postcolonialism, Globalization, Modernity and the Place of Africa, was recommended for publication. Albert had planned to extend his work on Africa by embarking on a research project on select African cities, taking up issues of identity and subjectivity and drawing on recent writing about space and place.

Albert Paolini had an impressive publication record and several additional contributions are forthcoming. He taught both at the University of Melbourne and La Trobe University, mainly in international relations broadly understood. His influence among students and colleagues was remarkable. He lived the contemporary wisdom that the personal and the political are intertwined. He was my student for fourteen years and he was my greatest teacher.

Phillip Darby
Note From the Editor

Readers of this Review and Newsletter who knew Albert Paolini will be saddened to learn of his death reported in this issue. I would thank Phillip Darby especially for reminding us of Albert’s contributions to the scholarly study of Africa. At a time when Africa and African studies have increasingly been marginalised in Australian academic life it takes courage for young academics, especially in the social sciences, to sustain their involvement and research.

Hence the importance of this year’s Postgraduates’ Workshop which preceded the 1996 full African Studies Conference. The Workshop was entirely a postgraduate initiative and it was highly successful. It was well-organised. Some thirty postgraduates attended, and there were some twenty papers. Cecilia Moretti’s paper published in this issue of the Review was one of them. The discussions were lively (although the time was limited: a lot was packed into a day) and enthusiastic. More than one of the postgraduates present expressed their pleasure at the opportunity to exchange and compare notes, not least about field work experience, and new networks began to be woven. So all in all the organisers and participants are to be congratulated. And, notwithstanding that few of those postgraduates present were actually members of AFSAAP (something it behoves the Executive to think about) hopefully they have now joined. Their enthusiasm augurs well for the Association and for African Studies in Australia. A similar meeting in African Studies held at Northwestern University last May, reflected a similar enthusiasm among postgraduate students in that University’s graduate studies program at a time when African Studies in the United States faces the same kind of severe crisis that confronts ourselves. We need to nurture such commitment.

The number and range of contributions in this issue is also reassuring, reflecting as I think it does the breadth of Australian concern as well as academic interest in Africa. The strong focus on African women stands out (see e.g. articles by Moretti, Ryan and Wiggesworth, book reviews by Lyons and Hetherington and the number of outstanding African women visitors reported). This reflects strong research interests in that area, among scholars concerned to rethink gender relations in Africa, one of the major issues for contemporary scholars, but also for all Australians concerned with questions of social change. The number of such people is certainly greater than one might think.

The social, political and economic issues central to the so-called African crisis are also highlighted through the book review section and I must thank reviewers for the care with which they undertake the task. The short note on Zed Press follows an earlier piece on James Currey Publishers and I hope will be followed by others. Note that the Proceedings of 1995 conference are now published and available and I am delighted to report that Pal Ashluwalla has the publication of the 1996 Proceedings well in hand.

I must also draw your attention to Paul Nursey-Bray’s letter to AFSAAP members seeking their response to his proposal presented to the Annual General Meeting for a new Associate Journal on African Studies. Given the importance of this proposal, it seemed appropriate to include a brief resume of the history and editorial policy the present Review and Newsletter of which some readers may not be aware.

Cherry Gatzell
Perth, December 1996

FIRST CALL FOR PAPERS

The 1997 African Studies Conference will be held in Canberra. The organisers are Dr David Lucas and Dr Chris McMurray, both in the Graduate Studies in Demography Program at ANU. They have already established a Conference Organizing Committee consisting of:

chris.murray@anu.edu.au
 david.lucas@anu.edu.au
 pamela.thomas@ncds.edu.au
 rima.das.pradhan from Acfosa(email: acfosa@peg.apc.org)

Postal addresses, see inside front cover.

The Conference dates are 25th to 27th September 1997.
The Second Post-Graduates’ Workshop will be held on September 24th.
For Information contact Sarah Romney, cr- david.lucas@anu.edu.au

THIS IS THE FIRST CALL FOR PAPERS

The main themes for the 1997 Conference will be those of Population and Health, and Australia in Africa, taking up questions of aid, investment, education, the environment and mining. Papers on other areas will however be warmly welcomed.

The Conference is the Association’s main activity of the year, and all AFSAAP members, are urged to participate, and to offer papers in their field of interest.

Further details of location, etc will be circulated early in the new year.
I want to begin this paper by drawing attention to an important point to note with regard to black South African writing produced in the pre-election apartheid era, how writers at that time were prevail upon by an extremely powerful political-cum-literary ideology known as the Protest Tradition. Almost without exception, black writers and artists felt compelled to engage directly and explicitly with the struggle to overthrow the conditions of oppression inflicted on their people by the ruling white culture. The powerful bind of this obligation is perhaps best expressed in the following statement by Lewis Nkosi:

This connection between life and art - which is the basis of all "protest writing" - has become most obvious in South Africa where painting, sculpture, music and literature cannot, even if they wished, breathe a pure air free from the smell of gunpowder. ¹

Writers who identified with the Protest Tradition worked with a set of literary principles that can be divided into three main interrelated categories. The first reflects the compulsion to expose the workings of apartheid: to document the events and experiences rendered invisible by apartheid, and thereby to rewrite official history. This preoccupation is entangled with issues to do with literary realism, authenticity, truth and objectivity - issues that will be explored a little later. The second category of principles relates to the educational potential of literature: writing as a means to disseminate ideas and to encourage commitment to, and involvement in, the struggle for black liberation.² This of course raises the complex question of readership - many of the thoughts expressed might ideally be aimed at a black audience, but reality dictates the most likely audience to be white and privileged. The third set of principles works with the notion of reconstructing black cultural pride and self-esteem, by exploring the condition of disintegration brought about by apartheid and developing new and empowering visions for a future black South Africa.

On the face of it, the autobiographical genre seems well suited to the purposes of the black liberation movement. In the process of writing about a life, the black autobiographer is ostensibly in a position to reclaim the power of self-definition, to record history from a black perspective, and to convey a potent message of personal agency and cultural integrity. But if contemporary autobiographical criticism says anything at all, it is that this genre cannot be taken simply at face value. Two particularly important questions have been raised that warrant a mention here. The first question inquires about the adequacy of the genre in allowing for the representation of human life in all its diverse contexts and possible expressions. The second question concerns the historical veracity or the validity of the claim to realism and truth of autobiographical accounts.

Autobiography's rootedness in western European intellectual history provides the grounds for its inherent colonialist tendencies.³ At one level, these tendencies translate into a preoccupation with the 'self', the narrative 'I', the storyteller who writes the life into existence and gives it a readable meaning. This 'I' engages intimately with the world, positions itself in relation to the myriad of structures and sensations that impinge upon it, but it always remains at the heart of the work in its authorial function. The overwhelming concern for 'self' this can be taken to imply has proven problematic for black South African protest writers, who feel culturally compelled to immerse the individual voice so characteristic of autobiographical writing in a more inclusive, communal voice. However, at the same time black autobiographers recognise the importance of reconstituting a coherent, speaking, acting subject, a 'self' who has survived the battering of apartheid and wants to share her/his story as a sustenance and an inspiration for others to do the same.

I want to reflect for a moment on the significance of autobiography as a popularly chosen medium for black South African writers. In a fascinating article on prison narratives, Paul Cready explores how the white security system has relied on the frequently brutal practice of officially rewriting the lives of political prisoners in order to sustain the power-wielding fictions of apartheid.⁴ This is nothing but 'the power of writing'; however, had its nemesis in the counter narratives that sprang up in the aftermath of violence done to language and person during the interrogation process. These narratives, from the self-affirming scribbling on cell walls to the publication of fully-fledged autobiographies, signify a process of re-empowerment, a reclaiming of stolen and misrepresented words, and a rebuilding of a shattered sense of self-identity and self-respect.

Given these conditions one can see why the truth imperative exists as it does in black South African writing. But this returns us to the question of whether autobiography can be viewed as grounded on historical fact, and to what extent its facticity is subverted by the unreliable nature of the personalised account. Looking again at what constitutes autobiographical practice, it has the writer reconstructing the events of her/his life in such a way that a deliberate (even if sometimes not fully authentic) sense of self in the world is developed. It is this deliberation, the factoring in of the author's internationality reflected in the processes of narrative inclusion and exclusion, that problematises the possibilities of objective documentation of historical conditions and events.


²This paper was given at the Postgraduate Workshop preceding the 1996 APSAAP Conferences in Adelaide. Cecilia Moretti is a postgraduate student engaged in doctoral research in the Centre for Research in the New Literature in English (CRNLE) at Flinders University of South Australia.


But this conclusion rests on the specific privileging of objective history over what J M Coetzee refers to as autobiography's connection to a 'higher truth'. This concept is characterised by Gredey in the following way:

[H]igher truth can be found within the realm of lived experience, in the ways in which experience is grasped, related, interpreted and made one's own. The higher truth resides not so much in proclaiming the 'truth' as in contesting the lie, in constructing an oppositional 'power of writing'.

Hence, the strength of autobiography resides in the idea that it occupies the middle ground between fact and fiction. On the one hand it claims a direct connection, albeit subjective, with historical reality, based on the writer's personal experiences. Alternately, in constructing a meaningful story from these experiences, which is the primary autobiography project, the author engages in a highly personal process of selecting pertinent information and excluding unnecessary or even possibly confounding material in what is essentially a deliberated, and to a degree, a creative act. What this suggests to me is that the processes of meaning-making in autobiographical narratives are as important as the actual stated events and experiences.

Previously I examined some of the ways that black South African writers within the protest tradition have taken on certain colonialisat tendencies in the autobiographical contract, namely by contesting the privileging of the individual, self-interested voice, and by using the medium to reverse the effects of dehumanisation and psychic disintegration caused by apartheid. But if in looking at black South African women's autobiography, I am also interested to see what light Western feminist notions concerning the masculinist bent of autobiography can shed on black women's narrative constructions of 'self' and society.

Sisonke Msimang's characterisation of autobiography as an androcentric discourse rests on her observation that the autobiographical canon continues to support the ideology and language of not just the individual, but the male individual, in which the expected form tends to prioritise a retrospective reflection on the successes and failures of one's individual life, as evident in one's education, vocation and worthy contribution to society. Historically speaking (in the Western context), there is a strong likelihood that such a progression fails to characterise the nature of many women's lives, for whom other factors have come to bear significantly in their developing sense of self-worth and identity. Of course, Smith adds, the opportunity is there for women to enter the 'patrimorial' autobiographical contract, but this can only be at the expense of exploring their particularised selfhood:

To the extent that [the woman autobiographer] gives her allegiance to male-defined culture and its ideology of selfhood, she gains the cultural recognition that flows to her as a person who embodies male-identified ideals; but she also perpetuates the political, social and textual disempowerment of mothers and daughters.

This particular stance, however, has not been unproblematically received in contexts other than that of white, western, middle-class women. One response asserts that the principle split that ideologically alienates black women from Western feminism arises from the fact that racial oppression has given black women a powerful basis for identification with their men in the fight against oppression.

That racial oppression undercuts the focus on gender oppression in this way makes a strong case for expecting a significant difference between the autobiographical approaches of black and white women. At the same time, black women writers in South Africa are not unaware of the fact that the empowerment white women seek in society, in terms of self-determination, self-sufficiency and the freedom to voice their convictions, is not so very different from their own aspirations, though the conditions necessary to achieve them may be different. The questions I want to pose here are how do black women writers respond to the masculinist orientation of autobiographical discourse, and in what ways do these responses intersect with or diverge from certain Western feminist concerns?

I turn now to Emma Mashinini's autobiographical text Strikas Have Followed Me All My Life in order to explore this writer's engagement with the various issues I have just detailed. In the preface to her story Mashinini explains the motivating factors that compelled her to put pen to paper, and in doing so sets the tone for viewing her narrative as an essentially community-oriented project. It took a great deal of convincing that her story was of value in the telling and justified the time expenditure needed to record her memories, but in the end it was her exposure to the power and significance of other black women's stories through the medium of film that prompted her to write about her life.

Though her own life was exceptional in many ways, Mashinini seeks to characterise her own personal achievements within a context of mutual exertion and attitude. Moreover, there is a powerful sense in the first part of Mashinini's narrative that her personal story is subsidiary to writing the various stories of life under apartheid, bearing witness to so many. The details of her specific background and developmental years, leading up to the collapse of her first marriage, are compressed into the first chapters, and even then they are repeatedly contextualised within the wider problems facing the black community. Hence, her father's abandonment of the family is explained in terms of the pressures of poverty under apartheid. Mashinini's fond memories of her mother's housekeeping values, of the joy of home, are couched in the constant threat of forced relocation. And perhaps the most disturbing example is Mashinini's account of the death of three of her babies through yellow jaundice. Her expression of personal grief is clipped and tight, and gives way to a discussion of battling against the white cultural values that led her to discard the deadly yellow skin of her babies.

[Fn. Aztis, "Feminism and the Challenge of Racism: Difference or Difference?" in H Crowley & S Himmelweit (eds), Knowing Women: Feminism and Knowledge (Routledge, New York, 1992), p.298.

[Fn. Mashinini, Strikas Have Followed Me All My Life (The Women's Press, London, 1989).]
In the extent to which Mashinini decentres her own personal story in *Strikes Have Followed Me All My Life*, focussing more on documenting the stories of apartheid and resistance, or posing her own experience as representative of a wider condition, her autobiographical project aligns her with the goals of the protest tradition. Most particularly, in her recounting of the development of the union movement, and the processes whereby black workers developed a sense of agency and empowerment while she sat back, she contributes to the discourse of the positive reconstructions of the black community. Her examples of triumph over adversity, her own as well as others', serve as an inspiration for the whole black community.

The deliberated structure of Mashinini’s narrative follows three principle lines. Firstly, she describes her politicisation and involvement in the trade union movement vis-a-vis the acute problems facing black workers generally. Secondly, she gives an account of the dire issues facing her as a woman in a hostile world, again with close reference to the wider experience of women. And thirdly, on a slightly different tack, she describes her experience of detention, a point in the narrative that is most excruciatingly personal because reflecting so isolated a state of mind. The strain that is evident throughout this section, in tone, language and expression is associated with her sense of being deprived of community, with her inability to speak in terms of the ‘we’ that so empowered her earlier narrative voice.

The ‘self’ that Mashinini seeks to posit throughout the narrative is, then, a self that is integrated with the wider black community. But also integral to her vision of self is a sense of freedom from oppression that sometimes sits uncomfortably with the ideological pressures inherent within her own community. She says at one point:

>I have always resented being dominated. I resent being dominated by a man, and I resent being dominated by white people, be they man or woman. I don’t know if this is being politicised. It is just trying to say, “I am human. I exist. I am a complete person.”

And yet the realisation of this vision of herself as a complete person is something which eludes her, as she characterises herself over and over again as being caught between opposing sides, in her role as mediator, between blacks and whites in the workplace, between tradition and modernity in surviving as a woman in the urban, apartheid environment, between her allegiance to the goals of the liberation movement and her experience of gendered oppression within her own community (given that protest ideology has had a tendency to consider the raising of gender concerns as potentially dangerous and divisive where unity is the order of the day).

As for the question of the androcentric nature of autobiographical structure, Mashinini both conforms to and subverts these rules at different points in her narrative. Her story is predicated on the ‘public’ significance of her life, in other words her successes in the public realm of union activism, and the political dimension of her period in detention, though this does not preclude some reference to impressions and issues to do with the ‘domestic’ world of women (bearing in mind the artificiality of this dichotomy). Also, the particular respect she is given in society at large relates to the masculine risk-taking she engages in in recruiting union members, and standing on street corners talking to workers despite continual police harassment.

These are not factors that she herself cares to consciously reflect upon, because it is not her intention to interrogate the cultural construction of gendered identity, but rather the valuation and delimitation of women in their gendered identity. She is torn by the fact that the nature of society dictates that women who enter the public realm are significantly undermined in their capacity as mothers, this being another of the tortured negotiations in the narrative. The only resolution available to her, as to other women in the same situation, is the conviction that their rights outside the care-giving domain are also pertinent to the future of the children, though this is cold comfort to her when she is in prison and tormented by feelings of inadequacy and betrayal of her family.

In answer to the proposition that women entering the paternalist autobiographical contract somehow compromise their particularised selfhood, I want to suggest that this depends on how this selfhood is conceptualised in the first place. The autobiographical voice, the fundamental sense of self-identity that develops through Mashinini’s telling of her own story, and that of her community, reveals a self-concept entwined in the notion of division and compromise. This extends from the processes of negotiation that take place between the various allegiances that exist in their lives. Rather than detracting from their strength however, these negotiations are a reflection of the utility of black women in developing survival strategies and working with the brevity of their society in a constructive way. The significant preference shown by black South African women for autobiography as an expressive medium suggests that it is its potential for allowing them to articulate their particular selfhood, while still furthering the ends of the protest tradition that explains its wide appeal as a mode of writing.

1Ibid., p. 24.
Azeb Tewelede was born in Dessie Ethiopia. The daughter of a military colonel, her mother had left Semien province in Ethiopia as an infant and Azeb grew up during the 1960s speaking Amharic as her first language and fully aware of the politics of language. She had to wait until she joined the Eritrean independence struggle in 1977 before she was able to learn Tigre, stating unabashedly that she had problems with it that first year. She first noticed atrocities inflicted upon Eritreans and Tigreans in 1975. She had witnessed persecution of those who dared to speak Tigre in public, "you were attacked, or called an Arub, labelled ELF supporter and refused service in shops. If you were from Tigre you were labelled TPLF, from Oromo then OLF, from Eritrea, ELF". Such were the times of military uprisings as Haile Selassie's regime was toppling, arrests and summary executions, strikes, the establishment of the Derg and the implementation of its socialist program. "Something clicked and my heart sympathised with Eritrea. Eritrea needed myopower" states Azeb.

The Eritrean issue was hot at Addis Ababa university. Azeb participated in the political debates on campus with her Ethiopian friends. "We freely discussed TPLF, OLF, Massen"). But the random arrests and detentions intensified, "it was a question of life and death" and unsafe for her to continue with her education so she quit university after one year and started work at the Housing Commission as an accountant. It was the time of the Red Terror. After eight months they started to put people from her office in good many of whom were ex-university students like Azeb. She knew that she was also under suspicion and at risk of being detained but proudly states that "they couldn't infiltrate our office". With the support of her colleagues she was told to disappear so she disguised herself, changed her identity card and her name to Ghidayi Tassama, changed her style of dress to pretend she was from the village, wore a long white shawl and covered her head as her hair was short and travelled by plane to Eritrea to join the struggle. After meeting with her group organizers, Azeb then walked for one day past Zaga to Tifi where she remained for a week while the wounded fighters from Desaahu and Keren's liberation were assembled and together they would journey to the medical services in the Sahel.

She commenced military training in Kiblat in the Sahel with thousands of other women from different socio-economic backgrounds. "Women from America, the big city like me, from Sudan, from villages, all had different stories and accounts about the struggle and the differences between the ELF and EPLF... At first I couldn't eat the food, the sorghum butter was tasteless and my feet were swollen but they encouraged me, cooked me rice, gave me smaller stones to carry." After three and a half months training she had learnt about guns, how to climb mountains, to carry stones, get wood and build houses, to be a fighter.

Her first assignment was to work as a typist with the EPLF Department of Information where she stayed for one and a half years. They had a printing press for materials in English, Tigre, and Arabic and produced a weekly bulletin, bi-weekly newsletter, monthly periodicals and text books for different departments (education, agriculture and economics) all typed and printed through the Information Department. In 1979 she commenced work as a announcer for the Eritrean Masses Radio broadcasting in Amharic.

Azeb was aware that different departments of the liberation movements had been collecting documents for some time. "They faced hardships hiding documents especially in 1974-5, moving from place to place, burying uncovered documents underground or in caves, returning later to retrieve them. Sometimes there was time to wrap them but one time in 1974 the Ethiopians found them and confiscated them". By 1978 the importance of document collection was recognised both inside and outside Eritrea "to justify our struggle, not only our military activity but to prove our history we needed to research different issues". In 1980, three years after she joined the struggle, Azeb was assigned to establish an archives. She underscored her background in accounting and administration stating, "I started it as a hobby. Like planting flowers, I get satisfaction and I was interested."

"RICe (Research and Information Centre of Eritrea) was established in Rome in 1978 but they didn't have as many documents as we had" claims Azeb. "They had a direct relationship with the politbureau. Alongside the field-based RICE branch, the Department of Political Education and other EPLF departments were simultaneously collecting and distributing documents. It took Azeb two years to organise and classify the materials "We started from scratch and began collecting documents. We stored in boxes, without shelves or cabinets, wherever we could. There were many different aerial bombardments around Arad in 1979-1980 and in Amhara in 1982. In 1980 we had to move from Amhara to Asmara and back, then to Hagere where our radio station was located. We did our best. Documents are fragile, they require good shelter, boxes, labels and organisation to take care from temperature and water. We had our comrades who helped me in those courses to improve my knowledge and we had the chance to meet visitors from outside. Comrade Tekie gave me my first valuable training. Now he works for the Foreign Office in Belgium". After 1982 the staff was increased to three, one person in charge of the Arabic section and two dealing with other languages. Despite massive hardships and ongoing communication problems, Azeb realised that other units depended upon the daily use of the information she provided. "After 1984 we started to plant our vegetables" she says smilingly.

In 1989 Azeb was posted to Sudan for a year as a correspondent based in Khartoum. She worked for the Amharic section. They had a newspaper which catered for the Ethiopian population to inform them about Darfur activities and the struggle. Following short trips to Wollega and South Sudan, she had the chance in August 1980 to go abroad for seven months with the second cultural troupe to the USA and Europe as a reporter. She expresses disappointment because she was unable to return to Eritrea by May 24 1991 to celebrate the end of the thirty year war. She returned to 25 May unable to express the joy of that moment. "Maybe those outside continued their education or got rich but they didn;'t get respect like us. We were welcomed by every individual into their houses, everybody looked after you, it was a special time. I was really proud that I struggled for this nation and I promised myself to do the same for reconstruction".

In December 1992 she took a five months course in Nairobi about library science which she refers to as "my first formal education". She had the chance to compare standard systems before the arduous task of amalgamating all the documents. Initially, twenty four members from the National Service assisted and at one time the staff was increased to forty eight. At the time of writing Azeb leads a team of eighteen full time staff many of
whom actively participated in the independence struggle. These include Mehbreau who oversees the written documentation centre assisted by Kidane, Kiflim in charge of cataloguing, Johannes in the sound archives section and Abeha in the main office. All staff receive government salaries according to years of service and education levels resulting in Azeb earning less than some of her staff members. "I don't feel this is a problem. For now, we are all on pocket money".

There is a veritable treasure chest of materials collected thus far at the centre all of which are still in the process of classification. This includes, in addition to the array of EPLF materials, numerous Italian colonial documents and 15-16 boxes of ELF materials recently arrived from Damascus. At present there are more than 100,000 written documents, 3,000 videos, 19,000 cassettes and 350,000 photographs. Azeb has gratefully accepted donations of private collections to the centre but she has also cautioned the public against inappropriate "dumping of books".

Rules for use and reproduction of materials were formulated by August 1995. No more than 5% of any material is allowed to be photocopied and some materials which may be considered confidential are under discretionary control of Azeb and staff members. The centre is open to all researchers and to gain access simply requires a letter of endorsement from an Eritrean sponsor institution. The centre is situated one block back from Liberation Avenue adjacent to a small park square behind the Shegy Waka Hotel.

The centre has relied upon three main sources of funding thus far: the New York based Social Science Research Council, the Canadian Development Fund and the Swiss government which provided $10,000, $32,000 and training and equipment (humidity controls and 15,000 acid free folders) respectively. The Swiss government training included record management and USIS has also funded one staff member to undertake a month's training, concerned with drafting standards for practice in the United States. "Our first target is accomplished (i.e. identification of all documents). The second stage is preparing card catalogues and computerisation. Then we need to collect documents from all the government offices".

Azeb's dream to establish a fully fledged national archive has nearly come true. "Everybody has to be well informed. We have to build a concrete picture of how Eritrea was before and during the struggle. We are starting to learn and to study but we cannot write books about ourselves as yet. One day we can write our own history but without documents and evidence then our history is legend". And yet again history needs to be rewritten!

WOMEN'S TRAINING AND CREDIT PROGRAM TANZANIA

It is not easy to compare poverty. IWDA (International Women's Development Agency) is working with the poor in many parts of the world, and until recently, my role in project development was principally in Tanzania and Mozambique. In June this year I had the opportunity to visit the Women's Credit and Services Program in Cebu city, the Philippines, which gave a fascinating insight into the implications of national social and economic conditions for project development.

The Women's Training and Credit Program in Tanga, Tanzania, has now been running for 3 years with support from IWDA and AusAID. Working in four small plantations, the project aims to provide women with the opportunity to improve their social and economic conditions. These communities are amongst the poorest, in a very poor country. Most families live in one roomed houses which are not even their own. Nor do they own the land that they till to feed their families. The permanent workforce is mostly male, and many women do not see any of their husband's wages as it may be used for drinking or other entertainment. Women's food production is the principal means of survival for the family. The partner organisation, Women and Youth Department of the Tanzania Federation of Free Trade Unions (formerly OTTU), has formed women's Committees on the estates which bring women together to discuss their problems and find solutions. It is through this women's committee that the credit program is operated, providing training in leadership skills, gender awareness, credit management etc. to give women more skills to negotiate with the estate management and effectively access credit.

Progress has been slower than hoped, and IWDA is seeking a project extension from AusAID. Meanwhile the three year funds have been stretched out over a longer operational period enabling work to continue. The reasons for the slow development of the project are various:

Firstly, it was difficult to recruit suitably qualified staff. Our partners found it difficult to find women with the skills to manage a credit program, as those that do have such skills tend to look for highly paid jobs with the UN or other large agencies. IWDA was happy to welcome Joyce Kafasho, a credit specialist, as the new Project Manager earlier this year. Interestingly, Libok in the Philippines has had similar difficulty in recruiting a suitable project coordinator, but there the similarities end.

This article is based upon an interview with Azeb conducted in July 1996 whilst I was doing archival work at the centre, towards the end of a year of fieldwork in Eritrea. Kristine Ryan.

* Ann Wigglesworth has worked in development for 19 years, and for IWDA for the past five years. Her involvement started in 1991 as a program manager. Since late 1993 Ann has been a field worker for IWDA based in Africa. She has provided guidance for a number of projects in countries such as El Salvador, Tanzania, South Africa, Mozambique and the Philippines. I am grateful to IWDA for permission to reprint this article from International women's Development Agency Report to Associates and Friends No. 26 August 1996. (Ed)
Secondly, the women we are working with in Tanzania are generally isolated, illiterate and inexperienced in business. Thus, the project is required to undertake a lot of training before these women can benefit from credit. This is where the Lokoh project differs so much. Most women in Cebu city have undertaken some business activity, and have experience in the use of credit through local money lenders, and are thus familiar with the concept of interest. In the Tanga sial estates where the Women’s Training and Credit Program is taking place, all these are new concepts to the women. Also, in Cebu, most households have some material possessions which can be put up as collateral. In Tanga, many have nothing more than a hoe and some cooking pots.

Most women in Tanga take up agricultural activities because this is what they are familiar with. Unfortunately agriculture has one big disadvantage - it is rain dependent. Since the first loans were distributed in 1994, the rains have been poor or non-existent, and many women have lost their crops. Additional problems have been the loss of crops through rats, wild pigs and disease. It is a devastating situation when women lose what they have invested, and still have to repay their loan.

How can development be measured? The poor levels of loan repayment have resulted in the project being judged as unsuccessful in meeting its objectives. However, the women themselves are very happy about the project. They say that they have gained a lot, and their independence is a temporary setback. What they have gained are all those indicators which are difficult to put into the statistical reports. They have more self-confidence, they have learnt something new and their husbands treat them with more respect. Also, as most of them are doing agricultural projects they have been able to produce more food, and eat enough, even if they haven’t sold sufficient to pay back their loans. It will be a long time before this project gets the 90% repayment rate which Lokoh are able to achieve. However, a representative of the Tanga Regional Development Directorate commented that WDVA was more successful than other credit programs which she had known, because it was the only one in which some women were regularly making repayments, and a few had paid off their loans.

At the end of the day, who decides what is successful development? However you may answer that, I hope that participating women’s views come out on top.

REVIEW ARTICLES

FROM SURVEY TO THEORY: PUTTING HISTORICAL MATERIALISM BACK ON TRACK.

David Moore


If one were in the process of drawing up new syllabi for introductory, senior undergraduate and postgraduate topics in African studies, the search could very nearly stop with the three books under review here. Africa could serve well in the first category, Africa Now in the second, and The Rise and Fall of Development Theory in the last. However, there would be one proviso with this scenario: that Leys’ Rise and Fall be fully assimilated by the lecturer such that its rigorous mode of analysis be applied to the less theoretically sophisticated Africa and Africa Now - and that it be assigned as highly recommended reading, enabling motivated students to be exposed as soon as possible to the delights of such a fine example of thinking things through. Without it, Africa’s introductory textbook style risks the excessive “liberal” balance tantamount to the banality and boredom which comes without real intellectual challenge, while Ellis’ Africa Now would remain portraying Africa with shades of irreversible horror inexplicably brightened by technocratic prescriptions of medicine which, if administered in the right doses and by “Africans alone,” would reverse the damages. If Leys’ cool and broad historical materialist strokes were made to run throughout the other texts, they would offer enough spark to bring out the smothering tendencies of sophomoric Africa and enough Marxist realism to leave the hopes of class-less “good governance plus citizenship” on offer as a solution to Africa’s woes - drastically enough portrayed in the Ellis volume.

Indeed, it is fortuitous that the roots of the “new institutionalism” enthusiastically flagged in Africa Now by Ellis and Janine Aron (author of “The Institutional Foundations of Growth” and specially acknowledged in Ellis’ concluding chapter) are subjected to a resounding critique in The Rise and Fall. To be sure, Aron, Ellis and co. are not quite as narrow or naive as the rational choice-cyn-institutionalis Leys critics, but their fundamental faith in “property rights” does seem to be at the bottom of the “constitutional reform” put forth in the authoritative chapters of Africa Now as the modest solution the continent needs and is capable of carrying out - notions of “grassroots democracy” are tacked on, but have an air of reluctant political correctness about them. Fine and good, Leys might say (when “property rights” are part of a project for an African capitalist class if it is a feasible developmental force in a particular country at a particular time), but in the absence of the clear perspective on global capitalism and its agencies so desperately needed in development theory such a proposition is both too little and too much: where are
the social forces inside Africa pushing for sustained institutional reform - for a way out of Aron's interestingly phrased "hysteresis" - and where are the international forces which might encourage such positive restructuring? In Africa they have never been strong, and in the contemporary era of neo-liberal hegemony - when many sections of "first world" societies might be experiencing more Africa-like conditions than previously imaginable - they are weaker than ever.

Perhaps the fact that some of the small-l liberal hopes of Ellis and company are under the imprint of a European Ministry of Foreign Affairs does signify a beginning to the end of global neo-liberalism. Maybe structural adjustment programmes are thus soon to end, and the debt relief which would at least give Africa a fighting chance to "restart" might come through. It could be possible that the captains of global finance and their legislative underlings might be taking to heart some of Karl Polanyi's warnings (Long, p. 194) about the excesses of the "free market." In the meantime it is best not to be idealist about the possibilities of change without a global shift in ideology and practice.

It is also all the more imperative to remain informed and to increase the stock of knowledge about Africa's past, present, and possible futures. To that end Africa and Africa Now serve admirably. Africa's 21 chapters and nearly 450 pages cover the basics of the contemporary map, pre-colonial and colonial history, post-independence politics and "development" up to more esoteric entries on popular culture, music, literature, Islam, vignettes of village economics, and law and society. What can be said about one of the mainstays of academic initiation in Africa that, as already noted, the "American textbook" quality of such a collection tends to militate against the contestation and debate essential to real learning? Just about everything in this text is imbued with the misleading "value-free" nature of positivist social science, rendering the ideologies of modernising developmentalism "natural" and apolitical - in spite of the introduction's warnings about the false dichotomy of "tradition" and "modern" social practices (bringing to mind modernisation theory's early structural-functionalist dictum that what appears to be "traditional" actually may have very "modern" functions). The exceptions, such as Claire Robertson's gender sensitive chapter on social and Sara Berry's on economic change seem almost compromised by the same writing style as the rest. One wonders if there is a "textbook language" which eliminates both authorial and ideological differences.

Does such sterile conformity mean that the student being exposed to African studies for the first time will absorb the "facts" that "economic democracy refers to greater private participation in economic activities without undue governmental control," as Stryker and Ndiraya have it (p. 391), that this is fundamentally different from "political" democracy and that the one is addressed by externally imposed structural adjustment policies while the other is by "governance" policies, equally ordained offshore? What ever happened to the idea that "economic democracy" meant "workers' control"? Is there any argument on the various forms of "democracy," or is the notion of "liberal" democracy accepted as the one and only? Is sovereignty and national autonomy to be so easily dispensed with? How do such opinions - guised in factual cloth - coincide with opposing ones, as articulated by Berry for example, that "economic and political conditionality have arguably contributed to some of the worst upheavals of recent times including Rwanda's" (p. 372), when the merest inkling of debate seems erased from the text? Perhaps the next edition should have a chapter devoted to the notion of clear debate, with some well articulated opposing ideological perspectives. It might also be a step away from the anonymous textbook like nature of the edition to have the contributors identified.

Africa Now's authors are well identified, and are forthright in expressing their own worldviews. Its fourteen chapters and nearly 300 pages range from Lilian Ladi's gut-wrenching analysis of North African people selling their bodily organs, to youth violence and various forms of religious renewal, to technical investigations of agricultural reform and constraints on manufacturing, to more general accounts of nationalism and ethnicity, the crisis of the state and the effectiveness of aid. There are important insights in all of the chapters, and most of them cry out for solutions more radical than the tempered realism of "institutional reform" on offer in the "what is to be done" essays. Thus the question which revolves around such a book is this: what is its audience, and what is the book's intended impact upon it?

Africa Now was commissioned by Holland's Minister for Development Co-operation, Jan P. Pronk, for the Global Coalition for Africa, of which he is co-chair. The "coalition" appears to be an eminent group of "representatives of African governments, bilateral donors, regional and multilateral agencies and other development partners" who hope to expand the development debate. Africa Now, then, is an effort to spur policy-makers into action. Thus, some pretty hard-hitting chapters designed to make them squirm, some interesting findings to make them rethink "structural adjustment" type policies (the case in Morocco, demonstrating that decreases in agricultural minimum wages is good for productivity is surely an interesting one), and some suggestions on pluralistic institutional reform, make up a package slightly critical of ortho-x neo-liberalism, but acceptable to the more reasonable sounding flip-side of that imposition: "good governance."

Now is not the time to indulge in a critique of "good governance" discourse, other than to concede with Colin Lelys when he says it is but another example of the World Bank "ploughing ahead with an increasingly incoherent discourse of opposites: the state is needed after all, but not too much, and only when the market doesn't work well; democracy is important but not if it leads to inappropriate demands for redistribution, and so on." (p. 25-6). To be stronger: good governance discourse is a realisation that a state is needed to impose the capitalist market, but that the African state is not trusted to do so. Thus the new International state has to do the job of creating the right sort of civil society - bourgeois civil society - for the deserving Africans. And if the international state lays down the real policies, elections over who pretends to administer them do not really matter.
Of course, the main contradiction is never resolved by such prescriptions: if surplus is mostly directed to the paying of interest on debts, and if most production must remain export directed to pay these costs, the domestic economic dynamics necessary for the creation of the bourgeois “civil society” good governance discourse purports to be constructing will never take off. Thus, in spite of its slightly unorthodox positions, *Africa Now*’s persuasions remain in conformity with the rate unpromising status quo. To be sure, there are a few noises about how nice it would be if the debt could be “forgiven,” but that is seen (rightly enough) as not on in the current conjuncture, and thus out of the realm of further discussion. *Africa Now* pushes the debate a bit further than that of the international financial institutions, but not far enough.

Fortunately Colin Leyes does push. His essays extend the limits of theory and possible practice with such force and lucidity that they are equally at home in The Review of African Political Economy and Daedalus, with the vicissitudes of small commodity production in Africa and the pitfalls of Samuel Huntington’s thought. The leaders of the Global Coalition for Africa should read The Rise and Fall of Development Theory. Maybe even the governors of the World Bank should, too. Leyes is not after anything that much different from what they say they are - but is clear-sighted enough to say that they will not get there if they continue on their path. (To twist a phrase common in public choice-political economy parlance: the World Bank’s “path dependence” is a debilitating one!) Given that route’s conditioning by the global political economy, it is imperative for Leyes that a theory of development be grounded in a theory of global capitalism. It is only from there that one can see the social forces at a lower level of abstraction capable of working in the interstices - or struggling for “a radical reordering of capital to democratic control” (p. 44). As Leyes notes, it will take a different sort of world order than the present order to get Africa “reordered.” Perhaps the Global Coalition for Africa is one of the social forces pressing for a slightly more civilised capitalist globe. In any case, more analysis like Leyes’ – starting right in first-year university courses – is needed to get that altered world order in motion. Without it, the barbarian option is all the closer.

Politics Discipline
Flinders University of South Australia
Adelaide, S.A.

**WRITING AFRICA’S SOCIAL HISTORY: THE JAMES CURREY SERIES**


All these books were published by James Currey in association with other publishers in a series called “The Social History of Africa”. Allen Isaacman and Louise White were the series editors in the first case, and then Isaacman and Jean Hay for the rest, except for *Soldiers in Zimbabwe* which is a collection of conference papers with Bhebe and Ranger as editors. In this review article I seek to explain why ‘social history’ might have been chosen as a name apt for this seemingly disparate collection, as well as for many other recent studies in African history published in this series, and then consider each of these books as an example of social history.

Until the 1960s when decolonisation began, the people of Africa had always been displaced from the centre of Western European historiography. Certainly, historians writing about the slave trade, or about imperialism and colonialism, used the examples of European activities in Africa to flesh out their accounts. However, probably the nearest African people came to being present in these texts was in their representation as victims of the slave trade. But, even here, they were numbers rather than real people from well defined places. African people were also absent from the 19th and 20th century accounts of ethnographers and explorers. Ethnographers invented exotic African cultures which existed outside time and which were described as essentially unlike anything to be found in ‘civilized’ Europe. The activities of Europeans described in the accounts of explorers and big game hunters, which also found a wide reading public, took place in areas which were geographically and politically ill-defined, and apparently open to be invaded and pillaged for the profit or entertainment of outsiders. In these accounts there were wild animals but no people, except for nameless gubbers and porters hired as extras.

From the 1920s the history of colonial rule and mission activity began to grow, with the focus on European men who were in the upper echelons of the administrative hierarchy or were leaders in the mission field, who operated in Africa in the wider context of policies determined by powerful but remote institutions. In these accounts, African cultures were described in terms of their barbarism or backwardness, open at last to the benevolent
influences of superior and generally well-intentioned people. Even the few writers who were critical of colonial practices and policies shared the attitudes of cultural imperialism, characteristic of Europeans in the first half of the 20th century.

There were, however, some dissenting voices in this European literature. Researchers in the newly developing discipline of Anthropology had learned from the earlier ethnographers about the holistic and unchanging nature of these cultures and began to construct conservative accounts of the ways in which functioning societies were being destroyed by Western influences. But the absence of African names continued except for the occasional identification of African chiefs who had to be placated by colonial administrators. It seems that Europeans constructed a racial and cultural gap between themselves and Africans which could not be bridged.

When the first historical accounts of the decolonisation process began in the 1960s, dramatic changes were quickly apparent. European males were still writing most of the serious history but at least the sources they used were beginning to widen to include the contemporary African newspaper reporting of events. More importantly, their heroes and anti-heroes were now mostly men. Engaged in the everyday activities of politics which came naturally to them as to their European counterparts. Nor were they all from the male elites. Africans were engaged in the everyday activities of politics which came naturally to them as to their European counterparts. Nor were they all from the male elites. Africans were engaged in the everyday activities of politics which came naturally to them as to their European counterparts.

The specific features of the colonial period in each new state now began to be reconstructed, alongside the history of the opposition to colonisation which led to the struggle for complete independence. The colonial period also began to shrink in the historical record until it was a relatively short interlude in often long and complex histories which reached back for centuries. The writing of African history seemed at this point to have become almost indistinguishable from the writing of the history of nation state anywhere in the world.

While the proliferation of texts which were truly Africa-centric occurred gradually, the habit of representing Africans as the 'other' was re-invented in a new guise. A new interest in the long term effects of colonisation on the so-called 'undeveloped world' now began to pre-occupy historians and political scientists, spawning a great output of theoretical and historical work which belonged broadly within what came to be called 'development studies'. This debate about whether African states could 'catch up' with the so-called 'West', or whether it had been reduced to more or less permanent dependency, concerned the interpretation of the historical past as well as conjecture about the future.

Although very obviously ideologically driven from various quarters, this debate did encourage some close studies of the patterns of economic change in specific areas. However, much of the debate was very emotive and cast within the framework of a specially invented language which included many pre-emptive metaphors such as 'the colonial state', 'the third world', 'the global economy', 'the periphery', and 'the West'. These amorphous entities were the actors in this global drama, crowding out real people, whether great or small. Only those who incorporated the work of demographers, whose estimates about fertility levels and mortality rates were seen as important in predicting the direction of social change, seemed to have an interest in the decisions of African people.

The demographers were some of the first theorists to see that African people, like every one else, made rational decisions about their daily lives, and that they actively intervened on a daily basis in all those processes about which academics so loved to theorise. In other words, demographers saw the need to make the connections between structure and agency.

But already other forces were at work which would transform historical writing everywhere, forces which seem to be most closely connected with the experiences of the second world war, the transformation of communications and the democratisation of education. These inchoate influences would gradually shift the emphasis of many historians away from the political history of cohesive nation state, away from old and new male power elites, and towards categories of people within nations whose specific interests and histories could be defined according to religion, class, race, gender or political affiliation. By the 1980s, developments which had already made greater headway elsewhere. These developments were celebrated in the writing of what came to be called 'social history', because it focussed on ordinary people, on groups less than the whole, or on regions within the nation state. It was also characterised by the new multi-disciplinary approach and the use of new kinds of sources including court records and oral evidence. Very importantly for African history, this new social history implied an attempt at empathy with the subject, a process of identification which enhanced the understanding and interpretive skills of the historian. The celebrated social historians have been those who could make this kind of imaginative leap, transcending their own cultural boundaries. This was a climate which left no room for unexamined claims to cultural superiority or racist attitudes to supposedly inferior people.

This uneven but world-wide revolution in education, and the consequent construction of a vast and complex market for books, also created a revolution in the publishing world. The readers of books no longer belonged primarily to small national elites but had proliferated into a complex audience which crossed national boundaries. In particular, the spread of university education provided a lucrative market for academic texts. This market was underpinned by the growth of libraries which began building new collections in the second half of the 20th century. These changes encouraged publishers to establish international links for marketing and also to specialise, in order to exploit the possibilities of publishing the results of collaborative research work and the writing of post-graduate students.

The book Cutting Down Trees: Gender, Nutrition and Agricultural Change in the Northern Province of Zambia 1890-1990 was perhaps so titled to appeal to environmentalists as well as to historians of women and to Africanists. The authors are concerned with the way in which the practice of citemene farming in Zambia has been constructed and represented over time, revealing how difficult it has been for Westerners to see citemene (slash and burn agriculture) as the Bemba see it. They began work with the intention of conducting a re-study of the work of the anthropologist Audrey Richards, whose book Land, Labour and Diet: An Economic Study of the Mamba Tribe, although published in 1959, still 'found echoes' in the literature on 'development' in Africa and in Zambia in particular. This plan proved to be unworkable in a literal sense since the
records left by Richards were of villages which had ceased to exist in their 1930s form, and because the areas Richards had studied closely were often apart and determined on the basis of her interest in chiefly politics, rather than for their usefulness in understanding the slash and burn system of agriculture which was, and still is, practised in the area.

The authors therefore decided that they would put Richards’ observations into context ‘both in time and space’ as well as making constant reference to the work of other writers in the field. They point to the fact that Richards’ consultation with the chiefs in the area helped to construct the perception of Bemba identity in the context of the colonial state.

This is an unusual book which assumes the importance of post-structuralist perceptions about the social construction of knowledge and the importance of seeing the ways in which anthropologists, historians and others engaged in the politics of ‘development’, have represented the economic and cultural lives of the Bemba in the Northern Province of Zambia. At the same time, the authors undertake their own empirical study of the ways in which the modern Bemba have responded to structural changes in economy and society. In the three final chapters they link decisions about marriage, household labour, weaning, and nutrition with the strategies adopted in relation to migrant labour and *citizenship* farming. They are concerned to deny the usual analysis of social relations in this society in terms of ‘breakdown’, claiming that ‘the people of the Northern Provinces have constructed their own representations of their world, produced accounts of the interventions made in this world by external others, and made their own history’. This is a history which gives detailed attention to the agency of these people who, in the face of external changes, have made their own decisions about what to abandon and what to preserve in their cultural repertoire.

*Peasants, Traders and Wives:0 Shona Women in the History of Zimbabwe, 1870-1931* by Elizabeth Schmidt is an important contribution to the growing body of historiography which deals self-consciously with issues of gender. Both women and men are integrated into this account, with an attempt to see how their experiences differ and interacted in the labour market and in a broader social context. Overall this is an appalling story of the exploitation of the African men, women and children of the Goromdepe peasantry who joined the labour market on the forms of Europeans and in Salisbury. This account is carefully and unobtrusively theorised according to the well understood notions of production, reproduction and socialisation. The importance of the Maize Control Act is explored as a tool of oppression leading to the erosion of women’s economic power, while Schmidt also explains that women’s position in cultural terms was reduced because of the activities of western medics and the teaching of missionaries. In terms of political power, African women were quite simply invisible to Europeans.

This account ends in 1939 and leaves the reader with the frustrating sense that there is much more to be said about how the women of Zimbabwe responded to dramatic changes which they had to accept. None-the-less this is an excellent example of how oral accounts might be used to provide insights into the detail of people’s lives and into the responses of individuals to major changes in their circumstances, brought about by the attempts of both European and African male hierarchies to maintain, if not increase, their control over women. The author traces the responses of the women of Zimbabwe to the transformation of the gender division of labour, changes in attitudes to bridewealth, the introduction of legal restraints on women’s mobility and the impact of mission education.

It is a comment on the direction taken by biography in recent years that it can fit comfortably within the classification of social history. Terence Ranger’s book *Are We Not also Men? The Samkange Family and African Politics in Zimbabwe 1920-1964* contains elements of family history, gender analysis, the history and politics of religious change, the development of Western education and, more indirectly, the gradual growth of individualism at the expense of communal patterns. The author writes an absorbing account of the way in which Thompson Samkange attempted to live according to Christian teaching and, in so doing, he explores the complex theme of mediation between Shona and European culture. This book, based on substantial records and revealing the drama of the lives of these people, is a labour of love by a writer who is very close to the family whose history he is reconstructing. Perhaps because of the bias of the sources, Thompson Samkange emerges as a powerful figure operating fairly independently of those close to him, an impression which is perhaps not entirely Ranger’s intention and is the greatest weakness of this work as a truly satisfactory family history. However, as an example of empathic transference, this is an outstanding example of social history.

The title of the book *Insiders and Outsiders: The Indian Working Class of Durban 1910-1990* by Bill Freund, which he dedicated to his friend and former student, Vithnay Padayachee, refers both to the position of Indians in South Africa and to Freund’s role as historian. We are reminded that the pattern of ‘outsiders’ writing about people in Africa, which is the case in almost all the history represented here, continues to be a bone of contention. In this case Padayachee thought that Freund’s position as an outsider gave him some advantages. Freund uses the well tried method of analysing economic and social development through the insights and language of Marxism, relying on concepts including class, capital accumulation and exploitation of labour, but all of this is subsumed very gracefully in accessible descriptive prose. Freund says he is intent on capturing the economic and cultural dimensions of these people’s lives and, in an interesting section in his introduction, he writes creatively and critically about modern notions of identity formation.

It is the intersections of structure and agency, the interplay between economic and social history and how they impact on one another, rather than the quest for identity that engages me. This study does not abandon the quest for unidimensional structure as well as motive or agency and it is premised on the central role of an author and the interpretive net that he is casting.

I read Freund’s comments as a criticism of those historians who believe that personal identity can be understood without a close analysis of the individual’s social and material world. His analysis allows him to see, for example, the contradictions for women in this society, confronted by the double bind of family structures which provide support and protection for them, while also being the site of exploitation and oppression.

*Soldiers in Zimbabwe’s Liberation War* is a collection of conference papers edited by Ngwabzi Bhebe and Terence Ranger. The editors point out that while the history of a war usually begins with ‘descriptions of battles, accounts of armies, biographies of generals and autobiographies of soldiers’, the history of this war in Zimbabwe has so far
concentrated on the impact of the war on the civilian community. The conference papers were to be published in two volumes and this is the first volume focusing on:

the soldiers of ZIPRA, ZIPA and ZANLA; discussing the ‘Nhari’ rebellion and the ‘Vehandi’, the Fifth Brigade and the ‘dissidents’; computing Rhodesia’s intelligence services with guerrilla intelligence services; exploring the effects of Rhodesia’s dirty tricks and poisoning of the guerrillas; looking at the integration of the armies after 1980; and giving a voice to ex-combatants.

The papers vary in interest as might be expected but those that make constant use of acronyms are the most difficult to read. This was a recently fought civil war which seriously affected the whole community of Zimbabwe. The interpretation of events is still politically important as well as valuable for the historical record and many people involved in these events are still able to make contribution to the reconstruction of this history. Although this book will be too detailed for most general readers, it should attract a wide readership amongst students of Zimbabwe’s history as well as amongst all those individuals who were either affected by these events or who have been caught up in recent politics in Zimbabwe.

All the historians represented here have excelled in the study of nation states and important people or elites. Instead, they have concentrated on increasing the visibility of relatively unimportant people to whom they have tried to attribute some agency, while at the same time picturing them as belonging to particular sections of their society identified according to class, race, religion, gender or political affiliation. It is part of my argument that the readership for serious books is now both so international and so segmented that it has proved possible to provide a wide variety of texts to satisfy special interests. It is ironic that part of the success of this enterprise depends on the fact that ‘outsiders’ continue to be the most prolific writers of African history, thus ensuring a large international readership.

National publishers in Africa may grow in importance as partners in this kind of enterprise if their names and reach public grow significantly in number. But this is one case where points to the value of international cooperation in publishing.

ABOUT BOOKS, RESEARCH MATERIALS AND RESEARCH


This is an extraordinary and brilliant book. It is also a long and difficult one, making no compromises in its demands on the reader. One emerges from it feeling somewhat stunned: by the authors’ erudition, by the sophistication and complexity of their argument, by their remarkable ability to range across – or rather, bring together – the academic disciplines. Five successive index entries will give an idea: Gladstone, God, Godwin, Goethe, and gold mining (Australia). Here, in other words, is a book on development theory that draws on history, theology, political philosophy, literature and economics – as well as on development theory. Those who feel that writing on development has lately stagnated, has ‘reached an impasse’, has little left to say, should be among the first to read this book.

It is simply not possible in a brief review to encapsulate the authors’ many arguments or convey a proper sense of their originality. But there is a central theme, and it goes something like this. A distinction needs to be made between immediate development (the development of productive forces through historical time) and the intent to develop, which always involves trusteeship in some form (as in ‘development planning’). Immediate development entails destruction and decay as well as creation and growth. The 18th century Europeans had sought ‘progress’; in the 19th century it was recognised that progress was inseparable from decline, even ‘chaos’. In particular: capitalist development created a relative surplus population, which threatened social order and represented a loss of productive force. Enter the intent to develop, in the form of the positivist goal of reconciling progress with social order, principally through the creation of mass employment.

Coven and Shenton argue that the intent to develop became operative as various widely separated states – exemplified in this study by mid 19th century Quebec and Victoria – responded to the problem of relative surplus population, chiefly by way of public works. Their argument on Victoria effectively reverses the received wisdom: far from the Victorian state providing infrastructure in order to attract new settlers (as Arndt and others have maintained), the state moved into this field in order to cope with the crisis of surplus population, and potential loss of productive force, after the gold boom was over. Leaping a century, the authors apply a comparable framework of understanding to the various schemes for small-holder agriculture that characterised the Kenyan state’s intent to develop from the late 1950s.

Africanists are likely to be particularly interested in the authors’ discussion of Kenya, in a chapter that is itself the length of a small monograph. Coven and Shenton maintain that despite all the verbiage about the new bourgeoisie in Kenya, the intent to develop has always been ‘resolutely agrarian’ (p.331). The Kenyan state’s responses to the surplus population problem have ranged through estate farming; investment in family-farm production; and community development ‘harambee’ schemes, analysed here as a strategy ‘to make each household bear the private cost of the social investment necessary for agricultural improvement’ (p.311). Official hopes have also focused on the ‘sponge effect’ and on the informal sector, with the government urging banks to take the risk of lending to
informal sector micro-enterprises. But none of these manifestations of the intent to develop has been adequate to cope with the decline and decay which is intrinsic to immanent development; the contrariety of these forces has generated continuing agrarian stress in Kenya.

This is a work of intellectual and empirical history - or as Michael Watts has rather more vividly described it, 'an iconoclastic archaeology and genealogy' of development. I finished the book sufficiently persuaded that Hegel, Comte, Newman, Litt and Mill - and for that matter God - have as valid a place in 'development studies' as do the familiar contemporary figures such as Frank, Lipton and Sen; and equally persuaded that 1850s Quebec, Joseph Chamberlain's Birmingham and Schumpeter's Austro-Hungarian empire belong comfortably in the same analytic framework as post-colonial Africa and the East Asian NICs.

It is not, however, a book which points a way forward. The final chapter is an essay in scepticism, reviewing currently popular development texts (Todaro, Hettne, and others) and commenting on less critically on 'alternative' texts than on 'mainstream' ones. All of them are seen as exercises in the dated doctrine of trusteeship, whether knowingly or not. And none of them is able to transcend 'the difficulty of making the intent to develop consistent with immanent development' (p. 438). This difficulty is so fundamental, the authors seem to be saying, as to vitiate all development effort, in both theory and practice. Yet in the end they stop short of disowning 'development' altogether. Their argument is rather with actually existing doctrines of development. Or so it would appear from their somewhat enigmatic concluding sentence: 'The true alternative to these doctrines, that of development itself, awaits all of us' (p.476).

Development specialists, working from the perspectives of their various disciplines and bodies of knowledge, might well want to take issue with some of the authors' arguments and conclusions. But the challenge posed by Cowen and Shenton is to see things whole. This is something they themselves do, from beginning to end of this remarkable work.

David Goldsworthy
Department of Political Science
Monash University
Melbourne


All available through African Books Collective Ltd., 27 Park End Street, Oxford, OX1 1HU.

Given the commonality of crisis in Africa, one does not have to look too far for a core of continuity among books published in that continent with political, social or even philosophical themes. And given crisis - an opportunity for change - one must look for alternatives. Reading these three books serves as a welcome opportunity to survey African perspective's on the crisis, and - more circumspectly in some cases than others - some alternative paths out of it.

Archie Mafeje's search for an alternative in South Africa - for a way out of the crisis, which he quite rightly asserts will not happen with a liberal dispensation, is the most straightforward of the books under review. Surely his views on the prospects of 'those who produce value...appropriating the same on their behalf or (participating) in its allocation in such a way that the prospects for being exploited by other classes are nullified over time' (p.71) are worthy of pursuit. It would help, though, if he would make such sentiments understandable through 'plain-speak.' Perhaps, however, when the prospects for revolution - or even much in the way of progressive reform - for the working people of South Africa are as slim as they are today, it is best to be cumbersome about their expression. Nevertheless, social democracy does seem to be about the only humane alternative in South Africa, so one should not begrudge Mafeje a tendency towards jargonistic hyperbole. Perhaps that is just a hangover from his more Althusserian days.

However, one could begrudge him for the lack of a more creative roadmap to social democracy, (on this see also John Saul's efforts on mapping social democracy-with-something-extra - his "structural reform" - in his Recolonisation and Resistance in Southern Africa in the 1960s, Trenton: Africa World Press, 1993) as well as for the occasional broadside against his old foes in the African National Congress-South African Communist Party (ANC-SACP) alliance. Can one really say that this alliance "manipulated the Congress of South African Trade Unions (COSATU) into a 'Charterist', 'workerist' and 'communist' split? Could one really assert that because Joe Slovo was a 'liberal' in 1992, the ANC-SACP in toto was already little more than a vehicle for the cooptation of the working class, and that it was up to the Pan-Africanist Congress (PAC) to seek to mobilize a social democratic constituency among the ANC's rank and file (pp. 114-115)? To be sure, Mafeje's charges that the ANC-SACP was never a bastion of democratic purity ring true, but it is doubtful that the PAC has not acquired an unblemished record on this, and other scores. Mafeje makes important interventions on the history of the connection between black struggles in the liberation movement, their linkages with nationalism, and some of the ANC-SACP stagist pirouettes on these issues, but they all have the tone of special pleading for the PAC. Perhaps with the passing of
political time (and if the PAC ends up joining the ruling coalition) such reflections will feed into "impartial" historical reconsiderations of these important and intricate relationships.

In the meantime, Mafje’s text stands as an uncomfortable blend of polemic and ostensible academic objectivity, made all the more difficult to read given the pre-liberation publication date. Some are essays written in the mode of "prediction," perhaps with some intent to influence the days before negotiations started in earnest. The risk of such writing is that it becomes dated very quickly. Nonetheless, Mafje’s broad projections are in keeping with what is happening in South Africa today: the struggle there will be exacting for even a modicum of social democracy.

Compared to the other books under review, Mafje’s “alternative” is clear and radical. But then, perhaps South Africa is the only part of Africa where an academic-activist could be saddened that social democracy is a second-best possibility. In Zaire, any form of capitalism producing a modicum of surplus value that stayed in the country would be welcome. Given the severity of the crisis there — as is well evidenced in Kankwenda Mbuya’s edited Zaire: What Destiny? — solutions are vaguer than in South Africa. Mbuya himself, in his discussion of the need for a new accumulation model, concludes that the prerequisite is “a different ruling coalition” (p.261). One can only assume that this means “Mobutu (and his henchmen) must go” for even a small start. Given that the first sections of chapters on the social make-up of that coalition demonstrate that it is a pretty well-entrenched class formation, even that small step seems immeasurably huge. As a result of such impossible looking odds, Mbuya is forced in his conclusion to say that Zaire is now a “zombi liao using its strength not to benefit itself but to slave for others” (p.361) — but that the potential is still there to awaken it.

The chronicles of Zaire’s crisis in this book allow for little of that possibility. Ranging from Mbuya’s chapter on the agricultural sector — which could, he notes, easily feed all of Africa if it were organised properly, but does not because it has been ignored by the “dominant coalition” of the “political ruling class, big time foreign capital and the national bourgeoisie” which simply lives by “battening off mining royalties” (p.314) to Biya’s and Kalele-Kala’s chapters on the pervasiveness of ethnic and regional identities, to Mbuya’s almost chuckle inducing chronicle of the myriad of cabinet reshuffles from republic to republic and to despairing wars on education What Destiny? almost answers its own question without really trying.

It is good to know, however, that there are critical academics who can remain in Zaire and produce scathing critical work with a good empirical base. It appears that not all of Zaire’s intellectuals must join the kleptocracy or leave the country to survive. I was somewhat surprised, though, at the lack of attention given to the “informal sector” as the seedbed for the kind of bourgeoisie, the lack of which Kalandia’s chapter on social classes bemoans; one that can delay gratification the way Max Weber prescribed, and that cannot play the game of international politics just to satiate its desires for conspicuous consumption. Janet MacGaffey’s work on this process of state deterioration and capitalist development in Zaire must have been in preparation at the same time as this book was being written. It would be interesting to see the writers for What Destiny? respond to such optimism. It is not unlikely that her perspective would be subjected to intense criticism — the “Khadafi’s”: hawking petrol and kerosene and paying “taxes” to soldiers in the form of bribes instead of the “state” per se, would probably be claimed to be more typical of this variegated social group than the bus-owners becoming politically organised — but the debate is important for the left in general, as well as for any Zairian looking for a new destiny. I am not sure if the MacGaffey route is an alternative in the general sense of the word — it seems like basic capitalism in the raw — but it seems an alternative perception of what is happening on the ground in Zaire.

If the Mbuya collection can find no clear alternatives in the political economy of Zaire, perhaps Godwin Sogolo’s search for the Foundations of African Philosophy could find answers in the more metaphysical realms. For if there was a “real” African philosophy, African leaders might abandon their false paths — or more precisely, the African people might force their “leaders” to take alternative routes to state power such that an alternative “development” might ensue. Also, it appears that here too Africa has been short-changed. Sogolo’s meditations on the congruences and conflicts between western and African philosophies bounce about between the “everythingism” of cultural relativism and the singular rubric of enlightenment-based “universalism” — but seem to come down on the pragmatic grounds that as long as philosophies and cultures are not absolutely incompatible they can live together and even merge — and that is what is happening in Africa today. On the way to this conclusion (which I may have oversimplified) is much interesting reflection on sociobiology, intellectual transition, explanatory models, moral thinking, and the question of whether or not there can even be such a thing as “African philosophy.”

As a layperson in these realms I have little to say, except that these chapters were fascinating and almost too well balanced to use just where Sogolo stands. But as a political economist of materialist inclinations, the chapter on social and political philosophy in Africa seems to warrant some comment. Furthermore, if there is a difference between African and western philosophies which he has material effects on the production and distribution of wealth it must lie here. If indeed African social philosophy is rooted in a concept that the African is “inseparable from his (sic - and the gender insensitivity is shared by all these books) community,” ” - that “I am, because we are; and since we are, therefore, I am” (p.191) - and this is fundamentally at odds with the western individualism that neo-liberals assert, then we have an “alternative” with which a new Africa could be forged. Maybe Nyerere’s communalism or Senghor’s negritude are more than the wishes of politicians-philosophers. However, Sogolo splashes enough cold water on these essentialisms to disabuse us of such hopes (and besides, the debate between communists and liberals in the west - not to mention those between socialists and capitalists - smashes the polarities there, too). He comes close, however, to agreeing with the sentiment that “neither” capitalism nor socialism is applicable to Africa in its “pure form;” although political philosophers generally go towards one tendency or another even whilst invoking notions of African community.

None of the writers here is as dismissive of “African socialism” as is Mafje, who in his excellent chapter on African philosophy decays such talk as “fraudulent” in so far as it covers up inequalities and injustice in the past and legitimizes the present leaders who have turned capital cities into “Western El Dorados and centres for conspicuous consumption” (p.13).
Western clinical science ‘explains’ kwashiorkor in impersonal terms as the result of protein and mineral deficiency. But Pool’s Wimbun informants ‘explain’ similar symptoms in personal terms of ‘natural’ affliction due to excess heat or cold, for example, or to mystical punishment inflicted on the victim by witches ‘hiding’ behind ancestors and gods.

This opposition between impersonal (western) bio-medical and (indigenous) personalistic interpretations is evoked throughout in debates between informants and ethnographer about the causes (etiology) of kwashiorkor. Informants attributed malnutrition to mystical forces or to the victim’s ‘own fault’ i.e. personal responsibility. Illnesses in Wimbun thought have a ‘reason’ i.e. violation of a traditional rule which results in the body swelling and ensuing death. (96a)

Through a long process of dialogue, with the ethnographer acting as recorder and at times director, informants identify several core concepts with a fan of meanings pertaining to illness and symptoms. (This is reminiscent of Vic Turner’s ‘thick’ analyses of Ndembu religious knowledge and ritual practices. Turner 1967). Some Wimbun meanings overlap with bio-medical notions of malnutrition i.e. uncooked, yellow hair, thin limbs and bloated belly, but some - i.e. apathy and oedema - are not included in the local repertoire of signs of kwashiorkor. Within indigenous society the principal opposition drawn in theorising about causes of illness is between the gods, ancestors and people, anyone of whom or more may act through witchcraft to bring about the victim’s illness and death.

The historicity and volatility of meanings, the complex and dynamic interlinkage of core concepts, difficulties inherent in ‘training’ words in English and Limbun, are highlighted in several dialogues. An old chief tells Pool that the illness Europeans call kwashiorkor is also called in Limbun ngung, but it used to be called 8fua. Ngung includes a mystically potent referent - twins - not included in the Western bio-medical term, and as mentioned above it may also lack two very important characteristics of kwashiorkor - oedema and apathy. 8fua includes swollen belly and body that may mean kwashiorkor, but which locally, means a bad death due to witchcraft, rrw. If an adult with a swollen body dies, it may be said that it is because he is a victim, an object of personal attack by mystical means - principally witchcraft - directed against him alone, by someone who is related consanguinely but not affinally.

Of all core concepts, that of rrw or witchcraft, the night, aggression by persons unknown, is the most threatening. Informants invoke witchcraft as an evil force for senseless destruction, as a disruptive force to usurp political power and leadership in the compound, and as regulatory power used by compound elders to maintain order and the status quo. As pointed out by other ethnographers of Bamenda (i.e. Chilver 1994), as well as of other Cameroon regions (i.e. Geschiere 1988), witchcraft evokes Power, Force, energy associated with neutral spiritual forces, notably the gods but also aggressive personalistic power. This underlying force or energy, an obscure point of unit, is dyambr, it manifests at night in ‘witch markets’ where witches ‘eat kin’, both individually and collectively, and engage in ‘taking packages’.

Illness is part of more comprehensive explanatory models. Informants not only produce but also interpret knowledge of personal fortune and misfortune. Pool sought to highlight how knowledge is produced through social interactions, including those between himself and his principal informants. He seeks to make the nature of this shared praxis explicit.
The shift in emphasis in anthropological data gathering and analysis from representation to dialogue in anthropology focuses on discourse as power. The direction in which power is exerted is evident, for example, in continuing tension between western bio-medical and indigenous interpretations of kwashiorkor. Discourse should be viewed as an (unstable) picture of things so as to avoid breaking up a reality that is experienced as continuous.

Pool's dialogical approach collapses (western) distinctions between natural, supernatural and magical causes of sickness and death that have hitherto played a key part in anthropological analyses of African knowledge systems. In the 1950s anthropologists (i.e. Meyer Fortes, Evans-Pritchard) emphasised the importance African societies attributed to supernatural causation in misfortune; in the 1970s anthropologists criticised their predecessors for neglecting natural causation and practical medical behaviour in illness; in the 1990s anthropologists (i.e. Fabian 1990, Fardon 1994) highlight how in Africa and the West local everyday knowledge distinguishes between naturalistic and personalist etiologies, and is engaged in an unending process of meaning production which intertwines the local and global.

This book contributes importantly to the development of conceptual frameworks for investigating and analysing topics that neither seek "final" conclusive statements about indigenous etiologies nor seek to generalise from an ethnographer's experience of one village in one society to the rest of Africa. Rather, Pool's research work resulted in the generation of new indeterminacies and meanings. Yet the conversations do show up certain "partially consistent themes" focussing on the personalistic nature of Wimburn etiology and struggles for power through the control of discourse of misfortune and illness.

This book is exemplary in its demonstration of the anthropologist at work - his use of participant observation methods in the field and evocation of creative tensions between data gathering and interpretation in the struggle to produce texts 'talking about' everyday knowledges - and should be widely read by academic and students across several disciplines concerned with analysis of 'the Other'. Practitioners engaging in conservation and development projects will also value the book for its identification of processes pivotal to knowledge construction for community management and self-empowerment.

Caroline Ifeka
Department of Anthropology
University College London

References


* Caroline Ifeka holds the position of Honorary Research Fellow, Department of Anthropology, University College London. She has been working since 1994 on the Nigeria-Cameroon border, leading a community forestry research project funded by the Overseas Development Administration (ODA). See this Review and Newsletter, Vol iv, number 1, June 1995, pp56-57 (40). This review was written up while on leave in the UK between project phases.
Kate Crehan & Achim Von Oppen (Editors) 1994 Planners and History: Negotiating Development in rural Zambia. Lusaka Multinautica 319 + xii pages (no index).

This book has as its subject one of the most difficult of development questions: how to stimulate rural development in poor areas of Africa. It is a worthwhile contribution. The book arose from a conference conducted at the African Studies Centre at the University of Cambridge in 1990. Like most conference based compilations it is uneven in its treatment and suffers from the lack of an integrating perspective.

The closest to an integrating perspective is the essay which reconstrcuts, is about planners and local interests negotiating development projects in rural Zambia against the historical experience of economic and social change. Yet strangely the limits of the attempt are shown in dividing the volume into two parts. Part one is about "Negotiating Development" while Part two is entitled "Histories of Development".

The final essay of the volume, "Understandings of 'development': an arena of struggle, the making of a development project in North-Western Province", by the editors of the volume Kate Crehan and Achim Von Oppen is the most sustained example of the value of using the historical experiences of the backdrop to the 'negotiating' between interests in a development project. This is an account of a West German Government sponsored Integrated Rural Development Programme project in the North-Western Province of Zambia which started in the 1970s. The core component of the project aimed at supporting 'small scale agricultural producers'. The main thrust of the chapter is the exploration of the different understandings of both what constituted 'development' and what were the aims of the project. Crehan and Von Oppen argue that this and any other 'development project should be seen not simply in terms of its goals and their achievement or non-achievement, but rather as a social event, an arena of struggle between different groups with different interests.'

What is a disappointment to this reviewer is that many of the points of this essay have been made before on works like Kenneth Babbage's Niger Agriculture Project and Robert Chamber's Settlement Schemes in Tropical Africa to name only two that were not referenced but could have been used to advantage by the authors in the volume. It seems that researchers into rural Africa have to keep on re-inventing the wheel.

Other papers in Part two comprise a very interesting and useful "History of agriculture in the Northern Province" by Henrietta Moore and Megan Vaughan. Together with the chapter on "Peasant policy and the plough: the introduction, adoption and transformation of agricultural innovations in Chibele Chiefdom, Central Province" by Han Seur, it provides invaluable background to present issues and problems. Both chapters are testimony to the importance of knowing the "local history" in understanding development problems. The remaining chapters in this historical part of the volume is a case study of a Primary Cooperative society where the theme is the tension between local and state strategies of 'development'.

Part One of the volume is entitled "Negotiating 'Development'". There are papers by Patrick Neube on "Decentralisation in Zambia: theory and practice"; Caleb Fundanga on "Financing local government under structural adjustment in Zambia"; David Pudsey on "Development is an evolutionary process: evolving rural development programmes in Zambia"; Theo Rauh on "Standing up for small scale producers: politics and planning in North-Western Province"; Owen Sichone on "Development dynamics: views from a village in Icosa District"; and finally a paper, "Deaf to reason? Agrarian extension agents and their construction of rural Luangwa", by Phillip Gatter.

Despite the promise of the title the book remains a collection of conference papers. There are many useful ideas and insights and the book makes a useful contribution to development debates. However, it is a pity it was not more integrated in itself. The division into the two parts is not really satisfactory and ideally the papers needed editorial introductions and a greater theoretical unity. It is also sad to see earlier scholarship on rural African issues being neglected.

Roger Woods
Perth
Western Australia


Many readers will recall Michael Barrett Brown's name from a previous Penguin book. The Economics of Imperialism. In his latest work, he turns his attention to Africa's economic problems.

Africa's Choices is a rambling, frequently disjointed, populist approach to the continent's problems that draws on a selective reading of the literature on structural adjustment. For Barratt Brown, the world is black and white rather than multiple shades of grey. On the one hand is the World Bank, "a Frankenstein monster that feeds on the children of the poor" (p.361); on the other are African peoples whose struggle for democracy and economic development is being held back by Western interference.

Barratt Brown's approach is heavily influenced by Basil Davidson's romantic view of pre-colonial African society. Pre-colonial Africa, he argues, was ripe for economic change but colonialism stymied its growth prospects. The policies that the Bank has criticised in the last two decades, he asserts, were actually the very policies introduced by colonial rule. Colonialism has left Africans with an inferiority complex; post-independence economic failures have merely reinforced a common fear that Africa cannot succeed. Contemporary African societies need to re-discover their roots in pre-colonial history, a history, he asserts, characterised by democracy and a co-operative form of capitalism. Dimensions of pre-colonial Africa that are inconvenient to his argument - indigenous slavery, for instance, or the lack of rights accorded to women (which Barratt Brown appears to blame on colonialism) - he simply overlooks.

Unfortunately, selective presentation of information is common throughout the book. For instance, Barratt Brown attributes the success of the East Asian newly industrialising countries to 'dependent development' based on export processing zones, and to their inheritance of industries from Japan. He praises the state intervention of the Northeast Asian governments and the design of their development strategies which "took into
account local cultures' (p. 202) but ignores the labour and more general political repression that was a core feature of their development trajectories.

Many would agree with Barratt Brown's core prescription for African development: a more people-centred and participatory approach than in the past. But how will this be realised? At the local level, he sees a role for rural cooperatives and for NGOs. At the continental level, he calls for the realisation of the ECA's Lagos Plan of Action. The book gives no suggestion, however, of how to overcome powerful vested interests. Although he does not share Colin Ley's faith in the African state, Barratt Brown provides no alternative suggestions how to overcome the political obstacles to reform.

Similarly, in considering a program for reform of Africa's international economic relations, Barratt Brown gives no indication of how to realise his suggested alternative approaches. He proposes the creation of an alternative trading system outside the control of transnational corporations, continued exemptions for Africa from requirements for trade liberalization, early removal of protection of the textile and clothing industries in industrialised countries, increased representation for Africa in the World Bank and the IMF, and debt relief.

A careful reader will find that Africa's Choices serves primarily as a reminder of the magnitude of the problems that face African countries. As a guide to action the book offers little. And through its proclivity to gloss over complexities, the book does a disservice to its readers.

John Ravenhill
Australian National University


I remained blissfully unaware of this resource guide, despite the best part of a lifetime writing travel guide books, until I sent a review copy in early 1996. Yet what a revelation it proved to be! This book is superb and, despite its cost (UK£75), should be on the home bookshelf of anyone who regularly visits this part of Africa. So comprehensive is it that, once travel writer friends clapped eyes on it, I had the greatest difficulty in retaining possession of it.

Tussing has done a prodigious amount of work to produce this title, not just in terms of thoroughly reviewing the voluminous amount of literature and maps available, but also in terms of actually going to most ports of the region armed with a selection of the books to check out their accuracy, useability and depth of coverage. As a result, his review has the distinctive ring of personal experience coupled with a keen eye for separating the wheat from the chaff.

This is no reference work which owes allegiances to anyone or any publishing house. Tussing's approach is hands-on yet dispassionate. His effort to identify the mediocre, the average and the excellent has been admirable and, in most cases, spot-on. It's clearly obvious that every single one of his reviews has been carefully considered and no two are the same even where a book features several times in either the same or various other sections. In a book, for instance, which covers a whole region (such as West, Central or East Africa), he evaluates the chapters entirely on their own merit and makes no bones about, say, the mediocrity of one and the excellence of another where the contents indicate such a value judgement should be made. Equally, one of the most outstanding features of his reviews is the lack of cliché and the amount of information about a book's contents which he has managed to pack into just one paragraph of rarely more than 10 lines.

Another notable feature of the book is Tussing's coverage of travel guides and travel-related literature in French, German, Portuguese and Spanish, though nowhere does he indicate in which language they are printed - you're left to assume that from the title.

However, the resource guide isn't just a critique of travel guide books, travelogues and maps. It is much more than this and includes chapters on Language Guides and Courses, Audio-Visual materials, Programmes and Publishers, Journals, Magazines and Newsletters, Resources for Children, Bibliographies, Travel Bookshops and Specialist Dealers, Libraries and Resource Centres, Government Tourist Organisations, Travel Clubs, societies and Organisations, Natural History and Conservation Societies, Outdoor Pursuit Clubs and Societies, as well as Publishers and Distributors of Guidebooks. There's even a section detailing Travel Writing Awards in case you should be looking for gainful employment when you've finished eating your ugali and sukuma wiki.

Three essential features of any good reference book are careful attention to the organisation of data, cross-referencing and ease of use. In all of these Tussing excels and it almost goes without saying that every single entry in this book comes complete with the name of the publisher, date of publication, page length, photographic content, price, and the address, telephone and fax numbers of clubs and organisations along with a contact name (where known) and a description of which areas of the travel industry they are concerned with. There are also two indexes, one for Journal Titles, Organisations, Clubs and Societies and a second for Place, Subject and Activity.

It's perhaps churlish to criticise this timely and so well-researched guide but I did come across a few omissions and other things which should have been picked-up before its publication date. The first, in the 'Guide to Historic Sites and Buildings', was the omission of Justus Strands, 'The Portuguese Period in East Africa, East African Literature Bureau, Nairobi, 1971, which is surely the reference work on the Swahili city-state culture of coastal East Africa before and during the Portuguese period of influence in that part of Africa. I'm surprised he never came across it in the bookshops of Kenya or Tanzania. On a somewhat more light-hearted level, if Tussing regards Perrott's Teach Yourself Swahili, in the 'Language Guides and Courses' section, as 'pretty heavy stuff, almost indigestible...', then he should try Wilson's, Simplified Swahili, Longman, Harlow, 1970.

Other unaccountable omissions were Lonely Planet's USA office in the 'Publishers and Distributors' section (it's been in existence for at least 10 years), and Westland Sundry's in the 'Travel Bookshops and Specialist Dealers' section in Kenya (they've had two bookshops in Nairobi, one in the CBD and the other in Westlands, for years now). A puzzling inclusion was Shah Tours & Travels in Mombasa, Tanzania, as book dealers. Shah
Tours have never done this. They certainly cater for Mt Kilimanjaro treks but that’s about all.

In the Journals, Magazines and Newsletters chapter, I failed to find either of the major yearbooks, New African Yearbook (IC Publications, London) or The Africa Review (World of Information, Saffron Walden). Both of these, admittedly, are angled at the business community but Taussig’s book is not exclusively targeted at travellers per se, as he makes clear in the introductory chapter where he says that the words ‘traveller’ and ‘visitor’ are used interchangeably. Actually, he missed an opportunity to exercise his critical mind on these two yearbooks. The 1995/1996 edition of one of these carried only economic statistics dating from 1991 in many cases and, quite a few others, from 1987! So much for their current usefulness.

Turning to another area, there were also some tongue-in-cheek entries in the ‘Government Tourist Organisations’ section particularly with regard to Kenya and Tanzania. In Kenya, the Ministry certainly exists but its so-called Tourist Office opposite the Hilton Hotel in Nairobi has been a moribund for many years and its function has been taken over by the private, Tourists’ Kenya, itself occasionally in partial liquidation. Likewise, the Tanzania Tourist Corporation still exists on Maktaba St in Dar es Salaam and can answer most questions of concern to travellers but the prices it quotes are woefully out-of-date. Its office in Arusha is, and has been for a few years purely a craft and booklet outlet.

What would definitely have been improved and ought to be re-drawn in any new edition are the three maps of the region which appear at the beginning of the book. Taussig, quite rightly, goes to great pains to rate the quality and point out the inadequacies, where appropriate, of maps which appear in various travel guide books. So why the omission of Lake Victoria and Lake Chad on his last two maps, and the howling inaccuracy of the extent of Lake Victoria on the first map? Agreed, Lake Chad is receding rapidly, but Lake Victoria is one of the largest fresh-water lakes in the world! Would anyone compile a map of North America without the Great Lakes or Russia without the Caspian Sea? This amounted to a serious and confusing omission, not to mention the omission of Lakes Mboju Sese Seko, Kivu and Tanganyika.

Other errors of omission rather than commission were the absence of any information on photographic image banks specializing in this area of Africa, or Internet sites. I’m well aware of the existence of both and they surely should have rated a mention in the Audio-Visual Materials and Programmes chapter.

My final criticism of this otherwise excellent book is perhaps contentious but I find it strange that travelogues written by white expatriates, such as Blixen’s, Out of Africa, and Huxley’s, The Sword of Truth, rate inclusion when they are not strictly travelogues in any more of the sense than some of the novels produced by contemporary African writers. It is in this section: “Travelogues” - where Taussig courts a fine line between ethnocentricity (even racist bias) and objectivity. I see precious little difference between a Danish woman living in the Nguni Hills and growing coffee in colonial times and an African’s experience of contemporary urban Kenyan society and its demands and expectations, yet there is no mention of this genre of literature. If you set to review literature which, even vaguely, can be classified as a travelogue then there has to be a balance between African and expatriate contributions. I have Chimua Achebe, Charles Maugus and David Mailu in mind. Taussig lauds expatriate literature on its African experience, admittedly critically, but almost totally ignores the Africans’ experience. That is not commensurate with his criteria in the rest of the reference work. I feel this issue should be addressed in any subsequent edition.

The above aside, I found this book extremely useful, superbly researched, beautifully written and organized, and I shall regard it as one of my prime sources of information. It deserves pride of place in any library’s African or travel reference section and is essential reference material for recent travellers let alone those contemplating a visit to Africa for the first time.

Geoff Crowther
FO Burleigh
NSW 2483 &
Lonely Planet
Guides


Zimbabwe Women Writers (ZW/W) began in 1990 created an important space and forum for women to express freely their ideas and to write down their own stories and lives and are perhaps the newest emerging literary force in Southern Africa. Much of the work of the organisation has been to develop literary skills in women as their basic human right. In this volume of short stories and poems written in English the women writers have proven their ability to speak out on sensitive social and political issues, without sacrificing artistic ability.

Since the success of this volume, two more have been published in Shona and Ndebele. The Shona volume is titled M雲ma which means power or strength, and the Ndebele volume is titled Wutodupe meaning wake-up, open your eyes and get involved to better yourself. Each of these three volumes which are possibly the most significant anthologies of African women writers to date, is made up of different stories written by different women. Obviously the English volume will be more accessible to Australian audiences, but all will be of interest to students and teachers of Southern African history, literature and politics, particularly where gender analysis is involved. They not only bring together previously unpublished women writers but they also cut across the racial, class and language divisions in Zimbabwe to promote literacy and writing amongst all women. Here, the English edition will be discussed briefly.

The short stories, poems and prose are an enlightening and interesting journey into the consciousness raising techniques of women. Writing is a serious business for these women. The issues are not petty and aim to liberate the women from their oppressions. The ideas and thoughts in this anthology illustrate how women are stepping back to take a look at themselves in a different light. Instead of blaming themselves for the problems afflicting women, like prostitution and baby dumping, the words analyse the dilemmas and discover answers in the structures created by a society which rejects, hinder and oppresses women and men who are simply trying to survive in a harsh economic and physical climate.
Using the word feminist with caution to describe this anthology, the stories are nonetheless presented from a very closely related perspective. The pages reveal a respect for the issues and problems of all women in Zimbabwe, and perhaps this is a reflection of the way that a feminism has been and is developing in Zimbabwe and indeed in Africa. Importantly, what is revealed between the lines and among the words is a difference between the women and the issues relevant to them. Identity intersects with human rights as it becomes obvious that many women are more concerned with day to day survival and basic issues like access to knowledge, starkly highlighted by Vee Ndlovu’s For Better Or For Worse (pp.113-119), rather than the obvious feminist questions Norma Kitson sums up in her poem which asks us to “debate the unsafe issues?” (p. 238).

Viewed within context of the society which produced it, this is a collection of works which breaks the silence on many issues that have been considered until now only as ‘women’ problems. Problems such as domestic violence, single parenting, AIDS, abortion, and baby dumping are not the fault of women. These are economic and social problems exacerbated by poverty and drought that both women and men in Zimbabwe must face together, in conjunction with more responsive political solutions.

Resistance is woven firmly into this literary tapestry. Colette Mtangadura’s Side By Side With You describes the awareness of women in Zimbabwe of their oppressions and their ability to resist which developed during the national war of liberation. She writes,

Who has liberated us, you or me?
Who has fought two wars, you or me?
The first to brave my womanly fears
The second which liberated us all (p.233)

A third war for women to fight emerges in this volume. It is not militaristic, but rather more a struggle for the self discovery of ‘women’ against a culture and tradition which silences their voices. Patriarchy and the colonial experience are the oppressors, but during the liberation war, where many women fought equally with men, expectations were raised and women found they could not go back to a life of subervience. Political rhetoric since liberation suggests that women are equal to men in Zimbabwe, but equity becomes a very subjective term when equality remains obfuscated by the blatant inequalities of a society frustrated by ESAPs, and by a government with no real opposition.

The struggle is political but it is also cultural, and for some it will only be through culture that this war can be won for women. As Lilian Masitera writes in her poem Product of Nature,

I shall be no slave of culture
which stunts my talents
I shall instead, participate in policy-making
despite protests (p. 94).

The stories hold a special meaning for women in Zimbabwe: “Every woman who writes is a survivor”. Furthermore, since men are still dominating the publishing field in Zimbabwe, the appearance of these volumes is a remarkable coup not only for Zimbabwe Women Writers, but all women in Zimbabwe who can claim a strong emerging literary force amongst themselves. For example, Lilian Masitera has since had a book of her poems published by Minerva Press in London (1996), not to mention the success of Yvonne Vunzi with her Nehanda and Without a Name (Baobab Books, Harare, 1993 and 1994); and the Zimbabwe Women’s Resource Centre and Network has produced perhaps one of the glossiest books to come out of Zimbabwe, Zimbabwe Women’s Voices, compiled and edited by Ciru Getecha and Jenimen Chipika, (ZWRCN, 1995), which summarizes the positions, conditions and thoughts of women throughout the country in their own voices: Zimbabwe Women’s Voices would be well placed next to Chinjeri Hove’s Guardians of the Soil (1996) on the coffee table, simply to add the gendered perspective.

In fiction and in ‘reality’ then Zimbabwe’s women have spoken and it is now time for people to listen to what they are saying.

Tanya Lyons
Department of Politics
University of Adelaide
South Australia.
Department of Political and Administrative Studies
University of Zimbabwe.


African Francophone Writing: A critical introduction is a collection of essays attempting to bring together Francophone literatures from both sides of the Sahara. This approach is unusual enough to merit attention and the fact that the essays proposed are informative, well thought out and challenging makes the experience of perusing the book all the more enjoyable.

As a preambule to the two main parts dealing with the Maghreb and Sub-Saharan Africa, two introductory chapters outline the advents of writing in French and “The Institutional Framework of la Francophonie”, i.e. the implantation of French abroad during French colonial expansionism and the current effort of the French Government to retain their influence in the countries that fought for their independence in the 1960s. Although informative and well researched, the information provided about la Francophonie has to be taken with caution since it is based on the premise that the ‘old colonies’ not only found in
the French language 'a beautiful tool buried under the ruins of true colonial empire' to use Senghor's famous words, but also 'a belief in the existence of a genuine community of ideas and ideals as symbolised and expressed in the French language'. While many would agree with Senghor in considering French as a tool well suited to express the diversity of human experience, the view expressed in the second statement smacks of neo-colonialism and ethnocentrism. This explains, at least in part, the outright official rejection of "francophone ideals" by countries such as Algeria and others, as well as the ambiguous attitude of many African authors (such as Malek Haddad mentioned below) towards a language proposed to the world as a kind of template of French civilisation suitable everywhere.

The first part dealing with North Africa comprises seven essays. It starts with a short study of 'beer' literature, i.e. the literature of the children of Maghrébian immigrants living in France (Alex G Hargreaves). This is followed by analyses of individual author's works: Rachid Bejjiedja and Michel Tournier (Couya Owen); Chrabi's first novel Le Peu salari (Lalla Ibelfassi); Malek Haddad (Sara Poole); Albert Memmi's La Statue de sel (Sean Hand); Abdellatif Laâbi's poetry, life and literary journal Souffles (Jacqueline Kaye). One study entitled 'Unmasking Women': The Female Persona in Algerian Fiction' (Fatima Abu-Haidar) completes the first section.

The second part of the book, dealing with Sub-Saharan Africa, comprises five essays, not counting Monge Bissi's 'Afterword', a piece in which the author analyses his return to Cameroon after thirty years of exile to find a society rocked by neo-colonialism and broadening oppression, fear and extreme poverty.

In the first essay of part two, Madeleine Borgomano investigates 'Linguistic and cultural heterogeneity' of the Francophone novel, focusing on work by famous authors Jean-Marie Adiba. Calibre de Reyne and Aminata Traoroum. As was the case in the Maghreb section, studies of individual authors follow with essays on: sexual role-play in the novels of Mariane BÉ (Nicki Hitchco); the quest for synthesis in Francis Bebe (Ahmmine D Njunjoh); common themes in Sembène Ousmane and Aminata sow Fall (Peter Hawkins); and the Memoir of Amadou Hampate Bé (Andrew Manley).

Chronological tables complete the volume. Commencing from 1817 (the year French troops reoccupied Senegal which had been in British hands during the Napoleonic wars), they outline French occupation of African territories on both sides of the Sahara and list political and literary developments since the 1960s independence movements, albeit from a rather narrow French perspective.

This collection of essays is not the "comprehensive overview of African writing in the Francophone literary world" advertised in the editorial blurb. No single volume could claim such achievement. But, as an introduction to African Francophone writing, background, problematic, diversity and great authors, this book is highly recommended to anyone with an interest, not only in African literatures but also the difficult task of 'being different together' in the 1990s.

A book to order for your library if you have not done so already.

Jean-Marie Volet
The University of Western Australia


This annotated bibliography gathers 2,267 entries on publishing in Africa, chiefly from the 1960s to October 1995. It does so in a most reader-friendly manner. Most entries carry complete bibliographic details. Many are from recent years. There is a wide representation of regions. Excluded are very brief items and works on subjects such as censorship, media and literacy. Coverage includes: publishing; marketing-distribution-retailing; selected special areas such as scholarly, journal and children's publishing; and associated themes, such as authors and publishing, the reading habit, and national book policies. Hence it is of interest not just to those in the book trade but also to Africanists in general, particularly those interested in communications, education, scholarly discourse and the manufacture of knowledge.

Sources include books, serials (over 360 titles), collections, theses, government and company reports. Annotations, attached to 80% of entries and especially to recent items, are considered and informative. There also is a directory of African book trade associations. The index is accurate, giving author, subject and country access. There are cross-references. Arrangement is in four parts: serials, reference, biography and handbooks; general, comparative and regional studies; country studies (all sub-Saharan and island states); and thematic studies. The last is perhaps the most intriguing section. There one can find citations, for instance, on the Noma Award and the African Books Collective, ventures closely associated with the name of Hans Zell and living testament to his indefatigable struggle to promote publishing in Africa. Among the many other themes are: the Zimbabwe International Book Fair, state publishing; copyright; the "book famine", acquisition of Africans; publishing in African languages; Christian publishing; and electronic publishing.

It is especially pleasing to see the latter included as the electronic juggling successfully on through Africa. There are, however, only five citations on this increasingly important theme. Given the explosion of writing on the Internet more citations of Net documents on African publishing will be required in the next edition. While this is a section on community and rural publishing, I could find little on some other specialised areas such as trade unions, sporting and art publishing.

This is much more than a list of citations. It is a chronicle and highly-informed commentary on the torturous development of indigenous African publishing. Publishing is closely linked to economic prosperity, democracy and educational achievement, and this is a sub-theme of the book. The authors' erudition and wide grasp of sources is shown by the inclusion of works on diverse subjects, such as literature, which include comments on publishing. This volume supersedes Zell's 1984 work on the same subject. As we have
Come to expect from Zell publications, it is comprehensive. What is more, this is the definitive bibliography on publishing in Africa and worthy of acquisition by all interested parties.

Peter Limb
Reid Library
University of Western Australia
Nedlands, W.A.

*******

Like volume one, this book is a welcome addition to the precious few reference sources on Lusophone Africa in English. It consists of brief biographies of Africans and Europeans associated with Portuguese contact over the centuries. The large number of individuals treated is a major strength. Because students of Africa must still, it seems, face a perennial volley of stereotypes about the continent, they can only benefit from reading the stories here collected of colonial officials juxtaposed with African resistance leaders such as the amazing 17th century Queen Nzinga. Coverage of colonial officials is quite extensive, as is that, for instance, of Angolan and Mozambican poets and prose writers (such as Vieira, Lopes and Homwana). The author also has included a range of peripheral figures with occasional contacts, from Marcus Garvey and David Livingstone to Che Guevara and it is interesting, for example, to read of Che's debates with Jonas Savimbi in 1964.

The book is an improvement on volume one, which has various weaknesses (some unreliable sources; uneven treatment of disciplines; linguistic inconsistencies). It is less ambitious than the first and more tightly focused. A few problems persist. Nñez's use of sources remains problematic: the entry on Samora Machel [and the bibliography] fails to mention Iain Christie's biography. Significant people are omitted: Mia Couto, Ruth First, Rufiao de Oliveira and Karel Pott in Mozambique, Pepetela and Xitu in Angola. The author has valiantly combed books by, for instance, Isaacman and Birmingham, to extract data for entries on lesser known resistance fighters such as Tonia, the late 19th century Mozambican Robin Hood. But there still is a noticeable paucity of "ordinary" people such as workers: a lacuna that could be rectified in a second edition by a close reading of Jeanne Peveanne's social history of Maputo. I noticed a few errors: Henri Janod is spelt Janot. Nito died in 1979, not 1980. Sources cited on Kimbango do not reflect the depth of scholarship. It would be useful, in such an introductory guide, to point readers to more English translations. Entries are a model of clinical conciseness but, alas, this leaves little room for either controversy or moral judgements - thus we hear nothing of the extraordinary cruelty associated with the fiendish of Savimbi, or of the theories posed to explain the mysterious crash that killed Machel. Some entries need updating - that on Chissano has no data past 1987 and thus misses the 1995 elections.

**
Notwithstanding these criticisms, volume two is a handy jumping-off point for more detailed study. This ready-reference compendium of potted biographies is of value to all interested in the literature, history and politics of Portuguese-speaking Africa. Taken together, the two volumes are worthy of acquisition.

Peter Limb
Reid Library
University of Western Australia
Nedlands, W.A.

**

The Prickly Pear and Alternative Ways of Engaging with Africa

In recent years anthropologists have debated the future of the discipline and its so-called relevance to contemporary issues. In a new edited volume on anthropology's future, Ahmed and Shore (1995) argue that the attack on anthropology's relevance takes three main forms. Relevance for some is market relevance defined in terms of what anthropology can contribute to utilitarian goals of wealth production and economic growth. For others relevance lies in adopting a post-modern attitude to knowledge which rejects positivist in favour of a deconstructionist and morally relativistic approach. A third notion of relevance reassesses the centrality of moral and political engagement with the issues of the day.

The formation in 1993 of the British-based 'small triple a' or amateur anthropological association falls into the last-named category. Founded by Keith Hart (well known to Africanists for his work on the informal sector and on West African agriculture) and other Cambridge-based academics, the association's name is presumably a play on the highly professionalised 'big triple a' or American Anthropological Association. This new association seeks to reinvent anthropology and make it more relevant to society at large by communicating '...new and radical ideas to an audience as possible...'. In order to achieve this, it proposes to '...draw on the values (care and affection, freedom and aversion to specialisation) and creative energies of all people interested in understanding humanity' and '...break down the division between professionals and amateurs'.

---

2The Latest of which is the delightful "Lost Africa" Time 9 Sept. 1996.
As part its mission, the association has launched a new press, the Prickly Pear Press, which aims to publish yearly a series of low-priced pamphlets. The pamphlets are to be 'provocative and entertaining, cheap and pocket-sized'. By the end of 1993 ten pamphlets had been published of which eight are written by anthropologists. They include Marilyn Strathern's inaugural lecture as Professor of Social Anthropology at Cambridge on the complexities of the idea of 'relations'; the anthropologist Marshall Sahlins on Foucault; anthropology student Patrick Wilkinson on the weakness of anthropologists as public intellectuals in the post-Cold War era; historian Simon Schaffer on the links between anthropology and the history of science; Grinnell and Hart on the intellectual crisis within Anthropology; poet/playwright Gabriel Gbadamosi on the African diaspora and the decolonisation of Britain, PhD student of English, Ato Quayson, who writes on Nigeria and its contradictions of nationalism; and Alan Thorold's compilation of voters' accounts and their election day experience in Natal in 1994 which saw the ANC come to power nationally.

The two pamphlets of direct relevance to Africa are those by non-anthropologists Gbadamosi and Quayson and by Thorold. The Gbadamosi/Quayson pamphlet deals with African Identity at home (in Africa) and abroad (England). Quayson, drawing on personal experiences in Ghana and Nigeria, writes about what he calls 'the causes of the crisis in the notion of the African nation-state. These are a failure to resolve problems created under colonialism (reification of ethnicity, creation or reinforcement of patrimonialism in administration, the failure to properly respond to popular aspirations), the assumption by military rulers that they embody the national interest better than any other grouping, and the failure to develop national symbols that transcend personality and ethnicity. Quayson proposes that to resolve the crisis requires greater debate on the role of ethnicity in national life, the re-direction of ethnic loyalties and values into nation-building, greater people participation in decision-making and the creation of a sense of citizenship, dismantling of national armies and their displacement to a regional force level, compulsory military training for young people, and major economic reform. These suggestions are commonplace (dealing with the issues), provocative ('...military knowledge becomes the possession of all members of the body-politic'), and idiosyncratic (turning the tourists potential of cultural symbols and artefacts into instruments to break down ethnic insularity). The least developed part of his argument concerns the relationship between economic reform, ethnic division and political legitimacy. Quayson's politics are those of a pragmatic pan-Africanist. He sees a regional military high command as a means by which internal national conflicts might be resolved peacefully. However, he fails to address what the consequences might be for internal stability if his proposal to introduce compulsory military training for young people was introduced.

Gbadamosi, of Nigerian and Irish background, takes up the question of cultural identity and hybridisation in his accessible and thought-provoking piece on the idea of 'Africa' as diaspora. Brixton market in London is both (mixed) metaphor and meeting place for a discussion of authenticity, cultural diversity, and being 'African' out of Africa. Changing foods, eating habits, ways of speaking, and clothing all serve to locate poet/playwright Gbadamosi as a man who is African, British, Irish, Black, and a Londoner. For Gbadamosi culture is not the straightjacket of an earlier anthropology but a menu of experiences and identities the various combinations of which are unpredictable, open-ended, unstable and destabilising. This supermarket view of identity has its attractions but it treats people as consumers of ethnic identity and gives little attention to the political economy of choice.

Thorold's 'Miracle in Natal: Revolution by Ballot-Box' contains the results of interviews by Anthropology students at the University of Durban-Westville of ten, non-white voters in the 1994 national election in South Africa and accounts by three anthropologists, who acted as vote counters and monitors, of their experiences on and around election day. Thorold sees the pamphlet as '...an attempt to inscribe something of that moment for so many of us the world changed in a way that we could really feel and participate in'. The voters express their feelings of trepidation, exhilaration, unreality, surprise, relief and jubilation at being allowed to vote for the first time in their lives. These feelings are mixed with reflections on their place in South Africa and what the future may hold for themselves and their children. I was particularly taken by those voters who described in detail, and with emotion, the act of voting itself and the sense of accomplishment it gave them. The accounts of the three anthropologists-cum-vote counters also express a range of positive and negative emotions about the occasion but this is combined with a greater sense of distancing from the events as they engage in the confused and sometimes chaotic process of vote counting.

These Africa pamphlets suggest the potential of the series to provide a starting point for developing alternative ways of engaging with the world. The idea of breaking down barriers between professionals and non-professionals and raising the values of the amateur as a means of revitalising anthropology is appealing precisely because of its openness, undisciplined, unpredictability and call to inclusiveness. Getting outside the ivory tower of academia and other official institutional structures is both desirable and increasingly necessary as funding cuts force academics to reflect upon and to redefine their role in society. Yet, all the pamphlets, including the Africa ones, are written by intellectual workers who are specialists in their own fields and who are, for the most part, employed at universities. None of the pamphlets I have read takes up the issue of what kind of audience they are directed; what constitutes an amateur; and how such a figure is to contribute to the new direction. In the case of Africa these are critical issues which need clarification if the small Triple a is to be more than a forum for a 'free-floating' intelligentsia writing for itself.

The 'small Triple a' can be contacted by post, phone, email and internet. Membership is free.

Address:

Keith Hart
The Small Triple a
6 Clare St
CAMBRIDGE CB4 3BY
UNITED KINGDOM
Tel: +44 1223 355712
Email: jkhi1000@cus.cam.ac.uk
WWW: http://www.african.cam.ac.uk/PPP/

Bob Pokrant
School of Social Sciences and Asian Languages
Curtin University of Technology
Perth WA 6001
Email: Pokrant@Spectrum.curtin.edu.au

New Book on Uganda's Colonial Service

In this book 55 District Officers and eight others, including wives, look back at some event or period during their service while Uganda was a British Protectorate or reflect on those times after 30 to 40 years. Some describe their return to Uganda after independence and record the progress or otherwise of various leaders including the Kabaka of Buganda, Milton Obote, Idi Amin and President Museveni.

This book of recollections records some of the wide variety of tasks which were undertaken by administrative officers, their interest in the Africans with whom they worked and the conditions under which they had to carry out their duties. Some of the stories are short and others are of substantial length. Each of the contributors has chosen his or her own topic. Many of the stories are told with wry humour, while others record or analyse serious historical events. A composite picture emerges of the country as it moved into full nationhood. The transition was accomplished with great hopes for the future. The contributors relate part of their role in the country's development. In addition there are appendices listing the names of expatriate Administrative Officers serving between 1939 and 1982 and events occurring since 1945. This is a book for bedside reading as well as a source for the serious African historian.

The cost of the book is $30 (plus $7.50 package and postage of one, two or three copies to all addresses outside the Perth Metropolitan area, i.e. outside postcodes 6000-6200), within the Perth Metropolitan area the book will be delivered free.

If you would like to obtain a copy, write to:

Douglas Brown
64 Gallop Road
DALKEITH WA 6009

Conference in Honour of Colin Leys

In November 1996, the Department of Political Studies at Queen's University, Kingston, Ontario, Canada, held a two-day conference on Critical Political Studies to mark the retirement of Colin Leys after more than twenty years of service. National and international scholars, colleagues and former students joined together in five different panels designed to reflect the wide range of Colin Leys' work and to feature contemporary research in these areas, and to highlight his important scholarly contribution to a critical study of contemporary politics.

Readers of this Review and Newsletter will know Colin Leys best for his work in the field of African politics. (See David Moore's review articles on p.15). He is however an internationally renowned scholar who has made numerous contributions to the fields of development studies, political economy, contemporary political theory and to European as well as African politics.

The Panels thus reflected on local and global political development British politics, states and social movements as well as contemporary African Politics. Those who contributed to the Africa panel were Bruce Berman, Queen's University; David Himbara, University of Witwatersrand; South Africa; Bronac Campbell, Université du Québec à Montréal; and John Saul, Atkinson College, York University.

New South African Journal in English Studies

Scrutiny II: issues in English Studies in Southern Africa is a new journal under the editorship of Leon de Kock, Department of English, UNISA. The journal places emphasis on theoretical and practical concerns in English Studies in Southern Africa. Uniquely Southern African approaches to Southern African problems are sought. While the dominant style will be of a scholarly nature, the journal will also publish some poetry, as well as other forms of writing such as the interview, essay, review essay, conference report and polemical position.

The editorial board invites contributors to break the mould of orthodox scholarly writing. It welcomes a variety of styles in a spirit of redefining the parameters of the discipline and its discourses.
Zed Press

Zed Press was set up in 1976 with the aim of creating a significant Third World publishing house which would enrich socialist literature in the English language. At that time there was a great shortage of radical Third World books published from the mainstream English-speaking publishers, and the party publishers that existed in some Third World countries only produced relatively few titles. Whilst there had been a growth of small specialist Third World publishers, the shortage of radical Third World books was still extreme. Many socialist publishers in the West, and in the Socialist countries, of course, produced a limited number of titles on the Third World. Our main aim was to produce a major list of radical books which would eventually provide an important contribution to the world’s socialist movement. This was all the more necessary since the conventional publishing world, despite its huge output, provides few outlets for those many radical Third World writers who were generating new theoretical understanding and political perspectives.

In its first four years the Press focussed on titles with the emphasis on political economy in defined geographical areas: Africa, Asia, Middle East, etc. While being quite successful, it self-consciously began expanding its area of concern as mentioned above. The Voices of Struggle Series is aimed to reflect directly the analyses of national liberation and similar political movements themselves. The Building of Socialism Series was focused on opportunities and difficulties of progressive and transitional societies. Basil Davidson’s NO FIST IS BIG ENOUGH TO HIDE THE SKY on Guinea-Bissau is a good example. The International Labour Studies Series focuses on Third World workers’ struggles and their conditions. For instance, Maria Mies’s LACEMAKERS OF NARSAPUR studies a group of particularly exploited workers in India. Our Human Rights Series covers human rights in the broadest context - the rights of national minorities, civil rights, social and economic rights.

Twenty years on and in a very different post-Cold War World Zed Press has grown into a scholarly publishing house, catering particularly for the needs of academics and students but with the same original objectives. We do not define ourselves as a monograph publisher; our books are almost all published in simultaneous hardback and softcover editions. We therefore seek to select only titles that will be useful in university and college courses or are likely for some other reason to command some paperback market. Indeed many of our titles do reach out to a wider audience of concerned intellectuals and social movement activists precisely because they seek to address social issues in an original and ethically informed manner that challenges prevailing conservative orthodoxies and institutions.

We are, naturally, committed to maximising the intellectual and political impact of our titles by ensuring their effective distribution in Europe and North America, as well as in the South. We attach a high priority to arranging co-editions of our books in particular countries and regions, as well as foreign language editions where possible.

Many of our books are published in association with a wide variety of other organizations, including scholarly international institutes, non-governmental organizations and Third World publishers. Our authors include such famous intellectuals, writers and activists as Nawal el Sadaawi, Vandana Shiva, Samir Amin, Maria Mies, Wolfgang Sachs and others.

About half of our authors are from the South. Our commitment as a quality non-fiction publisher is to books of intellectual distinction and originality, books that embody Third World and internationalist perspectives, interests and commitment; and books that relate to neglected issues of all kinds and to disadvantaged social groups, including notably women. Our lists currently include: Development Studies; Women’s Studies; the Environment; Policies (including human rights); Sociology and Anthropology. Our Area Studies lists embrace Africa, Asia, the Middle East, the former Soviet territories and Latin America and the Caribbean.

Zed Books has no beneficial shareholders; any profits made are ploughed back into the company or into improving the salaries and conditions of service of its employees. In management terms, Zed Books is co-operatively run primarily on the basis of small teams. Each full-time employee also has an opportunity to become a director of the company, with the management and legal responsibilities that that entails. Zed Books intends to go on demonstrating that an independent and democratically managed publishing company can operate efficiently and successfully in commercial terms while devoting its energies to publishing books that play a constructive role in educating people about the urgent need to make our world a more just, more peaceful and more environmentally responsible place for all humanity.

London
November 1996

French-language novel wins 1996 Noma Award

Kitia Touré’s novel Destins Parallèles, published in 1995 by Nouvelles Éditions Ivoiriennes, Abidjan, Côte d’Ivoire, has been named as the winner of the 1996 Noma Award for Publishing in Africa. This is the second time in the Award’s sixteen-year history that the winning book has been published in Côte d’Ivoire, and the third time that a novel in the French language has won. The book was cited by the jury as “a remarkably subtle and sophisticated novel, extremely original both in concept and construction. The vigour of the writing and use of language is executed with tremendous confidence. It is a book about Africa in a very profound sense: traditional values and approaches to the solving of problems are explored, and the impact of the West is portrayed with more discernment than is usual”.

The award was presented by H.E. the President of Ghana on Saturday 9 November 1996 during the first Ghana International Book Fair in Accra.

Roger Pfister, Internet for Africanists and Others Interested in Africa. An Introduction to the Internet and a Comprehensive Compilation of Relevant Addresses, Basel/Bern: Basler Afrika Bibliographien (BAB)/Swiss Society of African Studies (SAG-SSEA), 1996. 140pp, ISBN 3-905141-67-1, Price: 10 Swiss Francs. The first section of this publication introduces the new information medium, the Internet, outlining its various tools and how they function. There is some discussion of the impact of the Internet and telecommunications in general on Africa’s development, and a bibliography with further
reading on the Internet in English, French and German. The second section lists almost 500 WWW-sites and provides information on close to 100 mailing lists and more than 50 new groups related to sub-Saharan Africa. The addresses are arranged under 24 category headings (e.g. art, education, NGOs, media, libraries, etc) and are cross-referenced in geographic and subject indexes. To order, please write to the Basler Afrika Bibliographien, Klosterberg 21, P.O. Box 2037, 4001 Basel, Switzerland (Tel:+41-61-271 3345; Fax: +41-61-271 3155; E-mail: bab@netbas.ch).

* * * * *

The first issue of the Internet Journal of African Studies (ISSN 1363-2914) was published in April 1996. For more information please contact the Department of Social and Economic Studies, University of Bradford, Richmond Road, Bradford, West Yorkshire BD7 1DP (http://www.brad.ac.uk/research/ias).

* * * * *

News and Notes

The Uganda Society Restored to Life

How to Study African History in the South of France

Denise of the African Information Centre, Wellington

Institute of Postcolonial Studies, Melbourne

Australian Contribution to Commonwealth Parliamentary Association Workshop in Zambia

Textile Journeys

Azeviche Workshop January 1997

Melbourne Launch of Mains WA. Kinyatti's Prison Writing

Seminars, Workshops, Conferences

Visitors
The Uganda Society

Readers of the Review and Newsletter with even a nodding acquaintance with Uganda and Makerere will certainly remember the Uganda Society, founded in the 1930s by British expatriates, which became a unique collaboration between expatriate and Ugandan academics, scientists, explorers and artists but which succumbed, like much else, to the changes of the Amin years. They will be delighted therefore to learn of its renewal, as Lisa Pritchard Bayley, now the Society's librarian, writes:

During Uganda's civil war, The Uganda Society closed its doors until 1994, when a group of interested members regenerated it. The flagship of the society is The Uganda Journal, an academic journal which was published continuously from the 1930s to the 1980s. This past year the Society took up where it had left off, by publishing Volume 45.

The Uganda Society is based in Kampala, at the Uganda Museum. The Society has reopened the Uganda Society Library there, the library is a collection of African books and journals, many of them rare and unusual. Several British expatriates, including Sir Albert Cook, donated their collections to the library before leaving Uganda. The Uganda Society is now working to restore and conserve many of the volumes which have been damaged by years of neglect.

In our effort to get the Society fully functioning once again, we would like to establish a correspondence with your institution and others like it. We would also be happy to send you a complimentary copy of the Uganda Journal in exchange for similar publications from your organisation. The Editor of the Uganda Journal has asked me to include a request for articles; we expect the next edition to be completed sometime in January 1997. In addition, please put us on your mailing list.

As the Library becomes fully operational, we are attempting to increase our collection by soliciting donations of books from private collections. Under guidance from a British Library consultant, we have increased our security and are in the process of raising funds for necessary structural changes to the library itself to assist in the conservation of the volumes. We would be most appreciative if you could assist us by publicising our request to those at your university or to other interested Africa scholars in South Australia.

Please feel free to contact me with any questions or comments at: Bayley@starcom.co.ug, or through the address listed.

The Uganda Society
PO Box 4980
Kampala
UGANDA

How To Study African History in the South of France

Aix-en-Provence is now an important centre for the study of French colonial history in Africa and other parts of the French overseas empire. This has come about primarily as a result of the transfer of the French Colonial Archives (Les Archives d'Outre-Mer) from Paris to Aix in 1986. Last year the physical premises of the archives were greatly extended and upgraded, so they are now an efficient and attractive place to work. In addition to the archives themselves, the complex houses a superb library on colonial subjects, inherited from various government departments. (See Gloria D Westfall, French Colonial Africa: A Guide to Official Sources, London: Hans Zell, 1993).

The archives are conveniently located adjacent to the University of Provence (formerly known as Université Aix-Marseille I) on the southern outskirts of the city. Aix-en-Provence is about 20 minutes drive by freeways from the centre of Marseille, so visiting scholars have the option of lodging in either city.

An important centre for African history also exists within the University of Provence: the Institut d'Histoire comparée des Civilisations. Under the direction of Professor Marc Michel, best known for his work on French Africa during World War II, a group of historians holds regular seminars on aspects of African history. Naturally the focus is generally on francophone Africa, but outsiders are made very welcome. After 10 months in association with Professor Michel's Institut I can heartily recommend Aix as a superb place to work on Africa in particular and French colonial history in general.

Norman Etherington
University of Western Australia

Demise of the African Information Centre, Wellington

The Africa Information Centre in Wellington closed in August this year due to cuts in Government funding. It is a stark comment on the impact of neo-liberal economies of the New Zealand government. The New Zealand government has reopened its High Commission in Pretoria and, for the present, is maintaining diplomatic representation in Harare, the only two New Zealand diplomatic posts in Africa, but without any increase in personnel. New Zealand-African relations have been relegated to the sidelines, with the exception of southern Africa, principally South Africa. As in Australia, the fixation is on possible trade links and niche markets. In part, it is driven by a perceived need to maintain commercial intelligence on what is clearly regarded as a potential rival.

The Centre was a product of the Anti-Apartheid Movement and deserves much of the credit for the increasingly progressive policies of successive New Zealand governments in their relations with Africa. The turmoil surrounding the Springbok tour of New Zealand in 1978 took the Government by surprise and divided New Zealand society to a degree never witnessed in Australia. Those close links with the New Zealand Anti-Apartheid Movements helped to sustain the Centre and are, in no small measure, a cause for its demise.
From its inception the Centre enjoyed a very special relationship with the New Zealand Ministry of Foreign Affairs and other government departments over the years. It not only served an advocacy role with regard to South Africa, in particular and Africa more generally, it was actively involved in policy building, as well as education and dissemination of information on Africa. It rapidly established a reputation as the main source of information on Africa for New Zealand media, schools and universities and the corporate sector.

As in Australia, the current political agenda is dominated by reduction in government expenditure, focus on areas of 'national interest', and a notion that the end of apartheid marked the end of an era. New Zealand officials and institutions seem set to play a decreasing role in relations to Africa. It is part of the general withdrawal into parochialism and to a lesser extent the 'region' by both Australia and New Zealand.

A special conference, 'New Zealand African Relations; Mapping the Road Ahead', was held in Wellington in August to mark the demise of the Africa Information Centre and to explore alternatives for the future. The conference was opened by H.E Professor Haas Patel, Zimbabwean High Commissioner. Dr Dorward from the African Research Institute at La Trobe University, gave the keynote address. While characterised by a remarkably positive attitude of redefinition and innovation in the face of change, there was an acute awareness of the difficulties in maintaining an effective and sustained 'voice' for Africa in the absence of institutional structure.

There was some suggestion that one of the New Zealand universities might develop an African interest, but against the background of their own on-going economies, such an initiative was deemed unlikely. The library of the African Information Centre has been transferred to an expanded Development Resource Centre, funded by the government and non-government organisations. The focus of the Centre is primarily educational and from an NGO development perspective. To the extent that New Zealand NGOs maintain interests and operations in Africa, there will be an African 'presence'. One wishes colleagues and supporters across the Tasman well.

David Dorward

Institute of Postcolonial Studies

Members of the African Studies Association may be interested that my friend and colleague, Michael Beavan, and I have established an Institute of Postcolonial Studies in Melbourne. The Institute has been constituted as a company limited by guarantee and talks have been initiated to secure affiliation with the University of Melbourne. A building has been purchased at 78-80 Curzon Street, North Melbourne, which will be the home of the Institute. The building will be refurbished in the first half of next year. The Institute is to bring out a book series with Cassell Academic in London and negotiations are under way with Blackwell in Oxford to produce an international journal.

Africa has been designated as a key area of interest. Professor Yash Tandon is a member of our Advisory Council. A project about Africa in International Change and Exchange is

in planning and over the past few months there have been discussions with scholars in the Universities of Dar es Salaam (Literature, Political Science and Geography), Makerere (Political Science and Literature), Ghana-Legon (Institute of African Studies and Geography) and Zimbabwe (Political Science, Sociology, Geography and English).

For further details please contact Natalie Madaffari in the Department of Political Science. Her email address is: n.madaffari@politics.unimelb.edu.au. Alternatively write to Edgar Ng, The Institute of Postcolonial Studies, 78-80 Curzon Street, North Melbourne, Vic., 3051.

Phillip Darby

Australian Contribution to Commonwealth Parliamentary Association Workshop in Zambia

[Michael Beavan, then President of the Senate, participated in the C.P.A. Workshop in Zambia last June. This note is from his Report to the Senate. (Ed)]

From 2-7 June I visited Zambia at the request of the Commonwealth Parliamentary Association (CPA) to participate as a 'resource person' for the Third Southern African Workshop on parliamentary procedure and practice. The Zambian workshop was the third in a series of five, the first two having been in Johannesburg (Gauteng Province) and Loempfontein (Orange Free State) in South Africa. The resource persons were drawn from Australia, the United Kingdom (Sir Colin Shepherd, Chairman of the Executive Committee of the CPA), Botswana (Michael Tulugomanya), Kenya (Speaker Francis Kaparo) and Grenada (Speaker Sir Curtis Strahan). Participation in the workshop comprised MPs from the host nation, Zambia and from Zimbabwe, eight of the nine South African provinces - (Western Cape did not send delegates because it was engaged in elections) as well as from the South African National Parliament, Namibia, Swaziland, Lesotho and Malawi. Observers also came from Mozambique.

The program was highly concentrated with four sessions daily on subjects such as the various roles of the MP, the Business of the House, interchange with the media, the passage of legislation, the role of the Speaker, and party organization among others. In each session the resource persons spoke for ten minutes about their circumstances and experiences and then answered questions from the floor or offered comments. In all sessions there was lively debate and a very obvious search for knowledge with the focus on the pragmatic - how to get things done, how to introduce a notice of motion, how to enhance the scrutiny process etc.

Workshops of this nature are among the best things being done by the CPA. They are focused on practical help to be provided to fledgling parliaments, particularly in the case of the South African Territorial assemblies - but also in relation to other countries of the region where there is not a strong tradition of parliamentary practice.**

**Michael Beavan is now Visiting Fellow with the Centre for Development Studies at Edith Cowan University, Perth. He continues as the International Secretary of the Australian Labour Party. See also his contribution to this Review & Newsletter, Volume xvi number 1, June 1996.
Textile Journeys

The Dousta Gallan Community Health Centre in Ascot Vale auspiced and the City of Melbourne managed the exhibition Textile Journeys at the National Gallery of Victoria, in Melbourne, in June 1996. The exhibition of painted and printed embroideries made in Melbourne by refugee women from North Africa, tells the story of the journey as a refugee and the culture and families left behind in Somalia and Ethiopia. They are, as one commentator put it, a testimony to the strength, pride, vitality and humour that survived, despite the despair, loss and dislocation experienced by these women and their families. Over forty women and their young children participated in the project, with a core group attending regular three-hour Workshops over a six-month period. The majority were refugees who had fled their homelands, and survived many years of hardship in North African and Arabic countries before arriving in Australia. Most had been in Melbourne for less than two years. The embroideries, simple chain-stitch and button-hole stitching, tell their personal stories, and the violence that destroyed their daily life in “an extended textile frieze”. The June 1996 issue of Australian Women’s Book Review (vol 8.2) has reproductions of some of the exhibits.

Azeviche Workshop January 1997

Azeviche Organisation will hold its third residential workshop of Black music, dance, drumming and culture from January 11-15, 1997, at Fernsham School Mittagong. The Workshops are designed for anybody interested in experiencing or learning Black music, singing, dance, drumming or culture and are suited for beginners as well as people with more advanced skills. All tutors are professional artists. There will be five workshops:

- Percussion and Dance from Ghana (Tutor Kofi Now Owusu)
- Traditional African Dance from the Kilimanjaro Tribes of Tanzania (Tutor Sheela Lungamba)
- Acapella Rhythms and Singing - South African Style (Tutor Trade Apeteling)
- Traditional Women’s Dances and songs from North East Arnhem Land (Tutor Guppyjura Mummayyan
- African Drum Making and Playing (Tutor, Tunde Salanka)

For further information - Fax/Ph (02) 9552 3926

Melbourne Launch of Maina wa Kinyatti’s Prison Writing

Two volumes of prison writing by Kenyan Maina wa Kinyatti based on his experiences as a political prisoner for six and a half years, were launched in Melbourne on 26 September 1996; at Senator Barney Cooney’s Office in Carlton. The two volumes are A Season of Blood: Poems from Kenyan Prison and Kenya: A Prison Notebook. The book launch was organised by Dedzi wa Mungai.

Economic History Conference on the Zimbabwean Economy 1939-1990

University of Zimbabwe, Harare, September 1997

The Zimbabwean economy has experienced significant developments since the Second World War, but there is yet no major study on the period. The current efforts to restructure the economy through the Economic Structural Adjustment Program cannot be understood without a proper historical analysis of how the economy has developed over the years, especially over the crucial post-Second World War years. That period witnessed major changes in the economic tempo, among them the diversification through industrialisation, increased urbanisation, a major agricultural boom, an increase in the permanent labour force, financial structures and marketing networks. The period spans three major political watershed, the Federal period, the UDI period, and the first ten years of independence.

The conference on the Zimbabwe Economy will produce permanent reference material for both students and academics, as well as provide vital information for policy makers in government. It is envisaged that the conference proceedings, which will be published in volumes after the conference, will encompass the following sub-themes:

(a) Industrialisation
(b) Agriculture
(c) Mining
(d) Finance
(e) Environment
(f) Trade
(g) Labour
(h) Women and the Economy

Participants

Participants will be drawn from local, regional and international scholars interested in Zimbabwean Economic History.

Call for Papers

Papers are called for the conference, which is scheduled for the second week of September 1997. Abstracts/summaries of at least one typed page should be received by the organising committee by not later than 31 October 1996. Typed papers of the accepted abstracts should be received by not later than 31 August 1997 to facilitate reproduction.

Additional Information
For further information write to:
Dr A S Mlambo
Department of Economic History
University of Zimbabwe
PO Box MP 167
Mount Pleasant
Harare ZIMBABWE
The University Pompeu Fabra and the Centre d'Estudis Afiricans, Barcelona, are instituting an annual seminar series on the Indian Ocean. During the first years, each series will treat a different geographical area: the first series, held from 11-15 November, 1996 focused on East Africa. Entitled Exchanges in East Africa, it examined the evolution of multicultural contacts, their conditions and effects, from a global point of view including economic, religious and other outlooks. For further information contact Albert Roca Alvarez, Depart d'Historia Social, University of Lleida, Pl. Víctor Siurana 1, 25003 Lleida, Spain (Tel: +34-73-702000 ext. 3030, Fax: +34-73-702062).

Scotland Africa '97 is an initiative which aims to examine and expand the connections that exist between Scotland and Africa by exploring each other's cultures, histories, peoples and lives. The idea grew out of, and is presently being developed in, the Centre of African Studies at Edinburgh University. The initiative will encompass areas such as education, the visual arts, music and dance, drama, theatre, literature, the historical perspective, churches and NGOs with events taking place throughout Scotland. A series of events and programmes is planned between May and October 1997, and there are co-ordinators based in Glasgow and Aberdeen as well as in Edinburgh. Scotland Africa '97 is being organised as an umbrella uniting these diverse events. For further information please contact Emma Burdles (Education and Administration) or Eliza Dickie (Music and Arts), Scotland Africa '97, Centre of African Studies, 40 George Square, Edinburgh EH8 9LL (Tel: 0131-650 6676; Fax: 0131-650 6535; E-mail: eburdles@atb1.ssc.ed.ac.uk or edickie@atb1.ssc.ed.ac.uk).

The Francophone Area Studies Research Group, University of Portsmouth, is organizing two workshops in March 1997. The first, to be held on 8 March, will look at Algeria since 1988, focussing on social and cultural factors. The second, to be held towards the end of March, will look at French Relations with Sub-Saharan Africa since 1981. If you are interested in participating, please contact, for the first seminar, Samia Mitchell or Amanda Sackur (E-mails: samia@hum.port.ac.uk and for the second seminar, Dr A Chafer or Amanda Sackur (E-mails: toby@hum.port.ac.uk; amanda@hum.port.ac.uk), at the School of Languages and Area Studies, University of Portsmouth, Wiltshire Building, Portsmouth PO1 2BU, U.K.

The 3rd Standing committee on University Studies of Africa (SCUSA) Colloquium, with the title The Meanings of the Local, will be held at the Keele conference Centre from 9-13 May 1997. For further information or to submit a paper proposal please contact Professor Richard Werbner, Department of Social Anthropology, Victoria University of Manchester, Manchester M13 9PL.

Racializing Class, Classifying Race is a conference on Labour and Difference in the US, Africa and Britain, to be held at St. Antony's College, University of Oxford, from 11-13 July 1997. The conference will examine the state of scholarship on the interplay between race, ethnicity and labour in the United States, Africa (particularly South Africa) and Britain. By drawing on original research and comparative discussion it will explore possible directions for future enquiry and policy initiatives. Major themes will include: political transformation and racial division; immigration, segregation and the workplace; mobilities, race and labour; violence and difference among workers; gender, race and labour; politics, organisation and the challenge of whiteness; cross-national comparisons and international connections; cosmopolitanism, hybridity and race; and race and labour in a colonial context; rural cultures, urban workers and difference. Requests for information should be directed to Peter Alexander, St Antony's College, Oxford OX2 6JF (E-mail: peter.alexander@soa.ox.ac.uk).

The fourth Royal African Society biennial conference on the theme Partnership in Africa's Economic Development will be held at Queen's College, Cambridge, from 28-30 September 1997. There will be sessions on Professional Networking (examining linkages between British professional firms and organisations and their counterparts in Africa), Business Networking (discussing the experience of large companies in the growth of joint ventures and their links with small and medium scale enterprises), Academic Networking (examining academic partnerships in research-related economic development and programmes promoting human resource development), and Networking Africa (discussing the roles of the press and broadcasting, technological advancement, and trade and investment associations in the diffusion of knowledge and economic development). For further details please contact the Royal African Society at the SOAS address (Tel: (0) 171-323 6253; Fax: (0) 171-436 3844).

The Francophone Area Studies Research Group, University of Portsmouth, is organizing a conference on Propaganda and Empire in France, to be held at the Institut Français, London, in September 1997. It is commonly assumed that there were, and still are, profound differences between attitudes to empire in Britain and France. Yet very little has been published on the nature and impact of popular imperialism in France. Whilst historians of the British empire have examined areas such as colonial propaganda, popular enthusiasm for empire, the role of education and the nature of imperial identities, these aspects of French imperialism have been largely neglected. This conference therefore aims to fill this gap. The conference will be accompanied by a season of French colonial films from both the colonial and post-independence eras. Please submit proposals for papers on any aspect of popular imperialism as soon as possible to Amanda Sackur, School of Languages and Area Studies, University of Portsmouth, Wiltshire Building, Portsmouth PO1 2BU (Fax: 01705-843493; E-mail: amanda@hum.port.ac.uk). For any queries, please contact Amanda Sackur or Mrs T Hurst (Tel: 01705-84376; Fax: as above).

The 1997 Association of Social Anthropologists of the Commonwealth conference, on Power, empowerment and disempowerment, will be held in early January 1997 in
The Centre d'étude d'Afrique noire and the African Studies Centre, Boston University, are organizing a conference entitled L'Afrique, la France et les Etats-Unis, to be held in Bordeaux from 22-24 May 1997. The conference will address the relations between Africa, France and the USA within the framework of 10 workshops spread over two and a half days. The following workshops are planned: Africa in the foreign policy of France and the USA; the elaboration of public policy; strategic stakes and crisis management; economic interests and competition; France and the USA, as seen by Africa; challenges and opportunities of multilateralism; institutional models and transfers; African studies in France and the USA; the practice of panafrikanism: cultural interaction and political projects; post-independence aid to Africa: comparative European and American cases, 1955-1995. Proposals for workshop contributions should be submitted by 31 October 1996 to Colloque Bordeaux-Boston, CEAN, BP 101, 33405 Talence Cedex, France (Tel: +33-56 84 42 89; Fax: +33-56 84 43 26; E-mail: gailim@ceanu-dordeaux.fr) or Professor Eduard Bustin, African Studies Centre, Boston University, 270 Bay State Road, Boston, MA 02215, USA (Tel: +1-617-353 7307; Fax: +1-617-353 4975).

Proposals are invited on the theme of Land and Social Problems in the History of South Africa for the next biennial conference of the South African Historical Society from 6-9 July 1997 at the University of Pretoria, South Africa. For further details please contact Cobus Ferreira, SAHS Secretary, Department of History and Cultural History, University of Pretoria, Pretoria 0002, South Africa (Fax: 072-420 2678; E-mail: vistenberk@ilarts.up.ac.za).

Pascale Allotey, from the Community Health Research and Training Unit of the University of Western Australia has been awarded her Ph.D by the University for her thesis on The burden of illness in pregnancy in rural Ghana: A study of maternal morbidity and interventions in Northern Ghana.

Visitors

Robert Schrire, Professor of Politics, University of Cape Town, spent part of September and October 1996 in Perth. He was sponsored jointly, as a Visiting Fellow, by the Centre for Migration and Development Studies at UWA, and the John Curtin International Institute and the Division of Humanities at Curtin University of Technology. He gave a number of lectures and seminars at both universities, and also presented a paper at the Centre for Migration and Development Studies International Conference on Governance Issues and Sustainable Development in the Indian Ocean Rim Countries held in October 28-30.

*See her contributions to this Review & Newsletter Vol xviii Number 1, June 1995, p3-8 and p.44.
Discussions with Curtin have centered on development of training programs in health management for Primary Health Care.

Professor Mogopane obtained her nursing degree from the University of South Africa and undertook clinical training at Edward VIII Hospital in Durban and paediatric training in London. She is married to Andy who is a Physician and they have 3 children, one of whom is also a doctor, another is in their 5th year of medicine and the third is studying law.

The division of Health Sciences Curtin University of Technology is looking forward to an interesting and rewarding relationship with Meduna University.

African Delegates at UWA International Conference on Governance and Sustainable Development in Indian Ocean Rim Countries

Five delegates from Africa attended the International Conference on "Governance issues and Sustainable Development in the Indian Ocean Rim Countries" hosted by the Centre for Migration and Development Studies at the University of Western Australia from 28th to 30th October 1996. They were: Professor D J J Bodha, Managing Editor, South African Journal of Economics; Professor H A Louw, Vista University; Professor Robert A Schrire, Chair, Political Studies of Public Policy, University of Cape Town; Dr Agostinho Zacarias, Department of International Relations, University of the Witwatersrand; and H E Isaya Bakare Chiao, Tanzanian Ambassador to Japan.

1996 African Studies Conference

The Annual Conference of the Association, held this year in Adelaide, was deemed by those attending to have been very successful. Let it be thought that, as one of the convenors, I am being in modest, let me hasten to emphasize that the vast bulk of the work was carried out by my co-convenor, Pal Ahulwalia. I am afraid that as Dean of Arts in a period of budget crisis my time was mortgaged. But Pal did a great job for which on your behalf as well as my own I thank him. We had a large number of interesting and stimulating papers, and were honoured by a visit from Professor George Kahari, Director of the National Gallery of Zimbabwe. He was accompanied by His Excellency Professor Hasu Patel, the Zimbabwean High Commissioner. Our venue in an old Adelaide mansion, now St Mark's College, produced an atmosphere that was conducive to both excellent academic and social interchange. Discussions in both spheres were lively, sometimes combative, but always friendly. One development of note was a day devoted to postgraduate and honours papers, for which we must thank and congratulate Cecilia Moretti and Tanya Lyons. The standard of the papers in these sessions was high and augers well for the future of African Studies. Next year's Conference will be held in Canberra and will be convened by David Lucas and Chris McMurray.

P. Nursey-Bray
Association Journal
Paul Nurse-Bray announced that a publisher had been secured for an internationally reformed journal for the Association. The proposal was that initially, it would be housed in Adelaide and would be edited by Paul Ahluwalla and Paul Nurse-Bray. In order to mount the journal, it would be necessary to increase membership subscription by $20-30. Following an extended discussion, in which Cherry Gerzil argued that the Review and Newsletter would not be viable if such a journal went ahead, and Liz Dimock, the AFSAAP Treasurer, urged members to examine the financial implications of the project very carefully, it was decided by an overwhelming majority which supported the journal, that the President canvass the membership at large to ascertain the viability of such a proposal.

Treasurer's Report: Statement of Accounts

S1 Account (working account)
Opening Balance 1 July 1995 3156.83

Credit
Subscriptions 2195.72

Debit
Review & Newsletter printing:
  June '95 726.43
  December '95 771.19
Postage, major mailings 95 & 96 278.14
Office: stationery, fax Express post, p/copying 275.73
transfer to S2 (donations 94 & 95) 135.00
Liz - telephone 59.79
Adelaide conference float 500.00
cheque bounce, and 10.00
dishonour fee 9.00
overpayment (return cheque) 15.00
FID 7.78
BAD Tax 6.50
4915.84
Interim to 25 September 1996
Credit
subscriptions 260.00
3038.68
Debit
Review & Newsletter printing
  and p/copying, June '96 795.65
  FID .11
  BAD Tax 1.50
  797.26
2241.42

NOTES ON THE AFSAAP REVIEW AND NEWSLETTER*

Origins and Development

What was formerly the African Studies Newsletter was first produced in 1978 when David Dorward and Tom Spear produced an Information Leaflet to publicise the fledgling African Studies Association of Australia and the Pacific. (AFSAAP), set up that year. James Polhemus took over the Editorship in 1981 and I succeeded him in 1986. The original Newsletter has grown substantially since its early days, in size and content, the most significant development being the review section, and this was recognised by the Executive with the change of title to Review and Newsletter in 1994 when Peter Alexander and I also redesigned the cover. Publication is now twice a year in June and December. Paid-up AFSAAP members receive the Review and Newsletter as part of their subscription. It goes also to a number of African Studies Centres/libraries in Africa the United Kingdom and Europe and North America; to the Department of Foreign Affairs and Trade and the Australian Agency for International Development; Australian diplomats in Africa, Australian NGOs with African involvement; and the African diplomatic community in Canberra. The Review and Newsletter is included in the journals and periodicals abstracted by the ASSIA (the Applied Social Sciences Index and Abstracts) giving it an additional overseas exposure. Format is kept as simple as possible and the costs of production are commensurate with the resources of a small association. James Polhemus while Editor received enormous support from his School of Social Sciences, Deakin University, as I have also first from the Politics Discipline at Flinders University of South Australia and from the School of Social Sciences and Asian Languages at Curtin University of Technology, and we acknowledge that support gratefully.

Aims and Objectives

The Review and Newsletter is the only Australian publication devoted entirely to Africa. It has a very varied readership of academics, professionals, businesspeople, NGO personnel, students, and other Australians as well as overseas readers. Against this background three primary objectives have evolved:

* to inform Australians, especially members of AFSAAP, as well as the wider world, of developments within the field of African Studies in Australia and overseas; to publish scholarly articles; to provide information on research and research-related facilities in Africa as well as Australia; and reports from Australians in Africa;
* to provide a forum for members of AFSAAP, to keep them in touch both with the Association and with each other;
* to ensure awareness among AFSAAP members as well as the wider world of Australian government policy towards Africa, and Africa-related events and developments in Australia.

* These notes are extracted from my Report to the Executive Committee of AFSAAP prior to the 1994 Annual General Meeting, (Ed.).
PROCEEDINGS OF THE 1995 CONFERENCE NOW AVAILABLE

The proceedings of the annual AFSAAP conference which took place in Sydney in September 1995, entitled *Africa Today*, are now available for purchase by members.

The volume, professionally published by the Humanities Research Centre, Canberra, has been edited by Peter F Alexander, Ruth Hutchison and Deryck Schreuder. It preserves, in a finely produced volume which all AFSAAP members will want to have on their shelves, a rich collection of papers offering a view of the continent in all its variety, as it appeared in September 1995 to specialists in many disciplines. At the time of publication it offers a contemporary view of Africa, but as it dates the volume will come to stand as an historical record of how the continent, its problems and promise, appeared to an international and wide-ranging group of specialists at a particular time.

At just $30 plus postage to member, the 600-page volume represents outstanding value. Send orders to:

'Africa Today' Volume
Humanities Research Centre
Australian National University
CANBERRA ACT 0200
North America:

St. David's College
Pembroke University of North Wales
273, North Wales, 3602

Western Europe:

University of Western Australia
Perth, WA 6000

South America:

Societas Missionarum Piaristarum
C. English Language
The University of South America
Buenos Aires Office
Rue de France, 2010

Central and Africa:

Trustee:

Dr. Martin, Oxford
School of Human Sciences
Economic College of International Business
43, Rue de France

New Zealand:
