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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 Gertzel, School of Social Sciences and Asian Languages, Curtin University of Technology, GPO Box U1987, Perth, WA 6001

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Note from the Editor

There are no prizes for those readers who spotted the error in the Association’s title on the cover of the last issue of the Review and Newsletter for which I offer an editorial apology. In the activity created by the change of title of the journal, AFSAAP itself also underwent an (unintended) name change; although (as one reader pointed out) only on the cover. The correct title appears once again on this issue, i.e. the African Studies Association of Australia and the Pacific. The unintentional change to “Australasia” did not however go unnoticed in New Zealand, where AFSAAP members were delighted. They would feel, they said, a more integral part of an Australasian Association. This prompted some discussion here as a result of which the Executive will propose a constitutional amendment at this year’s Annual General Meeting, to replace Australia with Australasia in the Association’s title. Since there must be many AFSAAP members who have never seen the Constitution, it is reprinted in this issue of the Review and Newsletter. The AGM is always held at the annual conference so please be there.

I draw attention also to the note (p.54) about the Parliamentary inquiry currently underway into Australia’s political, security and trade interests in Southern Africa. This very welcome inquiry comes at a time when there is a good deal more interest, both official and unofficial, in Australia’s role as a member of an Indian Ocean community. The inquiry thus offers the opportunity to explore what this might mean in terms of Australia’s links with Africa, and how far those links can expand. Unfortunately this issue of the Review and Newsletter appears a month after the closing date for submissions. However I know some later offerings have been accepted; so if you want to say something to the Committee, I suggest you contact its Secretary, to enquire as to whether it is still possible to do so. I should point out that Peter Alexander in his capacity as President, and after consulting with as many AFSAAP members as he could, has presented a submission on which he will report to the AGM.

Notwithstanding the change of title of this journal its purpose remains the same: to inform AFSAAP members, specialists and non-specialists alike on a range of African issues, and about Australian involvement in Africa and African events. The book reviews have proved a valuable contribution in this respect. Indeed in this issue several of them raise fundamental questions about African development with which we need to engage. The function of the Review and Newsletter remains also to provide a place where AFSAAP members (and others) can report on their own engagement in Africa; and so, especially with the News and Notes, to share the kind of insights into contemporary Africa that such experience brings. This issue includes a number of such pieces, which I was very pleased to receive. I have no doubt you will find them as interesting as I have. I draw your attention especially to Caroline Ifeka’s new venture in Nigeria (in News and Notes p.56) and to the new WA group reported on p.55.

This issue also includes information about a range of conferences, most of them overseas, but all of interest and evidence not simply of the continuing importance of Africa but of its richness and variety to which Peter Alexander draws attention and which will be the focus of this year’s annual conference.

Cherry Gerzel
HEALTH PROJECT APPRAISAL: LESSONS FROM GHANA

Pascal A Allotey

Introduction

Over the years, the trend in the allocation of overseas aid has moved towards funding of projects that encourage self-reliance and sustainable growth in developing countries. In part, this has been necessary to ensure that the local people have a voice in what their requirements are and that inappropriate projects are not imposed upon a non-receptive population. Although this is important, funding bodies still need to assess available information in order to determine the value of a project.

In theory, decisions regarding which projects are funded are based on proposals sent by the developing country to donor countries or agencies. The developing country is responsible for identifying problems and in general proposing solutions. The funding body then decides on the basis of funds available and the importance of the project, whether the project will be funded. There may also be a strong political component involved in the decision.1

This process does not always work efficiently. As a result projects are funded which use up a substantial amount of resources and benefit very few people. In some cases some damage has resulted from projects that were undertaken with good intentions. There are two such projects in the far North of Ghana; an area called the Kassena-Nankana District. One is the training of traditional birth attendants in an area where their usefulness is questionable. The second is a project set up to provide irrigation for the people who face seasonal famine and severe malnutrition during the dry season every year. Not only are the irrigation plant’s resources too expensive to be utilised by the local people, but also the creation of the dam has increased the incidence of malaria, schistosomiasis and lymphatic filariasis in an area where health services are limited.

This paper describes briefly the two projects with which the author was closely associated during nine months of field work in Ghana. These are then used to illustrate one of the possible ways the mistakes could have been avoided. It is worth noting at this point that most of the solutions that will be proposed are well documented.2,3 However, the repetition of the mistakes make the restatement of the solution necessary.

This is indeed the case for most of the communities in the south of Ghana, where villages are well defined geographically and are usually made up of a group of huts in close proximity to each other. Traditional birth attendants have been in existence for many years in these villages and, from generation to generation, they pass their expertise on to members of their own families. Calling for a TBA usually means sending one of the children to run down a path to fetch the TBA, and even if she is not at home, there is always someone who knows where she is (or at least knows someone who knows where she is).

This scenario does not occur in communities in the north. The north of Ghana differs from the south in several ways; the climate, culture, social structure and way of life to mention a few. In the north, extended families live in compounds which consist of a group of mud rooms built together. A compound usually has a maximum of 20 rooms. The distance between compounds can be anything from one to five kilometres.

This results in a social structure where each compound is isolated and interaction with other families is limited to social occasions or on market days. Support during pregnancy and childbirth is provided by other women within the same compound. There is invariably one woman in every compound who has had children before and therefore knows what the time honoured tradition has been. If the notion of the traditional birth attendant does exist then it is on the basis of one TBA for every compound. The women interviewed as part of the author's study reported that if they had to send away for a trained TBA when they went into labour "the child would be born and weaned by the time she got there".

With the TBA training program the people are expected to come to terms with this essentially new person within the community, who not only has to be called in from outside, but also expects some remuneration for her services. Given the strict limitation placed on what the TBAs are "allowed" to do, these services do not appear to the community to be very different from what the women within the compounds can already provide.

After undergoing an expensive training program, the TBAs in the North are dissatisfied with the community response. Even though there are approximately 7,600 births in a year, 80% of which occur in the home, only a few TBAs have been lucky enough to attend more than one birth a year.

The TBA training program has worked in other developing countries and in other parts of Ghana. The main reason for its failure in the Kassena Nankana district is the government's mistake in formulating a uniform national policy for a country that has a high level of cultural diversity. In spite of this, some amount of blame should fall on the shoulders of organisations willing to commit time and effort to projects without adequate knowledge of the outcome.

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The Tono Irrigation Project

Rainfall in the Kassena Nankana district occurs between June and October and is often torrential. For the rest of the year, this district is dry and hot, with the trade winds blowing south from the Sahara Desert. Over the years, this pattern of rainfall, coupled with environmental degradation has resulted in a chronic problem of yearly seasonal droughts.

In response to the level of malnutrition resulting from the droughts, the Tono irrigation project was started in 1975 and completed ten years later. A dam was constructed across the Tono river with its main irrigation canals running over 42 kilometres, with the potential to irrigate 2,450 hectares of land. The construction was partly funded by the Ghanaian government but largely by overseas funding agencies. All expertise was provided by expatriates for the construction and management of the project.

The project was planned primarily by the Ministry of Agriculture. The people in the area were told about how they would benefit from the damming of the Tono river but at the same time they were told that they were to be relocated for the construction of the canals. Each family was then allowed an area of between 0.2-0.6 hectares for farming. The irrigation company sells them seeds and fertilizers and charges them a levy for the use of the water, enforced with paddocks on the canals.

The irrigation project is currently facing problems, and for several reasons is losing a lot of money. There is a rift between the irrigation management and customary law in relation to land ownership. This has arisen because although the neighbouring villages may own the land, they no longer have access to water in the Tono river unless they pay the water levy which most of them cannot afford. There is limited acceptance of non-traditional crops and farming methods. Market price uncertainties created by government price controls have made farming even more expensive for the local people and done very little to improve the level of malnutrition.

Because there is still a lot of irrigable land not taken up by the local people the company either rents the unfarmed land to commercial farmers mostly from the south, or farms the land itself. Although local labour is employed the produce is sent 800km to towns in the south. The wealth these transactions would be expected to create does not filter back to the communities in the north and this exacerbates current dissatisfaction.

In an effort to improve the situation for the local farmers, the irrigation company started agricultural extension programs and expertise is being brought in from overseas to implement them. One of the issues, however, not addressed in the initial planning and implementation, and still not addressed to date by the irrigation management, is health. The incidence of lymphatic filariasis, malaria and schistosomiasis in particular has increased since the damming of the Tono river.10 The Ministry of Health has only recently become involved in the control of these communicable diseases through grants given by the "Tropical Disease Research wing of the World Health Organisation and the Danish Bilharziasis laboratory. The research and programs are again uni-sectoral with no collaboration with any other government departments.

There are two obvious criticisms of the project. The first is the lack of consultation with the local people. Closer consultation would have given the project managers a better understanding of the implications and consequences of the dam and irrigation canals. They also may have been better prepared to accept the changes that came with "progress". The second criticism is the lack of input from other sectors of government, particularly the health authorities. Health education and health promotion measures could have been initiated early in an attempt to control the increase in water borne diseases. This again was a very expensive overseas funded project for which all parties involved in the implementation deserve a share of the blame for the mistakes. It is probably unrealistic to expect that projects undertaken will meet everyone's needs. It is however possible that the planners, for various reasons, are not able to foresee some of the more obvious problems that may arise from the project. Some of these could be identified before implementation by doing a pilot project. This is not always practical, and the alternative is a more critical appraisal of the project proposals. This can be facilitated by the use of rapid rural appraisal (RRA).

Rapid Rural Appraisal

RRA is a method of grass roots research to identify problems, goals and strategies to ensure that the community has a voice in the project.11 It allows for collection of information with constant feedback to the original research questions, and is designed to overcome the "bias" that often occur in rural projects. Some of these are:

- lack of community involvement in the planning of projects
- a strong political motivation for the project
- restricting projects to areas that are easier to access in terms of transport or season
- taking opinions from an unrepresentative section of the community

In order to make RRA cost-effective there are a range of people who, with proper training, could be involved in the data collection. These people would form teams (with the acronym of RRA's) and provide further data which could be used in conjunction with the proposal to determine if it requires amendment before funding is provided. The essential characteristics of the RRA's would be objectivity and the ability to make use of information to make an assessment of the feasibility of the project. Some suggestions of members of the team are:

In-country non-government organisations: It is possible to arrange for reciprocal appraisals to be conducted by other agencies who are more familiar with the area. If the team members have no direct interest in the project, they may be in a better position to

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appraise the proposal. This group of people will have the benefit of their experience in dealing with different sectors of the community and be more familiar with the political situation in the country as well. For instance Community Aid Abroad (CAA) staff in Rwanda could provide RRA data to Oxfam if Oxfam is considering funding a project in a region in Rwanda where CAA has a previously done some work.

Volunteer Services Overseas: There are experts who would be willing to sign up for Volunteer Services Abroad on short-term contracts. They would have the benefit of their expertise in the area as well as an outsider’s perspective.

Postgraduate students: Postgraduate research students are a valuable but under-utilised resource. They bring with them new approaches to solving problems and would also provide an objective view of the proposal. With adequate training postgraduate research students could incorporate data collected from RRA into their fieldwork as well as provide valuable information to experts or funding agencies on a submitted proposal.

Local experts: If it is possible to identify local experts to be involved with the RRAIs, they would also have the advantage of being familiar with the country and politics in addition to their expertise. The one problem with this group is the possibility of an "elite" bias where the expert has close ties with the government and does not approach the issues with an open mind. Data obtained from the RRA will give additional information that may be invaluable in the decision as to whether or not to commit funding and expertise to a project. This is not about taking away the country’s or individual’s right to choose what should be done to improve their health and development. All development projects should be designed in consultation with those who will directly affect. If possible, projects should be trialled and evaluated before a major commitment is made. We have a responsibility to be well informed before embarking on such projects, to ensure that the aid dollar is spent in the most beneficial way and an even greater responsibility to ensure that intervention does not harm.

JOURNEY TO SUDANESE REFUGEE CAMPS IN KENYA AND UGANDA
Ben Yongi*

Introduction
A recent article in *The Horn of Africa Bulletin* commented: "Recent television programs of the living dead of South Sudan must sit on the conscience of a world that seems to have become inured with misery. Here we are confronted with pictures, in living colour, of people slowly being starved to death, diseases, etc., - all as a direct result of 10 years of bitter warfare between various governments in Khartoum and John Garang’s now bitterly divided SPLA. How much longer will the modern world (I don’t want to say the OAU has proved consistently useless in such matters) sit back and do nothing about the walking dead of Southern Sudan? Have we become so inured to misery that our consciences can no longer be pricked into going one more mile to give hope to the people of Southern Sudan? Compassion, is it in short supply?"

Motivation to Visit Refugees Camps
There have been many similar articles as that quoted above and television reports in recent years about wanton killing of South Sudanese and starvation to death because of climatic failure or unsettled war conditions in South Sudan. I have lost close relatives in this never ending war. My father died in the refugee camp in 1990 and in 1992 my younger brother died in another camp. All these, plus recent photographs of very sick children in Adjumani camp in Uganda and an article about eight young Australian volunteers leaving to work in Kenya in a UNHCR camp Sudako initiative, motivated me to visit two Sudanese refugee camps: Kakuma and Adjumani. It was also the fear of the possible death of my two brothers in Adjumani camp that boosted my spirit to travel to see them before anything went wrong. There was of course an added factor of learning about the South Sudan struggle for self-determination from the political groups in Nairobi and meeting with colleagues in Nairobi, most of whom I have not seen for 25 years.

Two days after I arrived in Nairobi, I decided to visit the Kakuma camp.

Kakuma Camp
I visited Kakuma Camp on the 20th December 1994. Ms Yukiko Hanae, UNHCR Public Information Officer organised my flight to the camp. I am very grateful to her and Dr Robyn Groves (External Relations Officer for Australis, New Zealand and South Pacific) who introduced me to Ms Hanae.

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* Ben Yongi is a Southern Sudanese who lives in Adelaide and works in The University of Adelaide in the Office of Industry Liaison. He made this journey in December 1994 - January 1995. This article is part of a longer report he wrote at the time.

2 For the Australian Volunteers see p.13 of this issue
Lutheran World Federation's Annual Report describes Juba as "a city kept alive from the air." In most country towns the roads are not always safe or passable throughout the year, hence the dropping of food from the air to most remote villages.

The aid drops often do not reach all villages. Hence the starvation of many South Sudanese civilians. The civilians are at most times under red alert warning of the outbreak of war. There is herefore no time to think of cultivating crops of any kind.

South Sudanese Refugees in Nairobi

The South Sudanese population of refugees in Nairobi city is estimated to be 30,000. This number consists of mainly intellectuals, politicians, church workers, students, and many who are lucky to secure a job or share accommodation with relatives or friends. Many of these refugees are either supported by NGOs like Lutheran World Federation, and Kenyan Christians or are self-supporting with whatever little money is earned.

Most refugees in Nairobi appear to be very unhappy about their insecure day to day living in an insecure city. Most mothers and fathers I met were very concerned about the lack of support for secondary and tertiary education of their children. A majority of those I met were genuinely worried about the cost of renting a shelter and paying medical bills for sick children. Insufficient food or unbalanced diet often leads to many health deficiencies. Yet none of those I spoke to would consider an option of going to Kakuma camp where there is a daily ration of UNHCR food. Having visited the Kakuma camp I wouldn't consider such an option either.

Politically, the South Sudanese refugees in Nairobi city are as divided as they are on the battlefield of South Sudan. There are now four political groupings in Nairobi (Dr. Garang, Riek, Akol and Mr. Gore). I would not be surprised if a fifth group emerges as I write this report. I must admit that I am one of those who in the past reluctantly or philosophically allied to one of the four factions. I did this because I believe strongly in the self-determination of the people of South Sudan. My visit to East Africa has now made me to re-think my position. I now believe that as an Equatitarian, I must not take sides. I should become a mediator, a campaigner for unity in diversity, a fund raiser for the starving population of South Sudan and an advocate for three zone forces (Bahir El Gazel, Upper Nile and Equatoria) in order to attack our main enemy in Khartoum. The three zone military force concept is not a new idea. I and my colleagues in Adelaide floated the idea in 1993.

I do not however believe that the South and North conflict can be won in the battlefields. I am therefore proposing that a committee for unity and peace in South Sudan (CUPSS) be set up. The objectives of this committee should be clearly outlined and opened for public debate before implementation.

The Ugandan Journey
On the 6th January 1995 I flew to Adjumani Refugee Camp. I spent two nights at the Oguche transit camp. While in Adjumani, I met with a member of the Ugandan Parliament, Mr Moses Ali and a minister for transport. I held meetings with UNHCR Field Officer, UNHCR Education Officer, eleven refugee Primary School headmasters, an officer of Medicins Sans Frontieres (Switzerland) and about 20 South Sudanese spiritual leaders in Madi District.

The transit camp where my elder and younger brothers live was jammed packed like sardines. There was no room for any agricultural activity. Everyone lived on UNHCR rations. The food was enough to keep many alive but many old and young looked undernourished. I cannot imagine how my brothers have managed to live under those conditions since 1990. (Of course I lost my third brother in one of those camps in 1990.)

Most of the people I met at Adjumani stated repeatedly five main problems:
(a) lack of land in order to cultivate and become self-sufficient;
(b) lack of funds to build and run schools for thousands of young children, especially those who qualify for secondary and tertiary institutions;
(c) terrible health conditions which often result in high infant mortality. The main killer diseases being; malaria, respiratory tract infections, diarrhoea and intestinal worms;
(d) lack of fuel for cooking and wood for building huts and institutions;
(e) lack of water. The UNHCR Field Officer emphasised an urgent need for adequate funds to drill new bore wells for a registered number of 153,000 refugees plus more who seem to arrive every month as the Khartoum government intensifies its dry season offensive. The amount required to drill new wells is estimated to be 750,000 US dollars. The UNHCR also urges the need for increased funds to meet the costs of planting and purchasing fuel for cooking and for reconstruction of educational facilities especially vocational training. The amount required for these areas is in excess of six million US dollars per year.

The LIFE AND TIMES OF CAMP KAKUMA
AS SEEN BY AN AUSTRALIAN STUDENT
Phil Kemp

Eight Australian students left Perth airport early in January this year for a six week journey to an African refugee camp. Camp Kakuma is a refugee camp in north-west Kenya, created by the United Nations High Commissioner for Refugees (UNHCR) for refugees from central Eastern Africa. The Camp Kakuma project was created by Sadako Ogata, the current High Commissioner of Refugees, and is conducted to introduce university students to the life of aid work and UNHCR. The students return to their country of origin and promote the work of the United Nations and the NGOs and remind the world that refugees do not disappear off the face of the earth when the television does not show any vision of starving children and people.

UNHCR's mandate from the United Nations is to provide protection for people fleeing persecution, war or famine. UNHCR provides infrastructure within the camp, food, water and shelter. UNHCR 'tenders' to Non-Government Organisations (NGOs) to provide secondary care and services, such as education, health care and sanitation.

The camp was located in a semi-arid region, with temperatures during the day of above 40°C, and night temperatures around 25°C. The population of the camp was about 30,000, 25,000 being war refugees from Southern Sudan, 2,000 refugees were from Ethiopia, and smaller number of Zairians, Burundians and Rwandans. The camp was separated into zones, using racial background.

We stayed in the UN compound within the camp, which was originally built by a British road building company for their international workers. The Australians (as we were called), had a guest house to themselves, which had a shower and toilet, and a lounge room to relax in.

The refugees live in mud brick huts paid for by the Lutheran World Federation (LWF), they are fed a basic ration of maize, flour, kidney beans, sugar, salt and tea bags. They have to collect water twice a day, their water limit being about 10-14 litres a day. When the wind blew, the call would go up around the camp, "Kakuma Rain" is coming, and then the dust would come, and it would be so bad as to reduce visibility to less than 30m.

Our introduction to the camp was to attend a Zairian church service on Sunday morning. This was our first time in the camp, and it was an amazing experience. The mud brick and blue plastic shrouded roof of the church echoed to the sound of 50 Zairians singing, dancing, and banging goatskin drums. The preacher talked about the despair of this life, and that if you followed God's path, then you will be saved and live without want in the next life in paradise. For those people anything was better than the conditions of life in the camp.

* Phil Kemp is engaged in a Graduate Diploma in Agricultural Economics at the University of Western Australia. I am grateful to the Editors of United Nations Outreach for permission to reproduce this article from the March 1995 issue.
The camp had large social problems, some stemming from the experiences of the refugees from their homes, but most were created within the camp. The camp was basically a small town. The Ethiopian sector was full of shops that sold everything you could ever want in a refugee camp, and there were also coffee houses and restaurants. There were nineteen primary schools, two kindergartens, a high school and a technical school that taught masonry and carpentry. All it lacked was employment, only about 300 refugees were employed by the aid agencies out of 30,000 refugees. This has created a strong dependency among the refugees for handouts and services, and it has developed resentment against the United Nations and the NGOs for not providing enough. The refugees did look after their own matters within their own communities. The Sudanese had their own court system, a supreme court and a local court that mainly dealt with divorce cases and minor assaults. The Ethiopians had an elders council which dealt with these issues.

Our Australian group consisted of students studying medicine, nursing, anthropology, two studying law, an international relations student, an indigenous studies student and me an agriculture student. Each of us found areas within the camp that we worked in, most of us sticking to our primary area of knowledge and then doing something in which we had a little experience.

I taught basic agriculture to a group of 35 refugees with some English speaking ability. I established a curriculum that allowed for three weeks within a classroom, explaining why they do things in the field, and then one week in the field showing them how to prepare a garden for vegetables, and how to plant. The camp does have a few gardens that grow a variety of vegetables such as eggplant, tomatoes, pumpkins, onions, chilies, okra and jute. They are located near water points, and are watered with waste water from cooking and cleaning, and the run-off from spillages from the water points.

There are many stories to tell about things that I saw, the Red Cross Hospital in Lokichokio, which is a town about 110 kilometres from Kakuma, close to the border of southern Sudan. The hospital was full of boy soldiers from the war, none over the age of 20 years old. They all had blank expressions, it was very eerie. A boy whose name was Aweil went to southern Sudanese and an orphan as his parents and family were killed by the government of Sudan, fled to Kakuma to escape being killed by the government, or being recruited by the southern Sudanese army (SPLA) and being killed in the war.

Many issues about refugees were made apparent to us. The biggest issue facing UNHCHR is the Right to Remain versus the Right to Asylum. This issue is about persons’ human right to asylum, versus their right to remain in their own country under protection. UNHCHR is facing a crisis of biblical proportions. There are some 20 million refugees in the world currently, and the funding to care and protect these refugees is being reduced every year. Refugee camps create all sorts of problems, and it seems that the refugees are not leaving the camps, as they are better serviced within camps than they are in their own homelands. UNHCHR cannot eject refugees back to their own homelands if refugees request protection, so they are creating a refugee culture of dependency and low self-esteem, and children that know of nothing else. This situation is being tested with the Kurdish people in Iraq, who are being persecuted by a peace keeping force within their own homeland. If this did not occur, there would be millions of Kurdish refugees in the Middle East, a situation that nobody wants. However, if UNHCHR supported the right to remain for refugees, that would break a United Nations Human Right which states that every person has the right to asylum. You will hear more of this debate in the years to come.

**IMPRESSIONS OF UGANDA**

L R Fife

In a downtown Kampala market in March 1994 I met the editor of this journal, who asked me to contribute a few words on my impressions of Uganda. I was in Kampala because I was fortunate to be chosen as a field assistant to Professor Graham Connah of the University of New England, during his recent archaeological survey for Iron Age sites in western Uganda. This was the Professor's third trip to Uganda and each time he has taken a student from UNE. I have been a student of archaeology for the last few years, graduating in 1992, and currently enrolled as an Honours student.

Africa has always fascinated me. Perhaps there is something special about Africa for everybody. As an archaeologist I am conscious of our human roots that, for us all, go deepest in Africa. Some say of Africa that you will either love it or hate it. If you love it you won't rest till you return. My African experience did not seem so profound at the time although I was always wary of it. I knew it was dangerous. Poverty and crime are commonplace and most African countries are politically dangerous. Uganda has an enormous problem with AIDS and malaria is a constant worry. Even though there are pills for malaria you never feel quite the same about mosquitoes.

During our four month stay in Africa we spent a little under half our time in the field actually conducting the survey. The rest of our time was shared between Nairobi and Kampala, first preparing for the fieldwork, later analysing our finds. During the fieldwork we spent half our time based at Butiaba in western Uganda, a town on the shores of Lake Albert that forms part of the border with Zaire. The rest of the fieldwork was conducted from Para, on the Victoria Nile and Murchison Falls National Park. I was therefore fortunate to see a wide range of the African environment.

We crossed the border from Kenya to Uganda at Busia amongst the crush of local people and a hundred heavy transports. The contrast between the two countries was immediately apparent. Kenya is relatively well developed; there are lots of motor vehicles, good roads, an industrial sector and many agricultural development programs; although in the rush and bustle of Kenya one is aware of a tension that is hard to define and alarming stories about crime and corruption ensure one is constantly concerned with personal security. Unexpectedly, after decades of trouble and stalled development in Uganda, it seemed stable. Although there were fewer vehicles on the roads than in Kenya, Kampala was busy. Taxi drivers assured us that the streets of Kampala were safe, day or night. However, we weren't often out on the streets at night, and from our rooms at Namirembe Guest House we often heard sporadic gun fire in the night. The staff informed us it was merely security patrols having a bit of target practice. What quickly became apparent in Uganda, particularly in Kampala, is the influence of the churches through the pulpit and in the variety of aid agencies. Impressions are that Kampala is a "born again" city.

* Editor’s note. I regret that for reasons of space this interesting note had to be omitted from the last issue of the Review and Newsletter.
One of the highlights of my trip was our time at Butiaba. During colonial times Butiaba was an important centre. Its port facilities served the lake’s shipping trade and the town had one of the only road links between the lake and the plateau to the East. It was a stopover for the flying boats from Britain. In contrast regional trade along and across the lake is now minimal, the port and its buildings are in ruins and “Robert Coryndon”, the steamer that served the lake communities, now lies a wreck at its moorings. Butiaba is now a fishing town populated by about ten thousand people, many of them refugees from Zaire across the lake. We camped three weeks there while we surveyed the lake shore and adjacent hinterland. The local people whom we employed lived a harsh life. Apart from the lake, which in places is infested with bilharzia, their only source of water is a pump two kilometres outside the town. The climate is hot and dry and cannot support agriculture beyond a few sparse crops of cassava and cotton. Most food, apart from fish, must come from Billo about 15 kilometres away. The women walk many kilometres to collect their wood fuel from a game reserve that runs along the base of the Rift escarpment. The most important transport for men is the bicycle, while women walk with loads on their heads and babies on their backs. Life in Butiaba is hard and with little likelihood of attracting future development funds.

From Butiaba we travelled to Pemba on the banks of the Victoria Nile, the focal point of East African tourism during the colonial period and, after twenty years of stagnation, again attracting large numbers of foreigners. The river is home to hundreds of hippo and Murchison Falls National Park supports a wide range of African fauna.

I was surprised and pleased that I felt so comfortable in Africa. The people were friendly, though not oppressive. In Kenya, Uganda and Zimbabwe (we spent a week in Zimbabwe on our return trip to Australia) there is nearly always someone who can speak English, no matter where you go. There is often something familiar to an Australian in the landscape. The colour of the hills, the distance to the horizon and sometimes the recognition of an old friend in the shape of a gum tree. Perhaps there was also a feeling that I was in the heart of the motherland. I felt sure that this, my first trip to Africa, would not be my last.

University of New England
 Armidale, NSW

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**TRACKING TSETSE (AND OTHER INSECT PESTS) WITH ICIEP IN KENYA**
Cherry Gertzel

Last year I made a journey back to the Lambwe Valley, in what used to be called the South Nyanza district in Western Kenya.* It is an area where tsetse fly has long been an obstacle to agricultural and livestock development, and the purpose of the visit was to see something of a tsetse eradication project established there by the International Centre of Insect Physiology and Ecology, (ICIPE) whose headquarters are just outside Nairobi.*

Since the late nineteenth century the tsetse fly has been one of Africa’s most destructive pests; a major vector for both human trypanosomiasis (sleeping sickness) and the animal variety (sugana). Colonial governments from the turn of the century tried different strategies of tsetse control. In the early twentieth century in Uganda for example the colonial response was the mass evacuation of populations at risk. In the 1930s the colonial strategy shifted to clearing for permanent settlement, and from the 1940s chemical spraying took over; and it was this control strategy that the post-colonial state inherited. Neither bush clearing nor settlement nor chemical spraying "solved" the tsetse "problem" however, and the tsetse fly remains today one of the two major constraints on Africa’s livestock industries (the other being ticks). The costs of tsetse control moreover remain enormous. Chemical spraying besides often being ineffective in controlling the flies remains highly expensive and ecologically disastrous. These combined disadvantages, of cost and ecological impact, have constrained farmers and herders across Africa, and especially the poorest. ICIEP’s tsetse project in Nyanza reflects two important challenges to the conventional mainstream approach to agricultural development that have emerged out of such problems: an increasing emphasis on the one hand on biological agents of control, and on the other on participatory and interdisciplinary research. It was to see something of their approach that I went back to the Lambwe Valley. To set the visit in context we need to know something about ICIEP itself.

ICIPE was founded in 1971 to carry out fundamental research in specific areas of insect science that would contribute to improved food security for small resource-poor farmers in Africa and elsewhere in the so-called “Third World”. Kenyan entomologist Dr Thomas Odhiambo and the small group of African scientists with whom he initiated the proposal had no doubt of the need. They were dissatisfied with the dominant "transfer of technology paradigm" with its assumptions of the superiority of Western technologies and their appropriateness for Africa. Aware of the acute shortage of African scientists trained in Africa they wanted to strengthen African technological and scientific resources with an African-centred resource capacity located in Africa. They were primarily concerned with insect pests as a major constraint on African food production and as carriers of disease in

* The visit was made in April 1994. I am grateful to ICIEP for making it possible, especially to Mrs R A Odingo, Chief Planning Officer, Dr F Kimor and Dr J Siembonya and to Dr J V Reddy and the staff at Mbita Point Field Station who gave time to talk with me. This note was written soon after my visit but lack of space held it back until this issue.

1 Colonial strategies suffered above all from a lack of understanding of the reasons for the spread of tsetse from the 1890s onwards. The story can be followed in John Ford’s seminal study, The Role of Trypanosomiasis in African Ecology, Oxford: the Clarendon Press, 1971
a continent where the great majority of the population are small, resource-poor farmers, and where land and agriculture are essential for livelihoods and for survival. At that time Rachel Carson's controversial *Silent Spring* had already pushed up the issue of chemical pesticides and environmental pollution to centre stage, and Odhiambo and his colleagues wanted to create the knowledge base for alternative biological control techniques that took the African environment into account. So ICIEP took on a "dual mandate" that related fundamental research to pest management technologies appropriate for small resource-poor African farmers; which means, as summed up by its staff today, techniques that are "socially acceptable, economically viable and environmentally sustainable for small resource-poor farmers".

Nearly twenty-five years since it was established, the emphasis on biological agents of pest control remains key to ICIEP's activities. Even more significant, however, has been the shift in research practice towards an interdisciplinary approach that has brought social scientists into the program. It is this emphasis on collaborative research between biological and social scientists that has given ICIEP its distinctive character in the international agricultural research community of which it is a part. Other research centres concerned with agricultural development also have sociologists on their staff but ICIEP has certainly gone furthest in institutionalising their role with the creation in 1988 of the Social Science Interface Research Unit (SSIRU).

As one of several research support units, SSIRU is responsible for the provision first of social and economic data and second of a mechanism for interdisciplinary research and collaboration between social and biological scientists, extension agents, and farmers, working as a team in the "interface research" that has become a recognised characteristic of the ICIEP approach. While fundamental research remains the essential basis for the search for biological agents of pest control, social scientists are recognised as an "essential component for the successful development and dissemination of appropriate IPM technologies". And one aspect of the ICIEP program of which ICIEP's scientists are justifiably proud is their search for successful collaborative research methodologies and dialogue between their natural and social sciences.

The sociological perspective was of course implicit in ICIEP's original definition of its public constituency (resource-poor, rural farming communities) which undoubtedly implied the need to focus on the social environment. Biologically-based pest management strategies moreover depend on their success on community acceptance far more than strategies using chemical agents of control. Thus if the strategies they developed were to be practicable and acceptable ICIEP's scientists had to understand the communities and households for whom they were intended, which meant a knowledge of social processes. Not surprisingly therefore the need to understand the farmers themselves and their "traditional knowledge base" became an issue as ICIEP began to produce technologies for pest control, for example the urine-based tsetse trap. But ICIEP was also pushed by events and no doubt by donors concerned at the continuing food security crisis through the 1980s, the need to increase agricultural productivity, and growing criticisms of the international agricultural research institutes for their failure to reverse these crises. The gap between "what science has to offer and the needs of typical West African small-scale farmers" raised questions about the relationship between science and development; and between natural science and social science; and about the transfer of technology paradigm which was insensitive to the complexity and diversity of the African environment and to its "risk-prone agriculture" on which the great majority of poor Africans depended. The development of ICIEP's interface research is that best situated in the context of the larger challenge to the "technology transfer paradigm" and conventional agricultural research for their poor fit with "many of the conditions and needs of complex, diverse and risk-prone agriculture" that poor farmers faced. Thus as through the 1980s the "Farmer First" approach, which centred the process of agricultural research and technology innovation on the farmers themselves and on collaboration between farmers and scientists emerged, it was this "new world view in agriculture" to which ICIEP was trying essentially to respond.

Given the significance of the tsetse fly for agriculture and livestock development it is not surprising that tsetse was one of the main research areas that ICIEP took up at an early stage in the development of its program. In the early 1980s Mary Owuga, a Scientific Officer in the Centre's tsetse research program, demonstrated the advantages of using buffalo urine in the traps used as one method of capturing tsetse flies. From this there was developed a simple but highly effective trapping technology which was tried out - successfully - in the fly area in South Nyamira. The long term success of this "supertrap" depended however on its acceptance by the farmers and herders, beyond the experimental area where the traps had been set up. A trap strategy depends for its success ultimately on community participation: on the understanding of the technology amongst members of the community, and their willingness to use and maintain it. The biologist had developed the super trap with considerable herder participation, but now what was needed was the inclusion of the large local and agricultural community. In 1989 ICIEP employed a social scientist to work with Lambwe Valley researchers to achieve that participation: to provide an understanding of local, indigenous knowledge, and then to develop a community-based tsetse control program in which the local community would play the central role. Out of this emerged the Lambwe project which last year had been underway for three years, and which involved not only the social scientists but the tsetse ecologists, and cooperation with government veterinarians and agriculturalists; the aim being first the widespread dissemination of the trapping technology and second the establishment of an organisation for community management.

It was to see something of what this involved in practice that I went back to Nyamira. ICIEP's main field research station is at Mbita Point on the shores of Lake Victoria, and the tsetse project was coordinated by Dr Joseph Semunya, one of the sociologists in SSIRU, from there. The major research work at Mbita Point is with the Crop Pests Research program, and the visit gave me the opportunity to talk with Dr Reddy, the Senior Officer in Charge, and other research and technical staff. The main purpose of the visit was however to travel down to Maguga, the Divisional Headquarters, where the Lambwe tsetse project was located and to talk with the people engaged in it.

By the time of my visit to Maguga much of the survey work for the project had been completed. Forty-two farmers (selected by the local community) had been trained in the trap technology and this core group had then organised their own meetings, first to agree on a strategy to mobilise the local population in support of a trap program and then to carry it out. They had divided the tsetse control zone into fifteen blocks each with two to five villages, with whom they had then held meetings, to discuss the formation of local organisations to establish, manage, and fund, the necessary traps.

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All this I learned from the thirty five members of the project (a third of them women) who met me at Maguga. The group included chairpersons and members of the block committees they have set up, but everyone participated in a lively, detailed discussion of the process whereby the project had developed and why. They had seen the success of the trap experiments. They remembered the failure of spraying in the early eighties when the fly had increased, and so they approached ICIPE for access to the traps; now they were mobilising community support.

They described in detail the new organisation; the division of the catchment area into its fifteen blocks, each with a committee; and their decision to require each homestead in the block to pay $150 towards the costs (mainly of materials for the traps). And after a long and very lively discussion we adjourned to the bush area a couple of miles away where the fly collects, for a demonstration by two of the group of the making and setting up of a trap. The trap is simplicity itself, made, from cotton cloth, with a minimum of equipment (a needle and thread, a stapler machine, and a pair of scissors). A technology over which these small farmers had control, and using local materials. No one listening to the discussion could fail to miss the enthusiasm, or the understanding of what was involved.

And I understood why Joseph Ssemunya and Dr. Kirots (head of the SSIRU) and their colleagues see their work as related to empowerment.

It was too brief a visit to answer a whole lot of questions. There was no doubt of the participation of the people with whom I talked; nor of their understanding of the technology. I had a sense however that we were meeting with the "better off" farmers; and indeed the community survey carried out by the sociologists which remarked on the "community's reasonable economic capacity" showed that the homesteads in the Lambwe Valley had relatively large herds. The SSIRU had not anticipated any difficulty in mobilising local resources for the project because it was a relatively "rich" area.

So the question of targeting the really poor still has to be tackled, not least in relation to empowerment. ICIPE probably has to add questions about inequality to its poverty focus. I wondered why there was no political scientist in the team. I also wondered about the "technology transfer", and how far the question of indigenous knowledge had been taken into account. The social scientists talked of interaction, but the entomologists and their colleagues had essentially taken the technology to the farmers. On the journey back to Mbita I found myself thinking as a historian, not least because of Jean Hay's excellent work on the economic history of Western Kenya. And back at Mbita Town, which is a thriving fish trade centre, with the fish traders coming from Kisumu and elsewhere to buy local fish, another paradox struck me. We had been visiting a project designed essentially to improve local livelihoods and food security. But there at Mbita Town two wonderful women fish traders from Kisumu were buying omungo, highly nutritious, tiny little fish that form an important part of the local diet. To be sold to the manufacturers of chicken feed.

Nevertheless Lambwe reflects one successful outcome of ICIPE's approach: a very simple but highly effective technology for tsetse control that is sustainable, and has engaged the local community. The use of odor-baited NGU traps is now firmly established in tsetse control; and hopefully the philosophical underpinning that informs not just that project but ICIPE's larger "dual mandate".

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\[Annual Report, ICIPE, 1992, p.33\]
caused a bit of consternation, with our host rapidly capitulating and "coming to the rescue" of his club mates, by alluding to our Christian names.

Two months ago a dear friend of mine wrote to me. Explaining that her nephew had not been baptised yet, she noted that "his inductive parents have not yet decided on a Christian name" and so the youngster - then only 7 months old, "has to contend with a long and difficult name, for such a small man!" His name is Kiwung'o. I'm not sure how or why this would be considered longer or any more difficult than say Christopher, except that we have been conditioned to think so!

I wrote the following rebuff:

I remember you saying that Kiwuungo's parents hadn't decided on a Christian name. Its not such a bad thing you know. I find here, as before in Canada, I'm somewhat embarrassed and annoyed that folks insist on calling me Joseph. For it only serves as a reminder to what a defeated people as Black folk are. It's easier to say, they insist. But why should I struggle with say MacDonald, if the bastards won't say Nkiri or Murithi? What is insane is that they expect, no demand!!, that we have 'English' names.

Every time I introduce myself as Murithi, some uninitiated folk have the nerve to ask... "but what is your English name?", "I don't have one!", I have found myself answering in disgust. I wish this accursed label had not been bestowed upon me by my mother and priest. And why, why could they not baptise me some nice Kikuyu name, like Kabirch, or Mbogoro? Why? Why? I never see or hear of any white folk who have become baptised Mains, or Wokabi or Wangaui, or Wong.

As soon as I'm back, it will be the first thing to go. And why not? This custom of naming ourselves with some English name, is perhaps the most stark reminder of colonial brain washing. That we, the 'natives' have to renounce ourselves, to embrace the Whiteman's culture. And to prove that we have, we take up his name. As for the church that continues to perpetuate such cultural annihilation, I have no respect for its teaching.

And when I'm done shedding this blemish, I'll be whole and righteous in my new found self (sic). And you, you my dear, will be a few coins richer, as you shall. I trust, do the necessary representations at the AG's.

As the last sentence might have eluded, my dear friend is a lawyer. A learned and well respected individual. Yet, such is the pervasiveness of this mundane tradition that she regards a Christian name both as desirable and easier to say, and African names as being the opposite.

You will also have noticed, no doubt my use of 'Christian' and 'English' to refer to names such as Joseph, Peter, Eunice and so forth. It is my belief that this tradition emerged with white missionaries. Now when the native had been 'christened' so to speak, he was expected not only to wear the missionaries' clothes, but to take on a 'biblical' name. In time, this became any 'English' in European name. Indeed there is a Kikuyu saying that "there is no difference between the priest and the Whiteman". Today, no church in Africa will give you an African baptismal name. Why? I hear you ask, because it has become the tradition. The accepted, normal way of 'becoming a Christian'.

Yet this renouncing of our own names is epitome of the larger renouncing of ourselves, and anything that is African. A couple of years ago, a friend of mine was getting married. As is common, the couple, plus inner circle of friends and family wanted a unique wedding. An occasion to be remembered forever. Part of that meant efforts were expended to buy suits for the groom and his support crew from London. As it came to pass those same suits were made by a manufacturer in Kenya. And here we were - a group of highly educated, well-travelled Kenyans, importing - paying maybe twice or thrice the original local price, something that had originally been made in Kenya. Why? Well, having imported our own names, is it a wonder that we would import everything else?

I am reminded of Alex Haley's Roots - Kunta Kinti, brutalised, only a breath away from death, yet refusing to have his name taken away from him. Refusing in the face of extreme adversity, to answer to the name Toby. So I too, and my siblings after me, will be steadfast!
ABOUT BOOKS, RESEARCH MATERIALS AND RESEARCH


Peter Alexander was a graduate student when he met Paton in 1974, and the Grand Old Man of white South African Liberalism was over seventy. 'I was in awe of him and he...thought me constrained and over serious.' As their friendship developed I found [Paton] more and more mysterious, and though I was no longer awed...I came to think him the most interesting person I knew.' The outcome is a biography which justifies that admiration and matches its serious subject.

Paton's father James was a self-educated Scot, a clerical worker whose ambitions were thwarted, a fanatical Christian who joined and quit the Christadelphians, a versifier and bush-walker - and a thorough bully. Eunice, whom he met and married in Pretoria in 1906, endured a marriage made in hell; but they produced four children. Alan (born in 1903) was the eldest, frailtest, and most precocious. Skipping past his age-mates he won scholarships at Maritzburg College and a teachers' bursary to Natal University College. Teaching at Maritzburg College and rural Isoplo (the setting of *Cry, the Beloved Country*) allowed expression of his Student Christian Association (SCA) moralism, enforced by sometimes brutal discipline. Much of the tension in Paton's life, and the drama in Alexander's biography, concerns Paton's struggle to modify the influences of a dominating father, both admired and detested. Both men alienated members of their families by moral intransigence, but James' mind narrowed with age while Alan's sympathies forever expanded.

In Isoplo he married Dorris Lusted, soon after she was widowed and before she had adjusted to that condition. In this period, too, he met Ian Hofmeyr at a SCA camp. 'As short as Paton himself, he was stoutly built, a gross feeder, lovenly and indeed dirty...He was ugly of face, and abrupt to the point of rudeness in his manner: an unkicked bear of a man who peered out at the world through spectacles as thick as bottle glass...' (99) As Paton's SCA values 'liberalized' his ideas on race relations, he came to regard Hofmeyr as the great hope of parliamentary liberalism. Equally unwhily, he looked to Hofmeyr for patronage. When that prospect faded, and teaching offered too little scope for his energies and ambitions, he applied for and won the Wardenship of Diepkloof reformatory.

Three hundred and sixty African boys and men were incarcerated at Diepkloof, on the outskirts of Johannesburg, in disgraceful conditions which matched the punitive regime. From the moment of his appointment in 1935, Paton saw Diepkloof as a microcosm of South Africa, and aspired to make it 'a place that can gladden the hearts of all who long for justice and a place in the sun for the children of God' (143). He applied progressive ideas about penal reform, transforming Diepkloof into an educational institute, whose boarders managed themselves and prepared for life after reform. Equal relations were impossible, but many Africans imprisoned on Paton as individual men, rather than the amorphous 'problem' for which white South Africans devised and debated 'solutions'.

Two conditions had to be met before Paton became a political figure. The first - financial independence - followed the publication and acclaim of *Cry, the Beloved Country* in 1948. Alexander is especially interesting on the circumstances of its composition (in Norway and the United States) and the sources and influences manifest in it. For some years, Paton feared that he had written himself out; but he did resume writing - *Too Late the Phalacrocorax* (which some readers treat as his best novel) and a scholarly biography of Hofmeyr. He was (like most novelists) disappointed by theatre and cinema adaptations of *Cry*, the Beloved Country; but its success gave him life-time financial independence and a certain power of patronage.

The second condition was the root of the liberal tradition in parliament, never sturdy but now almost extinguished by the electoral victory of D F Malan's Nationalists and their explicitly anti-liberal apartheid platform. Hofmeyr also died in 1948. During the 1930s Paton had treated Afrikaner nationalism as a potentially liberating force - testimony to the broadening of his sympathies, since the nationalist assault on British institutions was anathema to white Natal. By 1948 any such sympathy was clearly misplaced and a new structure was needed, to protect the flickering light of white liberalism.

As biographer and literary critic, Alexander's touch is confident and his analysis persuasive. His treatment of the Liberal Party is more contentious. His major - and impeccable - source, Tony Morphet, describes it as 'a practical operational attempt to redeem history by bringing the politics of innocence into operation' (274); and its history plumbed the strengths and weaknesses of the 'politics of innocence' and redemptionism. Funded discreetly by Paton, and occasionally by the Anglo-American Corporation, the Liberals functioned as a conventional party, standing candidates and losing their deposits. Their more significant role was to articulate non-racial perspectives, which broadened the spectrum of white political argument and brought down on them individually the wrath and harassment of the government.

I cherish the only party which ever enlisted me, along with many white students, most of whom moved on to other forms of politics as their innocence faded. The Party was self-limiting in other ways as well. Infused by the Christian values of its leader, it was equally hostile to the Communist Party and to the government, and equally suspicious of white and black nationalism. Liberals necessarily rejected violence, so some militants departed to attempt acts of mainly symbolic violence. The Party dissolved rather than operate under the segregationist Prevention of Political Interference Act of 1968, but a Party open to all races had actually attracted few black members. Consistently but divisively, Paton rejected economic sanctions. From these self-denials, Liberals severely limited their links with the democratic movement. Of political leaders, only Bodeshezi evinced enthusiasm.

Alexander's conclusion is just and generous: 'His was a life lived to the full, and lived unstintingly. He fought the good fight to the end; he ran the race to the finish; he kept the faith.' Brecht's *To Those Who Survive Us* is also pertinent:

\[\text{Alas, we who tried to prepare the ground for friendliness could not be friendly ourselves.} \]
\[\text{But you, when the time comes, that man will be the helper of man - think of us with compassion.} \]

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This book promises much in its aims and objectives but in the end it is a disappointing collection saved by its two concluding essays. The idea of Ulf Himmelstrand to provide a stocktake of the theoretical and methodological approaches used by scholars in Africa to conceptualise development in the continent as a means of emerging with "New Paradigms" of Development. Rather than emerge with a new paradigm the book is testimony to the post-modern condition of African Studies and Development Studies. The twenty three authors emerge with no common theoretical base or approach to understanding the social, political and economic problems of the continent. The fragmentation of the continent and its problems are reflected here in the fragmentation of the academic approaches to social, political and economic analysis.

Himmelstrand, Kinyanjui and Mburugu as editors sought contributions from a wide range of African scholars and scholars working in Africa. They asked their contributors to look at a subject within their own specialist fields and in so doing answer six queries. In brief these queries were: the degree to which the subject covered was controversial compared to other subjects; the nature of the controversies; the nature of different "perspectives" and "paradigms" involved in a controversy; the nature of the kind of "recognition" or "non-recognition" of potential objects of knowledge which seems to be implied by different paradigms and perspectives; the nature of the relationship between competing or otherwise diverse paradigms in the social sciences that endeavour to understand and explain African developments and the extent to which they are compatible; and finally whether it seemed possible to move beyond the controversies found in the literature on Africa development in search of new, more comprehensive, relevant and empirically sound approaches?

This was a tall order and in large measure failed to provide any unified approach to subjects raised or point to any new paradigm. It is impossible in a review of a volume comprising twenty three articles to cover them individually. It is important to note that many of the contributions are important articles in their own right and the volume is useful for bringing them together.

The editors have grouped the twenty three contributions under seven headings in a way that is far from satisfactory. (1) Theoretical perspectives; (2) Population; (3) The Economy; (4) Social Differentiation, Ethnicity, Gender and Class; (5) State and Society; (6) Social Institutions and Social Organisation: Public Administration, Education and Mass Communication; and (7) Conclusion.

Indeed the book is worthwhile for the two concluding essays by scholars with a long association with Africa and Development Studies. Göran Hyden in an essay on "Changing Ideological and Theoretical Perspectives on Development" raises and debates some important questions. Hyden has approached what he terms the dynamics of the development debate by distinguishing between those he calls the development architects (policy makers) and development auditors (including the academics). He traces some of the important shifts in ideology, policy and theory, then analyses the interactions between them. He also analyses, if very briefly, the way in which the academic debates about development have a tendency to evolve from models that will always be deficient in some ways and of necessity oversimplified.

Samir Amin concludes the volume with an essay "The Issue of Democracy in the Contemporary Third World" which was originally delivered in French at the *Third World Forum in Dakar, Senegal*. This essay is the most significant in the volume. Unfortunately it is not easy to read and probably suffers from translation. However in it Samir Amin, in keeping with his other writing, establishes a good case for looking at the meanings of development and the meanings of democracy with some rigour. Unnashamed of his Marxist theory and a political economic approach that has become unfashionable, Amin explores the possible alternatives open to "the people" of the third world in general and Africa in particular.

Amin clearly identifies democracy with forms of popular participation, in both social movements and social institutions, on the basis of genuine knowledge. Democracy in this broad conceptualisation of the term he sees as essential in the cause of eliminating poverty and the establishment of social justice. He states the problem clearly in a critique of a generalised offensive in favour of liberation of "market forces", aimed at ideological rehabilitation of the absolute superiority of private property, legitimation of social inequalities and anti-statism of all kinds. Neoliberalism - the name given to the offensive - knows no frontiers and is deemed to have world wide validity. "Openness" to capital and to information, that is the dominant model, is considered synonymous with essential progress.

Amin questions the common assumption that the capitalist path of development within worldwide "openness" is the only single path to development in the third world. He considers that social movements of a truly democratic kind and that are "national and popular" have to consider ways of "de-linking" from not only the global economy in some of its forms but from the ideological equation that democracy equals the market and the market equals democracy. He believes that Africa may even benefit by a delinking by default as international finance capital concentrates its attention on Latin America and Eastern Europe.

There is also the acknowledgment that "African governments have generally not been in favour of..." delinking". In enriching themselves the ruling classes in Africa have had obvious advantages in engaging in agreements with transnational firms and by the control of donor money.

Of particular importance in my view is his insistence on building up the internal market not simply for national economic reasons but as an economic foundation of genuine democratic order. He concludes:

Therefore in the interest of democracy as well as economic development, our target should be to enlarge this margin of economic autonomy for African countries and
to struggle for a new global system in which there would be more margin of autonomy for the different partners. I believe that the Left in the North has a responsibility in understanding and promoting this option, and should take on a greater responsibility in this struggle. This goes much beyond the conventional view which is paternalistic, and sometimes boils down to pure charity for the peoples of Africa.

This conclusion of Amin, because it comes from an established theoretical position, can at least be debated. The ambitious task set for the book by Himmelstrand, Kinyanjui and Mburu has tended to confuse and fragment rather than clarify the pressing issues of African social change addressed in many of the chapters. At least in the concluding chapter by Amin the political dimension of the struggles for change within the global economic and ideological system were reasserted. If readers of the book find the Amin chapter a relief from a post-modern fragmentation and see his critique and democratic program as the message of the book, then it will have served a useful purpose.

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Scott MacWilliam, France Desaubin and Wendy Timms, Domestic Food Production and Political Conflict in Kenya, Indian Ocean Centre for Peace Studies, The University of Western Australia, Monograph No.10, 1995. 120 + vii Index.

Despite its somewhat restricted title this monograph really amounts to a potted economic and political history of Kenya from the early 1970s to the late 1980s, and as such is invaluable to people, like the author of this review, who have largely lost touch with events there (and in Africa generally) and wish to be brought up to date on matters Kenyan within a relatively short space (120 pages). Quite a lot of prior knowledge of the country is however required (and assumed). This is not a monograph to hand to a beginner in African Studies. It is however a tightly argued and documented piece of work of exemplary scholarship from which any serious student of Africa or development can learn much and which certainly stimulated a wealth of reflection in this reader.

The broad argument of the monograph (an argument strongly influenced by Michael Coomen) is that the current economic and political "crises" in Kenya simply represent a sharpening of the contradiction at the heart of Kenya's political economy, i.e. the contradiction between maintaining the dominance of a smallholder agricultural sector (as the principle means of ensuring the consumption standards of the mass of Kenya's population) and trying (simultaneously) to advance the process of capital accumulation both at a large scale agriculture and in manufacturing. Up to about the mid 1970s, it is argued, this contradiction existed but was not acute, because a favourable international economic conjuncture allowed simultaneously for rising productivity and consumption standards on smallholdings and accumulation in other sectors. (In particular domestic manufacturers of consumer goods could benefit from increased consumption of such goods by smallholders). However, since that time, and up to the late 1980s, the contradiction has become acute, both because of falling living standards among smallholders (arising from falls in coffee and tea prices, but also from the substitution of direct consumption of good crops - especially maize - from marketed production), resulting in sharply reduced domestic demand for manufacturers, and also because of intensified international competition in manufacturing. This latter has made it much harder to expand manufactured exports (to offset domestic demand decline) and has also led to pressures to open Kenya's protected domestic market to competition from non-Kenyan capitals.

However this monograph is based in Marxian political economy, not conventional marginalist analysis, and so, and properly, equal attention is given to political factors, and in particular the changing role of the state in the economy after Moi's accession to power, in explaining the current crisis. In particular it is shown how Moi's regime, with its power base in the "Kalenjin-Masai bourgeoisie" has placed political blockages in the way of further accumulation by the more developed "Kamba-Kikuyu" fraction of the bourgeoisie, while at the same time hanging on to power (in the face of repeated challenges from that fraction and its allies) by various populist tactics. The most important (or at least the most successful) of the latter has been the extension of the smallholder sector by further "land settlement" schemes, both on state held land and on some large holdings previously in the hands of Moi's Kikuyu enemies. Both the predominant power base of the Moi regime (in a relatively "backward" section of the Kenyan bourgeoisie) and its desperate populism therefore make it, it is argued, chronically unable further to advance the capital accumulation process in Kenya by state action.

But it is also suggested that any regime in Kenya, given the dominant class structure there, is likely to be hemstrung by the same problem. For, to put it bluntly, further large steps in capital accumulation there will require (as everywhere else under capitalism) the creation of a mass "free" wage labour force, divorced from all means of subsistence save the sale of its labour power. But this is precisely what the dominant political power of the mass of Kenyan smallholders' makes impossible, while the independent Kenyan state (just like its colonial predecessor) banks at the creation of a mass "surplus population" which is the inevitable result of such a change. Indeed, and despite the currently dominant "smallholder" option in agriculture, such a surplus population is already to be observed in Kenya, and is growing in size, a necessary concomitant (so it is maintained) of such accumulation as has occurred to date. So imposing the current situation is increasingly unsustainable in capitalist terms (i.e. is a block to further accumulation) but its destruction is, in the same current circumstances, politically impossible. And there the manuscript ends, rather in the same spirit as Hegel's Philosophy of Right ended with the Prussian State, i.e. with a contradictory - and therefore unstable - unity of opposites awaiting its historical Aufhebung. (I remember, as a postgraduate student in Oxford, hearing Isaiah Berlin defending Hegel's Philosophy of Right from the allegation that it ended by defying a despicable absolutism as the culmination of history. "Not at all", said Sir Isaiah, "all Hegel is saying is that the Prussian State is as far as history - or at least German history - has got").
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accumulation/exploitation within
ese categories of analysis other
sly favoured in African studies.
I "forced" to many of his more

much merit in doing all this, a
ownable explanatory framework
explanatory framework) when
empolitisation is simultaneously a
Kenyan (and African) situation
soon to weaken the analysis by
 - and to get to the point - surely
Africa, large scale capital and
users) through 
 ethicity - or
n is both what lends political
ations in regard to smallholders.
ong as the rich in Kenya (and
ks to the poor (or poorest),
structed trans-ethnically, they
richer (because of the counter
aking advantage of the same
legitimizing principle) that they would be if they could outright screw the poor in alliance
with the not-so-poor.

And also, and in a sentence, I don't see how increasing stress in Kenyan smallholder
agriculture or "relative over population" there can be discussed in abstraction from
(excuse me) population growth, especially in a country where that growth is running at
somewhere near the genetic human maximum. And this omission is serious even if you
hold (as I do) that this growth itself is a testimony to the (positive?) impact of capitalism
on Africa.

The last point brings me to ethics. Colin Ley's recent analysis of the crisis in Africa in the
NLR comes in for some criticism at the beginning of this monograph, principally, it
seems, because Ley's major prescription in that piece - state supported and internationally
funded employment schemes - are both (a) politically impossible, at least in Kenya, given
the weakness and indebtedness of the state there and (b) economically naive, in so far as
such schemes, like smallholder agriculture, just "get in the way" of sustained capital
accumulation and therefore will simply reproduce the same contradictory status/crisis
which now exists only on a broader scale.

Well maybe. But unless one is going to (forgive my French) crap out like Hegel, one
does (or at least I think one does) owe some duty to one's own (tiny) capacity to make or
influence history here, as well as to record it. Africa is in a mess. Its capitalists are in a
mess, its workers are in a mess, its peasants are in a mess, its pastoralists are in a mess,
and its politicians responses to this mess are (in most cases) puerile. And Africa will
only cease to be in a mess through human action, primarily of course the actions of
Africans. But at the very least it does no harm, and might do some good, if all those
who make a living by studying the place were to pitch in their half pence, either by
prescribing what should be done, or at least backing one, some, or a bit here-and-there,
of those prescriptions on offer (World Bank, OAU, or make your own). To be
metaphysical for a moment, that is the least we morally owe the people of Africa. So
Colin Ley's is right (i.e. right in spirit) even if he is wrong in prescription, and those who
think the latter do, in my view, have a moral duty to offer their own prescriptions, as
well as criticizing his.

So what are mine? I could crap out by saying (which would be accurate) that I am too
out of touch with the field to know. But living in Australia for the last four years it has
been all but impossible not to notice what is happening in SE Asia, and especially in
China. This is especially so when one reflects that Australia is only enjoying the most
rapid rate of growth in the OECD at the moment as a kind of "side effect" produced by
its being so close to that capitalist maquiladora in Asia. So I want to get the maquiladora
going in Africa, and to that end I back World Bank/IMF structural adjustment schemes.
Although it also seems to me (impressionistically) that such schemes need to be backed up
by a lot more finance for infrastructure development and redevelopment than has
currently been the case.

Yes: "Capitalism, he's our man,
If he can't do it
Nobody can!" (Sorry, "person" wouldn't neither rhyme nor scan.)
But please note, what underlies the second and third lines in this silly little rhyme, (adapted from the cheer leaders of American football, via Robin Williams and Aladdin) is not confidence but desperation, and of course the "if" is also strongly felt.

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This book grew out of a conference held in September 1989 at the University of Zimbabwe, jointly organised by the Geographical Association of Zimbabwe and the Department of Geography of the University. "The conference organisers and the editors of this volume deliberately chose to invite contributions from both academics and administrators because they were convinced that an analysis and interpretation of the character of the city that was confined to a particular academic discipline would not provide a sufficiently comprehensive view of the multifaceted and complex processes and problems of urban growth and urbanisation in a Third World Country such as Zimbabwe." (x)

As a source book for Zimbabwean planners and policy makers this is an important compilation. The variety of approaches provides a range of perspectives which are useful in looking at past and present problems. The book is divided into four sections, with three or four contributed papers in each section.

Section One looks at "Harare, Past and Present: Problems of City Growth". Lovemore Zinyama, one of the editors of the volume, provides a valuable historical overview in "The Evolution of the Spatial Structure of Harare: 1890 to 1990". Drawing on historical documents and maps as well as some earlier studies of the city, Zinyama outlines the legacy that a white settler dominated political economy of Southern Rhodesia has on the development of the capital city situation in the context of an independent Zimbabwe. Susan Colquhoun writes as one who has been a councillor and alderman on the city council in her "Present Problems Facing Harare City Council". Those problems are both economic: the problems of funding necessary infrastructure and services; and political: the problems of rationally assigning responsibilities between the National Government and the capital city's own administration. The statements of the problems are useful even if her solutions seem rather utopian.

Section Two on "The Provision of Housing" contains three contributions. The first from Mustindo Chenga looks at the national picture and the other two from Alban Musekiwa and Colleen Butcher examine low-income housing. Musekiwa's historical perspective is instructive in illustrating that the initial problem of those controlling the city was the need for labour by white householders, business industry and government. At the same time there was an unwillingness to pay for its adequate shelter. The prime concern were to separate black and white residential areas. Since the 1980 independence there has been a massive increase in population but the problem remains of how to finance the needs of the low income group in housing, education, welfare and shelter. Colleen Butcher's "Case Study of the Epworth Squatter Settlement Upgrading Program" examines the nature and implementations of government decisions during the 1980s to upgrade the informal settlement at Epworth on the outskirts of Harare rather than bulldoze and rebuild. She provides a valuable overview of some of the important international literature on the nature of housing.

Section Three has four papers discussing "Services of the Urban Social Environment. "Health Problems and the Provision of Health Services" surveys the needs and policy responses that have taken place since independence. Daniel Tevara has an interesting case study on "Waste Recycling as a Livelihood in the Informal Sector: the case of Harare's Tzvidodota Dump Scavengers". Fifty-three of the sixty-five scavengers operating at the dump participated in the study, as they considered that "poverty was not a cause for disgrace, but rather the result of injustice or misfortune". The fact that scavenging is an unpleasant and hazardous occupation with a very low income is symbolic of the plight of some urban poor to whom this is the only viable survival mechanism. The presence of the dump scavengers is symbolic of both the importance of the "informal sector" of the economy and the plight of the urban poor. Another interesting contribution dealing with the informal sector is Mutizwa-Manga's "The Case of Emergency Taxis in Harare". Emergency taxis in Harare in 1989 constituted a fleet of between 500 and 600 vehicles and catered for over one quarter of the daily trips made on public transport. Robin Heath in examining 'Leisure and Recreation in Harare' makes the interesting conclusion that for significant numbers of the population many of whom are relatively wealthy visitors and the more on the communal lands constitute the most important aspect of recreation. She thus concludes "With increasing urbanisation, ties with the communal lands may well weaken creating an increased demand for recreational facilities within the urban area."

The concluding Section Four has three papers under the general title of "Changes in Urban Space and Society. "Redevelopment of the Harare Kopje Areas" by Alphège Tebere, Peter Jackson's 'Local Initiatives in the Conservation of Historical Buildings' and Sioux Cumming's "Post-colonial Urban Residential Change in Harare: A Case Study" all look at contemporary developments. Sioux Cumming's case study in particular raises some important questions about the economic processes involved in the transformations of a racially segregated landscape of the colonial city.

This book contains a great deal of interesting and useful information. For a person looking for a more unified theoretical approach to urban development in Southern Africa the mixture of approaches is a source of some weakness. While references were made to some of the contemporary international debates on housing and urbanisation the issues of spatial and economic structures discussed by authors such as David Harvey have been completely ignored.

For this reviewer who lived in Harare through one of its pre-independence periods of political turmoil, and who has recently revisited this bustling, bustling metropolis, the account is somewhat sterile. The city now, as then, is a bundle of contradictions which have some very human elements. In reading this collection one longed for a short story
He views the negotiated withdrawal of the military not as a fundamental transformation, but a stopgap attempt to prop up a decaying system. The future is indeed bleak for Nigeria unless a thorough-going process of radical democratic transformation is implemented and the military permanently assigned to their barracks. Significantly, Nwankwo's analysis of the need for humanisation through praxis is informed by the rich critical perspectives of Paulo Freire and Frantz Fanon, as well as Marx's dialectics and political economy.

He counterposes his praxis-rooted theory of "civility" to continued military rule, the elements of which are the integration and concert of civilians, the military and democracy. This ideal "revolutionary-democratic political blueprint" for Nigeria should be "the combination of civil and military democratic and socially rooted elements in the governance of the Nigerian society." (pp.326-327) This peculiarly bizarre theory (which includes "militarizing the civilians and civilianizing the military") is based on the fanciful notion that the military can become adherents of democracy. However, the Nigerian tragedy would appear to be one of the most stunning refutations of the impossibility of winning the Nigerian military to democracy. The "civility" that Nwankwo and the vast majority of Nigerians hunger for will not come about by a bi-partisan power-sharing between civil society and the military, but by a radical restructuring and democratization of Nigerian society which relegates the military to the barracks, where they belong in any liberal democratic society.

The genesis for this anomalous theory made reside in the "vigorouse recent debate within the Nigerian left about the potential contribution of military interventionism to radical social renewal in Nigeria. But nothing in the historical record thus far suggests that any fraction of the Nigerian armed forces (let alone these forces as a whole) is well placed to serve as an agent of radical social change." As Othman astutely argues, this naive belief in the transformative potential of the military is open to the gravest doubt. It is also the result of Nwankwo's underdeveloped class and global political analysis, including the super-exploitative and collusive role that multi-national corporations play in Nigeria. Nevertheless, despite this extremely serious theoretical flaw, Nwankwo is to be commended for providing a most cogent, stimulating and scholarly critique of military rule in Nigeria.

The future of democracy is indeed dismal in Nigeria. But for how long will the military be able to hold unto power? Wole Soyinka, Nigeria's Nobel laureate writer, and thousands of other Nigerians have fled into exile to escape arrest, detention, torture and even death. Opposition within the country is ruthlessly repressed. One promising glimmer of hope is that recently some African-American leaders have finally taken up the banner for freedom in Nigeria. They are urging President Clinton to lead a multi-lateral oil embargo against Nigeria to force an end to military rule. If the experience in South Africa is any indication, a vigorous campaign of the entire international community will be required to dislodge the forces of reaction in Nigeria.

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Distributed by African Books Collective,
27 Park End Street, Oxford OX11 4UH.

According to the back cover of the book, CODESRIA "challenges the fragmentation of research through the creation of thematic research networks that cut across linguistic and regional boundaries" and "has brought together a unique collection of studies from across the entire African continent" by 12 teams working since 1986 "to generate information and data on links between population dynamics, development policies, the urbanisation process and the crisis of rural Africa."

The geographical span of eight countries is impressive: Ivory Coast, Nigeria, Senegal, the Central African Republic, the Congo, Tanzania, Lesotho, and Zambia. The casualties from the original 12 were Mali who "defaulted" and Burundi and Sierra Leone who missed the publication deadline, while the work of the two Nigerian teams was combined into one chapter by Fadawayi, who was also responsible for the revisions and corrections to typescripts written in English.

The array of facts presented in the text book is very impressive, as are the numerous maps and tables. Although the List of Maps is rather muddled, the 21 maps provide an instant picture of migrant flows and much other information. Migration in Africa has been in many directions, and readers who are not migration specialists will learn for example that the Gold Coast used to be more attractive to Upper Volta than the Ivory Coast (page 16), about repatriation of Senegalese from Mauritania (page 122), and that in 1984 migrant remittances and mine wages comprised over half of Lesotho's GNP (page 247).

The eight country chapters are well-written and informative. The Nigerian chapter, with sixty pages, is the longest chapter and differs in character from the others. It provides a reminder that in spite of its famous urban centres, Nigeria is and will remain one of Africa's least urbanised nations. Mabogunje's argument (see page 58) that the migration is from the more developed north to the less developed areas is mentioned but could have been discussed further given the political changes in the 1980s.

Perhaps predictably, some of the statistics in the Nigerian section are a little mysterious. For example, on page 53, the percentage of the population in urban areas is shown as 20% in 1980, but page 77 shows only 16% out of 84 millions live in urban areas. Page 77 shows a population of 56 million in 1985 while page 52 refers to an estimated population of 115 million in 1985. In general, the book does not focus on data quality, one exception being the deficiencies of the count of the resident foreigners in the 1976 census of Senegal, described on page 123.

Nearly all or perhaps all of the 18 authors are male, and there are few hints of "gender blindness". In her Preface to Gender and Migration in Developing Countries (London: Bellhaven, 1992) the geographer Sylvia Chant, says that in the early 1980s she thought

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I have been good if this book der on Zambia gives a succinct view on migration, yet the statistical figures are rather disheartening. Tables which do show a 1983 Nigerian survey, administrative and managerial structure, are the best for the discussion of the regions and their economic structures.

is a fair chance that its Been, matjane is sometimes shown as 79 refers to Kuczynski and to 273 is converted into Butha-Ugns. Perhaps because of the Nigerian chapter is quite awa P.K. (1981) appears twice, Todaro, M.P. (1986) is also on page 110.

The Introduction by Touré and a half pages, which is really too many. Policies were designed and theories of the hour, in Lewis, Fei-Ranis and Todaro's book on the eight country chapters, Nigeria for the future.

A "valuable reference source", directly referenced.

David Lucas
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African Historical Dictionaries: Quo Vadis?


The *African Historical Dictionaries* series has a long and, if at times controversial, then a very useful history. The failure to appreciate that it is aimed primarily at undergraduates or generalists, rather than specialists, may lead some to undervalue its use. However, taken together, the volumes comprise the only thing of its kind (except perhaps the Library of Congress Area Handbook series, with a somewhat different approach): a comprehensive, regularly-updated dictionary of people, places and events in all African states. As such it fills an important gap in the field of African history reference sources. Several volumes of the series have received wide praise, such as that for South Africa, by Christopher Saunders, and that for Zimbabwe by R. Kent Rasmussen. Imagine yourself an undergraduate (or for that matter a professor) desiring to find out, or brush up on, knowledge of a country about which you know little. This series often is a good place to start - look up a few key events and browse the subject literature, so that then you can move on to more detailed works. The fast changing nature of events in many states necessitates rapid updating of such a tool. All the books under review are second editions in which substantial improvements have been made upon the first edition (all published in 1980, except for the Sudan, published in 1981).

The series as a whole have been criticized for a number of stylistic drawbacks: entries are too brief (though they must, of necessity, be concise); the bibliographies which comprise the second part of each volume lack annotations; indexes are rare, though the dictionary style tends to obviate this (but not always - the complete lack of indexes makes an author search most frustrating). On the other hand, they have a standard layout which makes for easy navigation across the series, and generally they are up-to-date and reliable. The volumes under review are no exception. A pleasing feature of recent volumes is the tendency to include more information tables, chronologies and maps, and an increase in size: the second edition of *Ethiopia* (and Eritrea) consists of 612 pages, including a massive 277 page bibliography. (I have listed above the size of the bibliographies).

*Historical Dictionary of the Sudan* by Carolyn Fluehr-Lobban, Richard A. Lobban and John Obert Vold comprises 409 pages (the first edition was 174 pp.) with 147 pages of bibliography. But size is far from its only positive feature. The authors, professors of anthropology and history, have compiled a fascinating and accurate selection of entries.

which are a model of conciseness. At times they are a little too short. There is only two pages on the Sudan People’s Liberation Movement, a major player in politics since 1984, and though its split in 1991 is mentioned, the reasons for the split are not explained and leaders of the split, such as Lam Akol, are not given separate entries. However, there are generous biographies of many other political and historical figures. Also included are: a detailed introduction and chronology; lists of rulers from the sixteenth century; language groups; kingship in the twenty-fifth dynasty; current statistics (mostly based on 1989 figures); and photographs, a feature that should be extended to all future volumes in the series.

A wide-ranging bibliography includes audio-visual references and works for younger readers. I should note, however, the unfortunate omission of some recent documentary films on the Southern Sudan, in particular those by French journalists. I also would like to see more than six pages devoted to literatures, though those items selected are representative. More serious is the omission of the major literary writer Taban Lo Liyong from both bibliography and dictionary. By far the richest part of the bibliography is that on anthropology. Sudanese were very much the guinea-pigs of nascent anthropology. All in this is a very good introduction to the Sudan for the novice and a useful compendium for the specialist.

Susan H. Broadhead’s Historical Dictionary of Angola updates Phyllis Martin’s accurate chronicle of Angolan history of 1980. Somewhat strangely, given the international appeal of the series, she states that the book aims to be “an introduction to the history” of Angola “for North American English-speaking students, beginning researchers, reference librarians, teachers…” [In fact English-speakers in any country will find this book useful]. “It is not intended to be a detailed scholarly study …although an attempt has been made to reflect current scholarship as well as current events.” (p. xi). That the author succeeds in her aim of invoking recent historical trends is apparent immediately from the nuanced chronology which takes the trouble to detail the long pre-colonial history of Angola. And the twenty, 25 page introductory essay will repay a reading by students. There are useful cross-references to guide the unfamiliar reader, seven historical maps that are an asset to readers (though they could have been clearer) and a table of equivalence of colonial-contemporary place names. Entries on pre-colonial history (for instance, on Kongo Kingdom) are often better than those on modern times. The entry for Cuito Cuanavale does not really point to this battle’s military significance, a point stressed by many writers. The entry on Savimbi, painting him as “clearly the front-runner” for the 1992 elections, was not borne out by history and quite calmly deals with his corruption. I am not quite sure whether we really need an entry for “comrade” to explain that it is the MPLA preferred form of socialist address – are North American undergraduates really that closed?

The bibliography is a comprehensive coverage of major periods of Angolan history, with a judicious blend of English, Portuguese and other works and also, pleasingly, includes a section on historiography. All the contesting political viewpoints which have bedevilled Angola’s recent past are reflected. The section on culture includes a good selection of works in both English and Portuguese of many key Angolan writers, though sometimes these are scattered in overlapping categories: the work by Donald Burness on Luapula literature should have been included in the literature, not the comparative political, section; Lwanda by Luandino Vieira is included in “contemporary accounts and literature” and not “essays and literary works.” I found a few, isolated errors: Sentgor not “Sentegor”; Poema from Angola lacks its editor; the publication date of Soromemo’s A Chaga is given as 1978 but was previously published in 1970 and 1975; and I am in the dark as to which country’s “Economic Research Service” is meant on p. 279. But these are mere quibbles: this is an excellent account.

Cynthia A. Crosby’s Historical Dictionary of Malawi has a concise and readable historical introduction. Some of the entries, such as that on John Chilembwe (three pages), are detailed and appreciative of recent scholarship. Her own interests are in transport and in this field she provides a useful synopsis and bibliography. But some other areas are too briefly covered. There is a bare mention of trade unions and labour history. Quite large chunks of the (quite small) text consist of detailed entries on other countries - not just on foreign relations and trade but their economies, a quite unnecessary practice. Thus we are told about Zimbabwe’s main trade suppliers (p. 134). There are entries on “exiles” and “political dissidents,” and individuals such as the poet Jack Mapanje are accorded special-mention, but more attention could have been given to opposition figures and organizations. The timing of the volume, just before the demise of “Life President” Banda, is unfortunate in this regard. Despite references to the lack of political liberty and to corruption, Banda the gerontocrat comes across as not too bad a chap. Because there are few other entries of this nature, it is still worth acquiring. But a third edition, much expanded, and taking into account recent changes, is needed as soon as possible. Better maps also would be an improvement.

The bibliography has an interesting list of journals about Malawi, and in the fields of history and transport is fairly adequate, citing recent works such as that by Mandala. But others areas do not do justice to the great diversity and richness of Malawian culture; there is not even a section on literature. The merging of three historical sections - on federation; colonial officers’ memoirs; and independence - makes it difficult to find works on each of the individual sections, doubly so due to the lack of indexes. Too many books on very broad subjects pad out the bibliography: the section on women runs to five pages, but only five entries actually deal with Malawi; a book on women writers in fact includes no Malawian writers; books on neighbouring countries, such as South Africa and Mozambique, are included with no explanation of any relevance to Malawi.

Pierre Kaick’s Historical Dictionary of the Central African Republic treats a country much neglected in English-language literature, and is thus a welcome exception to this neglect. Kaick was a colonial officer, then government adviser, and finally an academic in the country. For the benefit of those largely ignorant of the C.A.R. (such as this reviewer), there are five maps, a list of acronyms, a list of heads of government from 1906 until 1991, a chronology from (only) 1800 to 1991, and a useful but brief (six page) introduction. The chronology is detailed and necessary to better envisage the political changes since independence. But why History has to start in 1800, with the foundation of the Zand nation by Ngoula, eludes me and suggests less familiarity of the author with archaeology, although he does mention late paleolithic finds in the text.

There are useful, concise entries on many aspects of history and politics, such as precolonial trade, Ubanglul-Shari (the original French colony in the area), French colonial
officials, Usman Dan Fodio, and ex-"Emperor" Bokassa and ex-president David Dacko. The emphasis on biographies and political history - especially of colonial and of turbulent recent decades - is the main strength of the book, but historians unfamiliar with the country should also find the various references to pre-colonial history useful. It is interesting to find an entry on the *pygmies* - a scientific name given by ethnologists to "pygmies" - but the latter term, however questionable, unfortunately is not cross-referenced.

Kalck has published another bibliography of the C.A.R. (in the *Clio World Bibliographical Series*, in 1993) which has been criticized for imprecise style. Irrespective of this, readers should also consult the 1993 work, which is more detailed (the 1992 bibliography is only 28 pages in length). In the work under review, the period of colonial rule and independence is best covered - there are only four items, the latest published in 1975, for prehistory. The regional coverage of history is also good, and testifies to the author's wide knowledge of the country. Most of the items are, naturally enough, in French.

The *African Historical Dictionaries* series, in its entirety, deserves a place in every serious academic library, even if individual volumes sometimes do not quite measure up to the highest academic standards. Hence they do have a future, despite the mutterings of protest I can already hear from some of you that bibliographies are a thing of the past what with the Internet and all that. In fact the splendid capabilities of the Net make it all the easier to compile such works, and thus it is important to keep updating this handy series.

Peter Limb
Reid Library
University of Western Australia

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Research into Woman-Headed Households in Tanzania.
Catherine MacDonald


The emergence of the woman-headed household as a distinct household form has been increasingly observed and discussed in the past two decades. In Tanzania, as in other parts of the world, census takers and government and development officials have begun to note the growing number of families being headed by women. What is not always clear, however, and what I have focussed on in my study, is whether an increasing number of women are choosing to become heads of their households, or whether they are being forced into this role by circumstance. According to those scholars who have touched on the question of women-headed households in Tanzania, the growing frequency of woman-headed households is a result of the deliberate choice of many women to reject the oppression of patriarchal marriage. The conclusion of these writers is that the increased economic opportunities afforded women, in limited ways, by economic developments in the colonial and post-colonial eras, have enabled them to opt out of unfavourable marriages and family relations and to establish themselves independently.

By contrast, officials tend to believe that women come to head their own households only as a result of bad luck. My study reveals that both observations may be correct, depending on the individual woman concerned. Some Tanzanian women are deliberately choosing to establish their own households, preferring to avoid the restrictions which they see in the married state. Larger numbers of others have been married, and, their marriages having ended due to death, divorce or desertion, have no desire to reestablish themselves to a man. Others cannot be said to have chosen their 'independence', but have been left alone and are struggling to make ends meet for themselves and their families.

I have collected the primary data for the thesis during ten months of field work in Tanzania. The material has been largely gleaned from documentary sources - colonial records, more recent published and unpublished government statistics, newspaper reports, court records, and parliamentary debates. In addition, I have gathered substantial material in oral history interviews with women household heads and village elders. The framework for the examination of the emergence of woman-headed households is established by deconstructing colonial descriptions of African marriage practices. Political, legal and economic changes in the territory are analysed for the whole period, and their ramifications for marriage and family structure discussed. To balance the colonial and official viewpoint, and to provide more recent data, the opinions and attitudes of women heading their own households, as given in interviews, are used. The thesis should fit in well with the growing literature on African women's agency.

Department of History
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Research on Women's Health in Ghana

Pascale A Allotey

I have recently completed two research projects concerned with women's health in Ghana.


This study was conducted as the fieldwork component of a PhD thesis in Primary Health care and International Health with the University of Western Australia. The aims were to establish the prevalence of illness in a cohort of pregnant women (both diagnosed disease - obstetric and non obstetric - and self report illnesses), and to follow them up using anthropological methods to determine factors involved in their choices of health care, and the outcomes of utilization of various types of health care. The "exposure" variable was attendance to the antenatal services provided by the district health management team. The epidemiological methods provided numerical data for the calculation of prevalence rates and analysis of some of the factors involved in the choice of health care and the pregnancy outcomes. Anthropological data provided a picture of the gender, cultural, socio-economic, environmental and personal factors that impinged on both health care utilisation and the outcome of pregnancy.

Preliminary analyses of the result reveal a high prevalence of tropical diseases including lymphatic filariasis, malaria and schistosomiasis combined with a high prevalence of anaemia and high fertility rate. Most of the women had their first pregnancies in their mid-teens, had undergone female genital mutilation and belonged to a highly traditional society that discriminated very strongly against them. They had very little access to a personal income, were not allowed by tradition to own property by virtue of gender and had no choice of what health services they wanted to seek because they relied on their husbands for income. Traditional birth attendants played a very limited role in care of the women because of the extent of dispersion and isolation of the compounds from each other. Government health services operated on a user pay system, one that was inadequate for a community that still relied heavily on subsistence farming and a non-cash economy.

The government health services have undergone a number of changes based on data collected from the antenatal clinic attenders. No attempt had been made to target the women who did not attend the clinics and the popular assumption among health workers was that this was because they failed to see the advantages they could gain from a preventive service.

Most health education and health promotion programs were aimed at women and although this was a valuable exercise, the women on their own could not change their practices without the support of their husbands or at least their husband's female relatives. The approach required needed to involve more community participation in the planning and implementing of health programs to increase their effectiveness.

2. The Doba Women's Health Co-Operative: A small development project in the Upper East Region of Ghana

A group of women identified in the course of the above study expressed a desire to try and take some control over their use of health care facilities. They believed that the strongest objection their husbands had to their use of hospital services was the cost. A small amount of money was raised from external sources for this group of women (15 when it started); the equivalent of ten times what they said they could afford to contribute individually. The money raised was described to them as a "loan" on the following terms:

- individuals could borrow from the 'co-operative' only if they needed health services for which they had to pay cash
- loans could be paid back in the form of cash, grain or livestock
- if at the end of three years they had at least the starting capital, they had no further obligation on the loan, otherwise, they had to repay the capital

Permission was sought from and reluctantly given by the husbands before the project was started. The project has now been running for 18 months, with an agric extension officer available to the women should they require advice. They have full control of the funds.

To date, the number of women in the co-operative has grown to 26. They farmed a small piece of land, the produce of which they sold back to the members at a 30% profit during the lean season last year. They also own some goats which were payment for a loan from one of the members. Evaluation of the project is still continuing.

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Research into Gender Relations in Eritrea

Kristine Ryan

I am currently engaged on research for my doctoral dissertation, Rural Poverty, Gender and Social Transformation in Eritrea 1941-1993. This thesis is concerned with changes in the status and roles of women in Eritrea from 1941 to 1993. It examines the impact upon women of the major crises of colonialism, the liberation struggle, drought and famine, and their response to these crises. It is concerned primarily with rural women, with the strategies they have adopted to sustain their livelihoods, and with the resources that have enabled them to do so. These concerns are central to the contemporary debates about gender and development and the problems of the feminisation of poverty, gender bias and structural inequity in global development processes. Questions of land, labour and livelihoods concerning production and reproduction are central to these debates which in turn confront issues of access, management, control over and distribution of necessary scarce resources. This requires consideration of state/society/household relationships through time and space wherein control over women's labour becomes a central site of struggle. Eritrea as one of the poorest countries in the world has faced these issues in extreme form. The key problems of rural poverty and gender inequality are evident and recognised. However, Eritrea is a unique example of a state where gender has been made
a central focus of development and social transformation and thus is of particular significance for our understanding of the process of change.

The research will concentrate on a number of key areas. First, the impact upon women of colonialism and the liberation conflict will be explored in terms of two relationships: the interaction of centre and periphery in processes of decision making and transformation, and women’s resistances to mainstream development directions concerning land and marriage. The centre/periphery framework affords exploration and analysis of multiple centres (centripetal forces) and multiple peripheries (centrifugal forces) experienced in the Eritrean context as they relate to women’s lives and their survival strategies. This would include consideration of the ever-changing nexus and tensions between the global, regional, local, rural and urban contexts which mediate gender, class, culture and ethnicity.

Second, the role of women in sustaining food and health security will be explored through examination of patterns of community participation, representation and leadership of women in rural health and agricultural associations and networks. Herein women’s experiences in different agricultural (including pastoral/agro-pastoral/agro-industrial/plantation) and health (traditional/modern) systems will focus attention upon struggles over control of their productive and reproductive labour.

Finally, examination will be made of the institutions, associations and networks which secure access, management and control of resources to individuals, families and communities placed in circumstances of severe hardship enabling them to cope with political aspects of rural poverty alleviation.

School of Social Sciences and Asian Languages
Curtin University of Technology

Research with Internet

Members of the Association may be aware that the Internet has become an increasingly fruitful research tool for all disciplines, including African studies. In addition to the Usenet newsgroups, there are three important Email lists:

1. Africa-L [Pan-Africa DiscussionList]
listerv@VTVM1.CC.VT.EDU

2. Africa-N [Africa News and Information Service]
listerv@UBVM.CC.BUFFALO.EDU

3. ThirdWorld [Third World List]
listerv@GSUVM1.GSU.EDU

All provide a unique source of information, discussion and intellectual exchange, as well as the possibility of establishing new contacts. To subscribe to one of the above, send an Email message as follows:

TO: LISTSERV@vtvm1.CC.VT.EDU
SUBJECT: SUBSCRIBE AFRICA-L FIRSTNAME LASTNAME

Stuart Russell
Macquarie University
School of Law

An A-Z of African Studies on the Internet

The year 1995 has seen vibrant changes in the electronic coverage of African studies. Whilst researching a recent book, I joined a great many Africa-related electronic groups to gather information and ideas. Here are some of them. The Internet changes almost daily, so I cannot guarantee that these addresses are all still accurate. But I have tried most of these, and found many stimulating.

Abyssinia Cyberspace Gateway can be found at the following worldwide web (WWW) site: http://www.ca.indiana.edu/hyphax/numuholl/agg.html

Africa-L is an Africa-wide biret listserv. It is not particularly active, but those items posted are usually important. Address: listserv@brufing

Africa Update is at: http://neal.cs.raleigh.edu/history/africa_update.html

AfricaWorldPress is a major publisher. The address is AfricaWPRESS@nyo.com

African Agenda is a discussion group from Accra and Johannesburg: AFAGENDA@access.za

Afrikaans is an Afrikaans discussion group; send the message “subscribe afrikaans” to: listproc@oliver.sun.ac.za or goipler to lib.sun.ac.za/Afrikaans

Afrobir, began in 1995, is a penetrating discussion group on African labour history, though at times the discussion also touches on industrial relations, economics and related subjects. Areas discussed so far include: Nigerian labour history; COSATU and the ANC; the IMF and African studies. Address: afrlobor@acuvax.scu.edu and the editor is Carolyn Brown: cbrown@zodiac.rutgers.edu

Afrique is a new French-language discussion list based at the Université de Lyon. It has already had a number of interesting discussions, particularly on African politics and philosophy. Address: listserv@univ-lyon1.fr
Type: SUB afrique surname name
Afrit is a new discussion group on African literatures. Areas discussed so far include: magical-realism in African literatures; Sembene Ousmane. Address: afrit-request@acuvax.acu.edu

Amazigh ["Berber"] Network is at: amazigh-net@crisius.imag.fr

ANC Gopher. Use the Web to the excellent ANC News wire, which includes not only ANC documents and historical sources but daily news reports from news agencies and government statements. Address: http://minerva.cis.yale.edu:80/ ~jadwat/anc/ or email to info@anc.org.za or ancdip@wn.apc.org - or simply gopher wn.apc.org

Blt.tech.africana is only for technical matters relating to communications

Burkina Faso** has a group: asja@catc.bibnet

Clari.World.Africa is a commercial news service of African news

Egypt-Net is a sophisticated, well edited [in daily digest form] discussion group with very heavy output. I found it very enjoyable because of the contents page of every issue. Address: egypt-net-request@cs.aunysb.edu

Equatorial-Guinea-Net or GUINEQ-L in Spanish at: listserv@vm.cnunu.cnur.it This is a most mysterious group: it has only 11 members and I have never yet had a message! But I did make one contact. [STOP PRESS: correction- I had my first message today, after several months]

Eritrea-L is a well-structured list. Email to: lists@thames.stanford.edu and then type: subscribe eritrea-l also DEHAI/EDIN: contact: dehai-admin@thames.stanford.edu

Ethiopia Gateway : http://www.cs.indiana.edu/~byplan/dmuhoil/ab_base.html

EthioList has a number of vibrant groups, especially ethiopolitics. Contact: Tadesse Tsegaye: tt4@netcom.com or EthioCulture@Netcom.com; ethiohistory@netcom.com

H-Africa is an academic discussion group on African history, edited by Melvin Page and Harold Marcus. It is part of the H-Net family of history groups. Verbiage is edited out by the dutiful editors, but it can be a bit dry, with endless reports or requests by academics about, for example, a particular reading list. Address: listserv@msu.edu or messages to h-africa@msu.edu or to the editor, pagem@etsu.edu.east-tenn-st.edu

Horn of Africa Bulletin is at enelson@mn.apc.org

Hornet is an eclectic selection of Addis Ababa bulletin boards: http://www.sas.upenn.edu/African Studies/Hornet

Igbo-Net is another favourite. The people are very friendly and encourage learning of the Igbo language and culture. Good on literature. A bit hesitant to discuss politics, as this is left to Nigeria-net. Address: listsproc@acufeeley.cc.utexas.edu [then add the words: subscribe igbo-net]

Indian Ocean Newsletter is sometimes available on AFRICA-N [see above]. Contact: arm@utoronto.blnet

InterAfrica Group NGO Networking Service is a bi-monthly round-up on regional issues: contact: IAG@padis.gn.apc.org

Kenya-net@ftp.com*

Malawi-Net or should I say Nyassanet is a really nice group. I must re-subscribe! Contact: nyassanet-request@unh.edu

MISA-Net is produced by the Media Institute of Southern Africa. Contact Bruce Cohen at wmail@g.co.za The Free Press Newsletter is at wmail.misanet.org and the following web site has hyperlinks to all the MISA articles for 1995: http://history.cc.ukans.edu/carrie/news_main.html then go to news by region and to sub-Saharan Africa

Mozambique Peace Process Bulletin at: miss-info@misanet.org

Nigeria has Naijanet: contact: naijanet@mit

Namnet is a discussion group on Namibia. Tim Dauth, a postgraduate student in the History Dept. University of Western Australia, is a frequent contributor [when he is not researching in Namibia]: namnet-request@lisse.na

Nuafrica is perhaps the most lively discussion group on African affairs. Members, who include many famous academics, have passionately debated such issues as ebola; the IMF and African studies; changes in South Africa; etc. Because it is not regulated or censored there is a very free exchange of ideas, but there is very little flaming. Address: nuafrica@listserv.acns.nwu.edu

Oromo-net**, I think, is at: makobili@netcom.com

Publishers: African Imprint Library Services: africapmp@delphi.com

Hogarth Representation [West African books]: 100265.51@compuserve.com

Zimbabwe International Book Fair: margaret.ling@geo2.poptel.org.uk

Rhodes University gopher is at: gopher.ru.ac.za

Rwanda info can be found at: http://www.intac.com/Pubservice/rwanda/

Scottish Churches Sudan Group Newsletter is a useful publication for recent news. Contact: msn@festival.edinburg.ac.uk
soc.culture.african was one of the earlier African news groups, and is still worth watching: soc.culture-african@csd.u-texas.edu

soc.culture.berber

soc.culture.egypt is a new "un" group, with interesting book notices.

soc.culture.nigeria

soc.culture.somalia is another interest news group.

soc.culture.south.africa is a news group which, like za.politics has declined in interest for this reviewer, and now consists mainly of petty arguments and very basic questions about South Africa.

Somalia News Update is at: bernhard.hlender@antro.uu.se

Somalia Association for Peace & Democracy contact: majordomo@igc.apc.org then type: subscribe sapd-somalia

Southern Africa Review of Books email version [by subscription fee]. Contact the editor, Rob Turrell at: robert.turrell@humboldt.uni-ulm.de

Sudan is at http://www.african.upenn.edu or gopher.upenn.edu or ftp.upenn.edu
The editor of Sudan Newsletter is mayov@student.msu.edu

Sudan-l is at: listserv@emuvmail.cc.emory.edu

Sudan News and Views Contact: yasint@gn.apc.org

Sudanese is at sudanese@csa.bu.edu and is lots of fun

Sudanic Africa is an academic electronic journal with useful book references. Address: http://www.hf-fak.uib.no/institutt/smi/asa/sahome.html

Swahili-k@macc.wisc.edu* or kunzt@macc.wisc.edu

Tunisia-Net** is at: listserv@psuv.in.psu.edu

University of Pennsylvania African Studies Web has many sections; http://www.sas.upenn.edu/African_Studies/A5.html

Weekly Mail can be located at http://www.is.co.za/services/wmail/wmail.html and you can subscribe electronically: wmail-info@wmail.naisnet.org

Wisconsin African Studies is at: gopher.doi.wisc.edu then follow the path to African Studies; courses: 1. African Studies or: http://www.wisc.edu/afri/

Yoruba** has oduduwa-net.

za.politics is a new group that started off as a lively group but apparently has lately been taken over by yuppies. Address: za-politics@quagga.ru.ac.za

Zaire-l is mainly Zaireans in the US. Address: listserv@iltu.edu

Guides: see Karen Fung's Africa South of the Sahara: Selected Internet Resources at: http://www.sas.upenn.edu/African_Studies/ASA/karen_Guide.html and Arthur McGee's list: amcgee@netcom.com

* membership restricted, e.g. to language speakers or nationals
** not tried to this reviewer

Notification about new lists can be sent (electronically) to: plimb@uniwa.uwa.edu.au; or by snailmail to: Peter Limb, Reid Library, University of Western Australia Nedlands 6009

* * * *

Peter Limb
University of Western Australia
Reid Library


This new reference tool from the ABC is now available. Published for the African book communities, the directory is available free-of-charge to publishers, booksellers, libraries and writers in Africa. To others, outside Africa, it is available at a charge of £10/$20.

Write to: African Books Collective Ltd
The Jam Factory
27 Park End Street
Oxford OX1 1HU, England
FAX (0865) 793 298 or 311 534

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African Journal of International Affairs and Development

AJJAD publishes high quality articles, research notes and book reviews on the legal, political, diplomatic, economic, socio-cultural and military-security issues at the core of Africa's foreign relations and world affairs. It covers the environment, development issues, conflict and cooperation among regional actors in a global context. Despite its African origin, AJJAD maintains a wide thematic variety and broad outlook in both theory, methodology and area focus.
In its aim to break down the barriers among the worlds of academia, journalism, government, and business, AIJAD’s advertisement section carries announcements of conferences, meetings, new books, journals, programs, tourism, trade and business promotion information across Asia and Africa.

The Editor:  Dr Ije Owoeye
Department of International Relations
Obafemi Awolowo University Ile-Ife

Manuscripts not longer than 20 pages, typed double spaced, accompanied by an abstract (150-200 words) and a half-page resume (summarizing the author’s training, affiliations, professional and publishing career, research interests etc) should be submitted in duplicate (with disburse if possible) to the Editor, AIJAD, Department of International Relations, University Post Office Box 1014, Ile-Ife, Osun State, Nigeria. Published authors are entitled to six copies of the issue in which their article appears.

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Pambana

Pambana, co-edited by Ndugi wa Mungai and Dick Woolton, has been publishing since 1990 – initially as a one-off issue. They now aim at four issues a year (quarterly). The objectives are to inform Kenyans and the policymakers and other people interested in what is going on in Kenya on some of the current issues in Kenya. Their target is mostly Kenyans living overseas and Australians with an interest in Kenya, (or Africa in general). The focus is on social justice issues in Kenya. They focus on the human rights issues as well as general political and social-economic concerns. They welcome articles that are accessible to a general reader (the editors always assume a limited knowledge of the current situation) in either Swahili or English or any of the other Kenyan languages (they are yet to publish anything that is not in English). They also occasionally carry book reviews (limited to books on Kenya or by Kenyans), short stories and poems. Each issue, with newsletter format, is about 20 pages.

To subscribe: Forward your address and your name will be put on the mailing list. Currently there is no charge, but in future the editors may fix a subscription or ask for a donation. They receive donations at present from various members of Parliament, Churches and trade unions. Write to: Pambana, Kenya Social Justice and Analysis Quarterly, Asia Developments Foundation, 130 Little Collins Street Melbourne 3000 Victoria

NEWS AND NOTES

Parliamentary Inquiry into Australia’s political security and trade interests with Southern Africa

Inaugural Australian Work and Study Brigade Visit to South Africa

Friends of Development in Nigeria

James Currey Publishers Celebrate their Tenth Anniversary

South African Law Teachers conference

Forthcoming Seminars and Conferences:

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Symposium on African artists
The Royal Africa Society
ASA USA
ASA of South Africa
Transitions in West Africa
Southern African Literature and Languages
Zimbabwe International Book Tour 1995
African’s Urban Past

Centre for African Conflict and Security Studies
National Centre for Development Studies
Visits to Africa

Researchers in the Field
Inaugural Australian Work and Study Brigade Visit to South Africa

In November 1994 a group of 15 volunteers left Western Australia to work with South African NGOs for a period of up to 3 months. They were delegates from a recently formed WA group, West Australian South African Solidarity (WASAS). WASAS grew from a desire by members to contribute to the reconstruction of a new democratic South Africa in the post-election period. Its broad aims are:

- to develop and broaden links between the Western Australian and South African community for the purpose of mutually beneficial information and skills exchange
- to respond to specific priorities identified by South African grass roots organisations
- to establish twinning projects and information exchange between South African and Western Australian organisations

WASAS is fully committed to a grass roots, bottom-up development approach owned and driven by communities and their organisations. It believes that people have the ability and creativity to critically understand and change the environment in which they live through a process of grassroots empowerment.

WASAS Work and Study Brigade members provided training, hands on support and information sharing opportunities to a number of South African organisations including the South African prisoners for Human Rights organisations (SAPOHR), and the ANC Women’s League in Johannesburg, and several domestic violence and child abuse NGOs in the Durban area. Training in the area of organisational strengthening proved particularly popular with NGOs making the challenging transition from working for liberation to supporting democracy, particularly as many staff members have been recruited into government and industry. A series of cake decorating workshops proved popular in Soweto.

New links were forged between WASAS and a number of inspiring NGOs that hope to work with WASAS in the future. The group’s training resources were donated to a Johannesburg based NGO, HAP, that will ensure they are generally available to NGOs.

Despite dire predictions some of the group faced security problems, apart from the standard of driving on the freeway system. All were humbled and moved by the welcome they received everywhere.

The change of direction is a challenge for many South African groups, and there are many opportunities for Australians to make an effective contribution. Another Work and Study Brigade is planned for later this year and recruits able to offer relevant skills in a totally voluntary capacity for a minimum of six weeks are sought.

If you would like to know more about the Work and Study Brigade, or join WASAS [$15 per year], make a donation to WASAS’s operating costs, or have training resources you could donate to South African NGOs, write to WASAS at:

44 Denis Street
Subiaco, WA 6008
or Phone/fax (09) 381 2474
Friends of Development in Nigeria

[Caroline Ihekta wrote to me last February 'I am now leading a research and training project in Nigeria's last rain forests; my budget has been shattered by loss of 45% in "overheads" to UCL, and by higher inflation - my small salary subsidises the project. But I am doing something very different. I am training 20 school dropouts... to be "community mobilizers" for more sustainable development... The organisation is Friends of Development in Nigeria. Ed. Note]

What is development in Nigeria?
We are a small group, linked to a UK charity.* We are working in very poor villages in Nigeria’s last rain forest, the Cross River National Park. At present rates of clearance, in the next 10-15 years the forest, its endangered animals (elephants, gorillas), rare medicinal plants and precious trees (teak, mahogany, bush mango and iriko) will have been removed entirely. There will be no timber for export and for national use. Some rivers will dry up; others will flood, destroying many homes and farms, perhaps even killing innocent people.

What can we do to help?
We are training 20 unemployed local youths how to help villagers to mobilise for environmentally friendly rural development. Our trainees are helping villagers to clear less of the forest by farming existing plots more continuously, and to hunt less by rearing domestic animals and by establishing small fish ponds. Trainees' earnings are already helping their large families to live a little better. Our workers are seeds of change for less destructive use of the forest.

Hyper-inflation
Inflation ran at between 500-1000 percent last year. This means we now have to find extra money to pay our trainees a living wage, to pay for examinations, and for the issue of certificates in rural development and conservation. The certificates will be approved by the University of Nigeria Nsukka, and the Cross River State Ministry of Education.

Help Us Raise N100,000 (£1,000)
Dr Caroline Ihekta, the project leader, is therefore appealing to Nigerians, to expatriates, and to our friends in the Anglican Diocese of Portsmouth (UK) for funds to support our charitable trainin program. We need N80,000 (£800) to enable us to pay each of our 20 trainees a living wage in 1995. (Most earn N600-900 a month, i.e. 85-9 a month). They support large families and work very hard in jungly bush. We need N4,000 (£40) for each trainee; multiplied by 20 trainees the total cost if N80,000 (£800) from March to December, 1995. We also need N20,000 (£220) to pay for examinations, certificates and administrative costs. Total: N100,000 (£1,000).

* Development in Nigeria is partly funded by the British government and is approved by the Nigerian government. It is affiliated to the University of Nigeria, Nsukka. It is led by Dr (Mrs) Caroline Ihekta of 80 Awka Road, Onitsha, and 90B Akong Drive, Calabar. Dr Ihekta is an anthropologist with much rural development experience in Africa and Asia. She is a faculty member of University College, London.

Donations
Donations in cash or by cheque for our charitable work should be addressed to 'Development in Nigeria'. Gifts in aid of our training program should be addressed accordingly. Givers should write their name and address so their donation can be acknowledged, and they can receive our Newsflash.

*Friends in the UK can address their envelope to Dr C Ihekta, Development in Nigeria, c/o Mrs Maxine Nicholas, Potter Owram and Peck, Solicitors, 2 Ship House, The Square, Liphook, Hampshire, GU30 7AE.*

Friends in Nigeria can address their envelope to Dr C Ihekta, Development in Nigeria, c/o World Wide Fund for Nature, 90B Akong Drive, PO Box 107, Calabar, Cross River State. All donations will be greatly appreciated by the villages in which we are working.

How will the money be managed?
Funds raised in the UK will be deposited in the UK bank account of the Africa Research Trust (reg. charity no. 1032129). Development in Nigeria is linked to this charity, which is based in Hampshire, England. The UK accounts will be managed by this charity's trustees and audited annually. Funds raised in Nigeria will be deposited in our Development in Nigeria Training Program accounts at the First Bank in Calabar, Cross River State, and in Onitsha, Anambra State. A small committee, chaired by Dr C Ihekta, will manage the Training Program monies and will invite a first class Nigerian firm of accountants to audit the accounts. The Nigerian auditors will submit their report to this small committee, and to the UK charity's trustees. Both auditors' reports will be published in Newsflash, our periodic information update sheet, and circulated to our friends in Nigeria and in the UK.

Newsflash
The names of those people, companies, and churches who support our charitable work and who wish to be acknowledged, will be published in Newsflash. Givers who wish to remain anonymous will not be named.

Patrons
We are inviting some distinguished Nigerians, expatriates and friends overseas to strengthen our work by becoming Grand Patrons, Patrons, and Honorary Chairmen. Their names will also be published in Newsflash.

The National Committee
Our patrons will help us form a National Committee. A small Working Group will help us to extend our work to Anambra State, where no forest remains and very serious widespread erosion calls for urgent action by villagers. Local unemployed youth could be trained in our successful community mobilisation methods to help villagers replant and undertake soil regeneration in order to support more environmentally friendly, and more profitable, farming. Information about the National Committee and the Working Group will be released in Newsflash.

Dr Caroline Ihekta, Director
Development in Nigeria, 1995

* I have no doubt that friends in Australia who may wish to contribute can do so to this address. Ed.)
James Currey Publishers Celebrate their Tenth Anniversary

James Currey Publishers, whose books are reviewed regularly in this Review and Newsletter and will be known and read by most AFSAAP members, celebrated their tenth anniversary last February. They had also already come second in two categories of the World Anew Business Awards 1994, given to a company with no more than 100 employees for commercial activity which has contributed to sustainable economic development in a community. Ed. Note

James Currey Publishers makes books about Africa available to book-starved Africans at prices they can afford. It manages this by complex deals involving African and American publishers and, where possible, subsidies.

Even at £5 a volume, the students paperback of the UNESCO General History of Africa was too costly for African sale. So James Currey arranged for UNESCO to give sets of film to African publishers who together have printed over 12,000 copies in Africa. Covering the local costs of paper, printing and buying, the price in Kenya was the equivalent of £2.

The African prices of other books have been subsidised by UN agencies and by organisations in Scandinavia, Japan, the Netherlands and Britain. One was even backed by African central banks. The result is that James Currey has the world's strongest list of non-fiction books about Africa.

Some deals include free books for distribution to universities and schools by Book Aid International. Jan Vanina, a Belgian expert on oral history, gave his royalties for this purpose.

It is now ten years since Currey left Heinemann (where he had run academic publishing and the African Writers Series) and began his own firm. "I was 48. I had a good reputation but in a very specialist field. I wasn't very confident of finding another publisher to take me on with my unfashionable African publishing."

The Curreys were pleasantly surprised to discover that, although publishing needs capital because payments can come in months or even years after a book is published, they needed less than they feared. They found working from a book-lined basement flat in Islington so convenient that they gave up the idea of a Soho office. A bank facility has stayed at £25,000 since the firm started. They themselves put in around £40,000, part of which came from James's Heinemann redundancy payment, part from an aunt in the United States who had money in a building society and liked the idea of the family name on books.

The first book appeared within a year, in October 1985. "I took over several contracts from Heinemann, which saved them the embarrassment of cancelling," says Currey. One contract was for Guns and Rain, the odd story of how spirit mediums persuaded guerilla fighters in Zimbabwe not to grab food or women. This book has sold over 20,000 copies and has been reprinted four times.

Another early book was by Professor Terence Ranger, one of the leaders of African studies whose support proved valuable. Young academics who might have taken their work to a university press have followed him to Currey.

The financial key proved to be selling to American publishers before publication. For Guns and Rain he already had an agreement with the University of California. In 1983/84 the dollar was so high against the pound that some American hotels were paying one for one. Dollar sales raised the cash for the printers before their bills came in.

James Currey does not publish a book unless it is also accepted by an American publisher and, if possible, an African. Together they make a print order usually of 2,500 to 4,500 copies, which spreads the start-up costs and keeps down the cost per copy. James Currey publishes in paper covers (with a library edition in cloth) and recoins on a modest selling price, usually £10 to £12 in Britain. He then has to find ways of publishing more cheaply in Africa.

So a book can involve a complex deal with authors, publishers and agencies in three continents.

For producing books, Currey has also spun a complex web. He and a retired Heinemann colleague Keith Sambrook decide what to publish, perhaps one title in 4 offered. Books about a single country usually do better than more general titles. There is not much book trade between African countries. "It's difficult to get books from Zimbabwe into South Africa. And Tanzanians can't afford books from Kenya."

Lynn Taylor, the editorial manager, sends scripts to freelance experts round Britain for editing. If the book is on disc, then that and the edited script go to South Africans who run a small typesetting business in a National Trust farmhouse in the Lake District. If scripts need retyping, they go to Colset in Singapore.

Currey does the cover and page designs himself. "I work long hours and that is my relaxation. I almost," he recalls, "became an architect."

His print broker, John Sankey, usually gives the printing to Woolnough, an old stone factory near Wellingborough. Woolnough prints racing publications for Weatherby and fits James Currey books in between. The copies go to a warehouse at Plymouth which handles orders and takes a percentage on sales.

He recalls over-ordering only a few books, one of them a journalist's book on South Africa which sold well at first and then died, leaving him with 760 copies. Most books keep selling for years, providing the cash for royalties, editorial and overheads. Personal computers, cheaper answering machines, improved telephones and "the most marvellous breakthrough, fax" all help a small publisher.
James Currey first went to Africa, to Cape Town, for the Oxford University Press in 1959. "The more frustrated I got with South Africa," he recalls, "the more interested I got in Africa."

He left Cape Town in a hurry after five years, having helped the escape of the publisher of The New African, a radical magazine he worked on. He bought a ticket and took the publisher on board ship with him. Then he leapt ashore just before it left.

James Currey reckons to publish about 20 titles a year. He has found it exciting to help in the discovery of African history, as opposed to the history of Europeans in Africa.


The really important thing is that he has helped make books available in an impoverished continent that has suffered a books famine for a decade. The managing director of John Murray's, publishers of Livingstone and Other Travellers, told him: "Year books are everywhere."

Forthcoming Seminars and Conferences:

The Continuing Demographic Transition - The John C Caldwell Seminar - 14-17 August 1995

Emeritus Professor John C Caldwell, President of the International Union for the Scientific Study of Population, retired at the end of 1993 from his position as Professor of Demography at The Australian National University. To mark his formal retirement and his contributions to knowledge in the areas of population and health, a distinguished group of his colleagues from around the world who have collaborated with him, or been stimulated by his work through his long career, are planning a seminar that will take stock of the world’s demographic trends. The theme of the seminar is The Continuing Demographic Transition. The Seminar will be held on 14-17 August, 1995, at the Ivan Ward Theatre, Becker House (Dene) Acton Canberra - a five minute walk from the ANU Campus.

The program has been developed around six symposia which have been subject areas of Professor Caldwell’s seminal contributions. They are:

- Is the fertility transition on course?
- Is there an African crisis?
- The social context and demographic impact of HIV/AIDS.
- Anthropology and demography: Is the marriage working?
- The role of women and the family in demographic change.
- Can health transition research drive health improvement?

Each symposium will comprise a series of original contributions and a substantial discussion session.

For further information contact the Seminar Office:
Dr Ronnie D'Souza and Ms Robyn Savory
National Centre for Epidemiology and Population Health
The Australian National University, Canberra ACT 0200 AUSTRALIA
Telephone: 61-6-249 4578 Facsimile: 61-6-249 5608
Electronic mail: Ronnie.D'Souza@ceeph.anu.edu.au

A symposium to be held by the Centre of African Studies at the School of Oriental and African Studies, University of London, on 23-24 September, 1993, entitled African artists: school, studio and society, will address the formation of visual artists in Africa, as an issue of historical, critical and practical significance. The program comprises papers with respondents, artists' round table discussions and a performance. Sessions (as currently planned) will feature leading artist-educators from six or more African countries: Kenya, Nigeria, Senegal, South Africa, the Sudan and Zimbabwe. The symposium is being held in conjunction with the Africa 95 exhibition at the Whitechapel Gallery of 'well-springs' of modern art from Africa. The convenor for the symposium is Eliebeth Court, with John Picton and Richard Fardon. For information, please contact Jackie Collins at the Centre of African Studies.
The Royal African Society will be holding a major two-and-a-half-day conference entitled "Mediums of Change: the arts in Africa," in London on 29-30 September and 1 October. Leading practitioners and scholars from Africa, the diaspora and Europe will be discussing new directions in the visual and performing arts, music, literature and film. Attendance will be limited to c.260. The opening keynote address will be given by Wolfe Soyinka, and there will be a musical evening on 30 September. The non-residential conference will be held in the new Brunel Gallery at SOAS and will be one of the events of Africa 95. A tentative program including speakers, several of whom have accepted, is now available from the Conference Secretary, Royal African Society, SOAS, Thorntree House, Russell Square, London WClH 0XG (Tel: (0) 171-323 6035, Fax: (0) 171-323 6118).

The 1995 Annual Meeting of the African Studies Association of the United States will be held from 3-6 November at the Hyatt Orlando Hotel in Orlando, Florida. The guiding principle for the meeting will be "Africa in Comparative Perspective." For full details please contact the African Studies Association, Emory University, Credit Union Building, Atlanta, Georgia 30322.

The African Studies Association of South Africa, in conjunction with the Africa Institute and the University of Port Elizabeth, is holding its second biennial international conference, to be held at the University of Port Elizabeth from 5-7 July 1995. The conference theme is "Postmodernism in Africa," from both postmodern and alternative perspectives. Further details are available from the Conference Secretary, Mr J K Bernstein, or Professor R J Haines, Department of Sociology, University of Port Elizabeth, PO Box 1600, Port Elizabeth 6000, South Africa. (Tel: (0) 41 504 2146, Fax: (0) 41 504 2574, Email: soahs@belug.uep.ac.za).

Transitions in West Africa: Towards 2000 and Beyond
There will be a conference on "Transitions in West Africa: Towards 2000 and Beyond," to be held at the University of Central Lancashire, Preston, UK in association with the African Studies Association of the UK on 1-3 September, 1995. The conference will be a multidisciplinary event dealing with transitions in West Africa. The organizers hope to gather scholars from the region and outside to discuss the complex changes that are occurring in the 1990s, and to suggest likely and practical scenarios for the future.

For further details contact:
Dr Tunde Zwick-Williams
Department of Historical and Critical Studies
University of Central Lancashire, Preston PR1 2HE
Tel: 01772 893042
E-mail: zwick-williams@uclan.ac.uk
Fax: 01772 892908

The Centre for the Study of Southern African Literature and Languages will be holding its first interdisciplinary conference on Southern African literature and languages at the University of Durban-Westville from 13-16 September, 1995. The theme will be "South African Literary History: 'The Dancing Dwarf from the Land of Spirits'." For further information please contact Johan van Wyk, Centre for the Study of Southern African Literature and Languages, University of Durban-Westville, Private Bag X34001, Durban 4000, South Africa (Tel: (0) 31 820 2245/2283, Fax: (0) 31 820 2160).

The Zimbabwe International Book Fair 1995 (ZIBF95), with associated conference and workshop programs, will be held from 28 July - 5 August. The theme is "Human Rights and Justice," and the program will be as follows: 28-30 July: Conference and Workshop program; 30-31 July: Exhibitors' setup days; 1-2 August: ZIBF95 open (Traders' days); 3-5 August: ZIBF95 open (public days). Further details are available from ZIBF, 78 Kaguri Street, Harare, Zimbabwe, or ZIBF (UK), 25 Endymion Road, London, N4 1EE.

The Centre for African Studies announces a conference on Africa's urban past to be held at the School of Oriental and African Studies, University of London, 19-21 June, 1996. Over the past decade the urban history of Africa has emerged as an increasingly prominent theme in historical research and writing in all parts of the continent. From the archeological excavations of urban settlements in West Africa, to the politics of urban growth in South Africa in the mid-twentieth century, the political, economic, social and cultural history of towns and cities has come more sharply into focus. This conference will draw together the many strands of this research, covering the widest possible geographical, chronological and thematic range of the African past, to offer a review of the current state of scholarship on Africa's urban past.

For further information please contact the conference organizers:
Dr David M Anderson and Professor Richard Rathbone
History Department, School of Oriental and African Studies
University of London, Russell Square, London WC1H 0XG, England, UK
Tel: +44 (0) 171 637 2388 Fax: +44 (0) 171 436 3844
Email: dsa@soas.ac.uk
rr@soas.ac.uk

The Centre for African Conflict and Security Studies (CACCESS) was recently established in London. Its primary purpose is to provide a focus for research on a wide range of defence and security issues concerning African countries. The Centre's immediate research interests are in the areas of conflict resolution and the planning and execution of peace support operations in Africa. Other activities undertaken by CACCESS include advocacy and networking. For more information on the Centre's activities, please contact Kofi Osei Kufour on (0) 171-226 0388 (Tel and Fax).
National Centre for Development Studies (ANU)
Visits Africa

Christine Fletcher, Lecturer in Development Administration, has recently returned from a trip to Africa. The trip was primarily to recruit students and in the process, to establish the research credentials of NCDS/ANU. Among the many interesting places visited was South Africa, which seems to have been a popular site for NCDS lately. Christine visited the Australian Embassy, the South African Development Bank and the University of North (Northern Transvaal). Whilst in Pretoria, Christine managed a glimpse of the South African President, Nelson Mandela, celebrating Freedom Day. Christine also travelled to Zimbabwe, visiting the University of Zimbabwe and the Australian Embassy. She then travelled to Kenya and Uganda, flying home via London to visit the School of Oriental and African Studies, University of London, meeting fellow academics to gain an understanding of the current focus of links between London and Africa.

David Lucas, Lecturer in Demography, has also returned from Africa, first travelling to Namibia and then on to Botswana where Joe Pilis’s fieldwork was in progress. In Lesotho he met the head of the Statistics Department at the University of Lesotho, alumnus T I Makajane. Whilst in Johannesburg, David managed a glimpse of the Wits University cleaners protesting against their dismissal for kidnapping two senior university administrators.

Elspeth Young, Director of the Environmental Management and Development program, met briefly with Vice-Chancellors/Deputy Vice-Chancellors from six South African universities (Western Cape, North West, Witwatersrand, Venda, Orange Free State, Medical University of Southern Africa) on a study tour in Australia. Development Studies is a very strong interest for a number of these Universities, all of which are experiencing a rapid increase in numbers and change of direction.

Pamela Thomas was in South Africa from April 25th to May 26th of this year. Her time was spent in Pretoria and Cape Town assisting UNICEF with their South African Program Strategy for the Reconstruction and Development Program. She was also engaged, with the University of Western Cape, in the setting up of a research project that will seek to identify ways in which the strategies and traditions of mass movements, and especially liberation movements, may be used to assist in the processes of improvement of child welfare and development. She returns to South Africa in September.

Dr Geoffrey Reeves at Curtin University of Technology, School of Social Sciences and Asian Languages, visited Zimbabwe, Tanzania, Kenya and Uganda in August-September of 1994 as part of his current research into conflict and popular culture in East Africa.

Dr David Moore, of the Politics Discipline, Flinders University of South Australia, was on a research visit to East Africa from June 10 to July 20. He spent his time in Tanzania and Zimbabwe on research into the OAU’s Liberation Committee’s role in the Zimbabwean Liberation War; and on final work on his monograph on the war itself.

Dr Pal Akhawatia of the Department of Politics, University of Adelaide, returned late June from five months’ field research in East Africa, the greater part of it in the refugee camps in Goma, Zaire.

VISITORS

Naval Hassan Osman, founder of the Sudan Women’s Organisation Yed El Marra, (meaning Women’s Fist) was Community Aid Abroad’s Special Visitor for the March 1995 Walk Against Want. See CAA’s Horizons, Summer 1995 Vol.3, No.3, for a full account of Yed El Marra and its work with women in Sudan.

Professor Ali A Mazroui, Albert Schweitzer Professor in the Humanities and Director, Centre for Global Cultural Studies at the State University of New York, Binghamton, visited Australia to give one of the keynote addresses at the Conference on The United Nations: Between Sovereignty and Global Governance held at La Trobe University Melbourne from 2-6 July.

While in Australia he also visited Perth, where he was the guest of the School of Social Sciences and Asian Languages at the Curtin University of Technology. At an informal lunch he spoke about his work at his Centre for Global Cultural Studies. In Melbourne, in addition to his address to the conference at La Trobe, he gave a public lecture for the African Communities Council of Victoria (Inc) on Friday 7th July at Victoria University. His topic was "Is There Good News from Africa?" There is no doubt that his answer to the question was positive.

Professor Goran Hyden, President of the African Studies Association of the United States in 1995, will visit Australia in September when he will attend the AFSAAP Annual Conference at UNSW in Sydney. His contact in Australia is through AFSAAP or the Editor of the Review and Newsletter.

Dr Yash Tandon, Managing Director, Research and Consultancy (RESSON), Harare, and Associate Research Fellow, Institute of Development Studies, University of Zimbabwe, Harare, and Mrs Mary Tandon, Director, RESCON, will visit Australia in September 1995, after their participation in the Fourth International Conference on Women in Seoul. For further information about their program in Australia contact Dr Elspeth Young, Director, Graduate Studies in Environmental Management and Development, NCDS, ANU, Canberra.
Constitution
African Studies Association of Australia and the Pacific

As ratified by the Annual General Meeting, 15 November, 1979.

1. The title of the Association shall be the African Studies Association of Australia and the Pacific (AFSAAP).

2. The purposes of the Association shall be: to promote research and teaching of African studies in Australia and the Pacific; to facilitate contact among scholars and students in the field of African Studies through conferences, regional meetings, and publications; to coordinate African Studies programs and the acquisition of African materials by Australian and Pacific Libraries; to contribute towards an understanding of Africa in the community at large; to serve as the professional body representing Africans’ interests to governments and the community; and to establish contact with African universities and scholars, other overseas scholars and African Studies associations, and to promote interchanges with them.

3. Membership of the Association shall be open to all individuals, other than members of the foreign Diplomatic and Consular corps, interested in African Studies. There shall be two categories of members: full members and student members (the subscription for whom shall be lower than for full members). Members of the Association shall pay an annual subscription at a rate to be determined by the General Meeting.

4. The Officers of the Association shall be a President, Secretary, and a Treasurer. Those elected will normally reside in the host city of the next General Meeting and Conference.

5. The Executive Committee shall conduct all the business of the Association between General Meetings. It shall consist of the officers and not more than ten other paid-up members of the Association, the exact number to be decided at the General Meeting. The members of the Executive Committee shall be nominated and elected at the General Meeting and shall include adequate regional representation. Three members of the Executive Committee, including at least one officer, shall constitute a quorum.

6. A General Meeting of the Association shall meet at the time of the Conference to discuss the affairs of the Association, all resolutions to be by a majority of members present and voting and to be binding on the Officers and Executive Committee of the Association. The General Meeting shall also set the time and place of the next General Meeting and Conference, normally held annually but not less than biennially; nominate and elect the Officers and Executive Committee members to serve until the next General Meeting and Conference; and set the membership fees until the next General Meeting.

7. A bank account in the name of the Association shall be established, all cheques drawn by the Association to be signed by any Officer singly. The accounts of the Association shall be open for inspection to all members at the General Meeting.

8. This constitution may be amended by a majority vote of those members present and voting at the General Meeting or by a majority of all members in a postal ballot, three weeks notice of the proposed amendment having been sent to all members.
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