AFSAAP ADDRESSES

President:
Dr David Dorward
African Research Institute
La Trobe University
Bundoora Vic 3083
E-mail: D.Dorward@latrobe.edu.au

Vice-President:
Dr D Pal Athowalla
Politics Department
University of Adelaide
Adelaide SA 5000
E-mail: pal@adu.adelaide.edu.au

Secretary:
Dr David Lucas
Graduate Studies in Demography
20 Balmain Crescent, ANU, Canberra ACT 0200
E-mail: david.lucas@anu.edu.au

Treasurer:
Dr Liz Diamock
African Research Institute
La Trobe University
Bundoora Vic 3083
E-mail: lind.e@lure.latrobe.edu.au

1999 Annual Meeting convenors:
Professor Cherry Gerzeli
School of Social Sciences and
Asian Languages
Curtin University of Technology
GPO Box U1987, Perth WA 6845
E-mail: gerzeli@apsspub.curtin.edu.au
Dr Peter Limb
University of Western Australia
Nedlands WA 6907
E-mail: plimb@library.uwa.edu.au

Editor, Review and Newsletter:
Professor Cherry Gerzeli
School of Social Sciences and
Asian Languages
Curtin University of Technology
GPO Box U1987, Perth WA 6845
E-mail: gerzeli@apsspub.curtin.edu.au

AFRICAN STUDIES ASSOCIATION
OF AUSTRALASIA AND THE PACIFIC
REVIEW AND NEWSLETTER

Volume XXI Number 1       Contents

June 1999

Note from the Editor
Letter from the President
AFSAAP '99
Articles
Violence, Fragmentation & Reconciliation in the Sudan
Michael Humphrey
New Historical Studies of Islam in Africa
Randall J. Poorens
"Use Him, He's Only Here For Two Years!"
Mike Parry

Book Reviews
Jean-Francois Bayart, Stephen Ellis & Béatrice Hibou, The Criminalization
of the State in Africa
Scott MacWilliam

Patrick Chabal and Jean-Pascal Daloz, Africa Works: Disorder as a Political
Instrument
David Moore

Terje Tvedt, Angels of Mercy or Development Diplomats? NGOs
And Foreign Aid
Thorvald Gran, Aid and Entrepreneurship in Tanzania: The Norwegian
Development Agency's Contribution to Entrepreneurial
Mobilization in the Public Sector in Tanzania
Roger Woods

Holger Bernt Hansen & Michael Twaddle (eds.) Religion and Politics in
East Africa

Thomas Spear & Isata N Kimambo (eds.) East African Expressions of
Christianity
Elizabeth Dimock

Max Liniger-Goumaz, Les USA et la France face à la Guinée Equatoriale
du fin du XIXe et du XXe siècle: La continuité de l'Histoire

Max Liniger-Goumaz, Guinée Equatoriale: 30 ans d'État délinquant
Nygema

Max Liniger-Goumaz, Guinea Ecuatorial: Bibliografía General
Volume X
NOTE FROM THE EDITOR

Contributions to the Review and Newsletter characteristically reflect the wide range of African interests of AFSAAP members, academics, professionals, specialist and non-specialist, and other members of the public alike, concerned with Africa and African-Australian interests. What strikes me about this issue however is the extent to which their contributions frequently overlap, to highlight the more fundamental issues that confront contemporary Africa. In this issue for example Michael Humphrey (pp.4-12 writing about Sudan) and Mike Parry on his experience as a volunteer in South Africa (pp.16-19) raise (amongst other issues) the same kind of questions concerning the role of international aid agencies as does Roger Woods’ thoughtful book review (pp.24-28) where he looks at NGOs as “key players in the delivery and administration of foreign aid to poor countries”. Woods’ emphasis on the larger global environment in turn directs attention to issues addressed for example in Scott MacWilliam’s and David Moore’s reviews of two new and controversial studies of the nature of conflict in contemporary Africa.

The AFSAAP Review has always played an important role in maintaining links amongst Africanists across Australia and between Australian Africanists and the rest of the world and at no time has this been more critical than at present. It is the contributors who ensure that it continues to do so. I am delighted therefore with the number of new contributors while the “mix” of articles, long and short, reviews, research reports and news of the various activities of African and African Studies groups around the states hopefully keeps readers in touch. I would draw your attention for example in this issue to Apollo Nsabuga Kyobe’s Report (p.52) on a most interesting project on settlement services for Sub-Saharan African immigrants to Australia. And to the number of established seminar programs now in place. Finally it is appropriate to record in this Journal the decision to close the Jim Gale Memorial Scholarship Fund (p.51) which will remind those of us who knew him of the powerful contribution that Jim Gale, made to this Association during the years of the anti-apartheid struggle until his death in 1985.

Two final points. First, please don’t miss the notice from MacMillan Publishers (p.62) concerning the international edition of The Truth and Reconciliation Commission of South Africa Report; and if you are in a university urge your library to obtain a copy. Second, the delay in the publication of this issue of the Review (to July) was deliberate, in the hope that we could include a draft program for the November 1999 AFSAAP Conference. In the event this has not been possible. Nonetheless the Note on p.3 will make clear that the conference promises to be a memorable one. Please do come.

Cherry Gertzel
Editor
LETTER FROM THE PRESIDENT

I wish to congratulate this year’s conference convenors for what is shaping up to be the largest and most dynamic Australian African Studies Conference in years. In a period increasingly characterised by the inwardness of Australian thinking and a preoccupation with a narrowly commercial ‘regional’ focus, it is gratifying to be able to demonstrate that Antipodean African Studies is still so active and held in such high regard by our international colleagues. Hopefully many from the NGO sector, the Department of Foreign Affairs and Trade and the business world will participate, and even some of our politicians may take advantage of the return flight from CHOGM to stop off in Perth for the conference.

It is important that individually and as an organisation we continue to maintain the profile of Africa in Australia. Despite the post-Simons regional focus, Foreign Affairs Minister Mr Alexander Downer has said that he wants Australia to maintain a ‘footprint’ in East Africa and the Horn. Let us hope that isn’t simply a reference to past impressions but a step forward into new and lasting relationships. We share with Africa more than similar ecology and problems of distance as demonstrated by the impact of American ‘free trade policy’ duplicity toward lamb imports from Australia and its WTO attack on the Lone Convene in defence of American banana interests. We have much to offer through our diverse interests and experience.

Finally, we need to strengthen our ties with the African communities in Australia. There is a growing African presence in Australia, yet it is clear from recent research that they often feel marginalised and discriminated against. The majority are young, well-educated with diverse language and other skills. Yet they continue to suffer discrimination in employment, accommodation and an array of daily experiences. As a result, the country is the poorer for failing to utilise such human resources. The success of the anti-apartheid struggle should be a beacon to what can be achieved.

As we approach 2000, we need to reflect upon the nature and direction of African Studies in Australia and the role of this Association, its duties to the academy, the community and the nation.

David Dorward

AFSAAP 1999

New African Perspectives: Landmark African Studies Conference

We have been delighted at the response to our Call for Papers for the 1999 African Studies Conference, which, as we write this update at the end of June, has brought us some 250 papers from academics in thirty four countries across Africa, North America and Europe, as well as Australia itself. The speakers also include aid and NGO personnel. We are particularly pleased that a number of postgraduate from African universities will attend.

The November Conference thus will be a landmark occasion for AFSAAP bringing together international and national scholars from across a wide range of the academic disciplines for what will certainly be the largest gathering of Africanists to have taken place in the region.

Dr Thandika Mixawunde, Director, United National Research Institute for Social Development (UNRISD) will give the keynote address. The wide-ranging program includes major “streams” and panels on: the dynamics of conflict and rethinking the state; literature and culture in Africa; African art, cinema and media; South Africa and the symbolic significance of a New South Africa; South Africa including South African history; information, libraries and publishing: International Aid and Africa; Australia-African relations and Africans in Australia; African history including the history of missions; African historiography; the political economy of mining; business and labour; economics; the land and land issues; religions in Africa; education and health issues; reconciliation, trauma and memory. The strongest (but not exclusive) interest is on Southern and South Africa, Eastern Africa and the Great Lakes and the Indian Ocean region.

An exciting program of cultural and outreach events is also part of the conference. A Gallery Art Exhibition of Comparative Aboriginal and Australian Arts; an exhibition of George Gittoes’, the distinguished Australian war artist, drawings from Rwanda 1994 and the play “Birthdays are not for Dying” by Nigerian Femi Osofisan. George Gittoes will give an illustrated address at the conference on the role of the artist in depicting people in conflict. We are honoured that the 1999 presentation of the prestigious Noma Award for publishing in Africa will be made at the conference.

The Fourth AFSAAP Post-Graduate Work will take place immediately prior to the conference, on November 25th.

All this makes for an exciting and memorable occasion and a truly international conference that will bring together overseas and Australian academics, professionals, diplomats, government personnel, business people, miners, media personnel and members of the artistic, cultural and local communities, all concerned, as we approach the end of the century, to discover new perspectives on Africa. We look forward to having you with us. Do come. Register Now.

Cherry Gertzel and Peter Limb
(Chairpersons, 1999 AFSAAP Conference)
VIOLENCE, FRAGMENTATION & RECONCILIATION IN THE SUDAN

Michael Humphrey

Sudan Disappears

Sudan has experienced during 32 of its 43 years of independence a civil war that has brought about the virtual disappearance of the country as a nation-state. The state has disappeared because war has fragmented its territory, divided its population and shattered national political life. Its borders are now defined by the existence of neighbour states and their ability to contain the overflow of the crisis into their own territories. It has also become internationally invisible through diplomatic and media neglect. And yet Sudan was recently described by Roger Winter, the Executive Director of the US Committee for Refugees (USCRI) 'as unwarguably the worst humanitarian situation in the world'.

The civil war has created a situation in which many citizens are extremely vulnerable to violence. Either they have no protection from the state or no protection by the state. The scale of violence since 1983, when the latest wars began, has produced an estimated 2 million dead. Around a quarter of the Southern population, about 1 million people, have been killed. In addition, some 5 million people have been internally displaced (IDPs) and continue to live exposed to starvation and violence. Extensive human rights abuses reveal a world in which people have little security and few protectors.

State repression, understood as the political production of suffering, takes many different forms in Sudan. Political parties are banned and opposition leaders live in exile. The government continues its war against the Sudan People’s Liberation Army (SPLA), led by John Garang in the South, and sponsors tribal militias to terrorize and depopulate the Southern frontier regions by destroying villages and crops and using starvation as a weapon. Refugees from the South who reach the relative safety of Khartoum are faced with stateless, homeless in brutal statelessness. And in the name of Islamisation the government has imposed violent punishments (amputation in place of imprisonment) on the Muslim and non-Muslim population alike to make people in awe of state power. Human rights abuses include allegations of genocide against non-Muslim minorities such as the Nuba, the continued use of torture in the ‘ghost houses’ of Khartoum, rape as a weapon of social defilement and the forced recruitment of child soldiers.

Nor has the state been able to provide protection or security in the form of law, health, justice or even food. The state education and health systems are barely existent. There is little personal security through law and policing. In zones beyond government control people become victims of mass murder and homelessness as a result of inter-factional fighting and the predatory activities of tribal militias such as the murabitun. Women and children have also become

2 These are the so-called katha campaigns. The Commission for the Displaced reported in 1991 that more than 1 million displaced persons had disappeared from Khartoum. See Burr, J Millard & Coillot, Robert 1995: ‘Requiem for the Sudan, War, Drought and Disaster Relief on the Nile’, Boulder: Westview Press, p.362

increasingly vulnerable to abduction and to be sold as slaves. Because the Sudanese state is unable to guarantee even minimum levels of subsistence, humanitarian food relief has been handed over to the UN World Food Program (WFP). Sudan: Operation Lifeline'. The UNWFP is presently feeding around 2.4 million people in Southern Sudan, around half the population. Moreover starvation is not just a problem of drought, crop failure or food distribution it is a weapon of war.

The Impact of Civil War

Civil wars simultaneously fragment and internationalise national territory. Fragmentation produces a regionalisation and re-traditionalisation of society on the one hand and internationalisation and intervention on the other. As the centre loses control to those with sufficient power to command different regions and social life contracts around restricted relations of social reciprocity and protection. This contraction is often expressed through the re-traditionalisation of social relations - i.e. the reorganisation of social life focused on locality expressed through traditional ties of kinship, tribe and religion. This reorganisation can be caring and protective but it can also be exploitative and brutalising. Ethnicisation or tribalisation are expressions of the process of polarisation through violence.

Regionalisation

In the Sudan the civil war is popularly understood to have divided the country along a North and South divide, an Afro-Islamic frontier. Although underlined by the civil war this divide refers however to a culturally and racially constructed line which is fluid. Sudan as an Afro-Arab frontier has been shaped by a complex history of relations between Arab and African regions which include Ottoman Turkish frontier policy, slavery, British colonial cultural and labour policies, Egyptian nationalist aspirations for the unity of the Nile valley, the Arab-Israeli conflict and US anti-terrorism and anti-Islamic fundamentalist policies.

From its initial ‘imagining’ as a nation-state the relationship between the North and South was a central issue. This referred to an historical relationship between a largely Arab Muslim North and a non-Muslim non-Arab tribal South which was seen as a reservoir of slaves. Originally ‘sudan’ signified ‘blacksness’. British colonial policy quarantined the South politically and culturally by banning slavery, separating its administration from the North, providing a mission controlled English education system and regulating migration. This strongly shaped the character of the ‘Southern Question’ in negotiations for national integration at independence.

Sudan as a nation had to be ‘imagined’ by separating it out from other competing national visions through British colonial policy. During WWI the British promoted an Arab/Islamic identity to counter Turkish pan-Islamic appeals to rise against their colonial rulers. They subsequently supported particularist Sudanese religious and tribal identity as a source of

3 Economist, 1998: ‘Southern Sudan’s starvation: hunger is a weapon in Sudan’s long cruel war’, July 18, 348(3077), p.40 (article no. A20926640)
national identity to counter Egyptian nationalist influences under the Condominium, especially the nationalist vision of the Unity of the Nile promoted by the Umma Party at independence. They believed the local religious orders (tariqas), the Anwar and Khatmiyya, could be used to encourage Sudanese identity while being kept apolitical. The Sudanese Arab/African cultural frontier can be understood rather differently however when set in the broader African context. The cultural diversity of the North and the character of Arabism as a pre-national culture made the North more African - ie. complex and diverse - than the South which was more particularistic and tribal. The South was a geographical zone marginal to state power where British anthropology had identified the so-called 'stateless societies' politically organized around antagonistic warring. While the tendency is always to distort the conflict into the North/South division it is a spatially conceived simplification which conceals the fragmented character of alliances and the shifting coalitions between groups in the North and the South during the civil war. Moreover it also hides the differences in the South between the unionists and secessionists in the South.

The South has always been constituted as an alliance rather than a single coherent entity. The leadership of rebellion in the South against the government has passed through different groups. The mutineers of 1955 re-emerged in 1963 as the Anyanya (poisonous snake bite) guerrillas who in 1963 became the Sudanese People's Liberation Army (SPLA) and subsequently split into several factions in 1991. Formerly, rebellion came from Madi, Bari, Acholi or Luika tribes, while the SPLA factions have mainly come from the Dinka and Nuer. In 1970, before the finalisation of the Addis Ababa Agreement, five governments existed in the South.

Inter and intra tribal conflict has produced enormous suffering. The inter-SPLA war was estimated to have killed tens of thousands between 1991-94 and left 160,000 starving in the Kongor area described as the 'hunger triangle'. During this period Garang used ruthless punishments and repressed learning to channel recruits for the war. This war between SPLA faction leaders, Dr. John Garang (Ph.D in agricultural development from Ohio State) and Dr. Richard Machar (Ph.D in mechanical engineering from the University of Bradford), was met with considerable cynicism in the South with the leaders referred to as 'our Ph.Ds - poverty, hunger, disease'.

The split between SPLA (Garang) and SPLA Unity (Machar) produced a different set of North/South alliances. The SPLA (Garang) aligned itself with the old sectarian (tariqa) families in the Northern Democratic Alliance which included al-Mahdi's Umma Party and the Democratic Unionist Party (DUP) led by Osman al-Maghbash in opposition to the alliance between the government and six Southern factions headed by SPLA Unity (Machar) joined in

an alliance with Gen. Bashir's government in Khartoum. These competing North/South alliances also reflected an Islamic split between the religious leadership of the traditional tariqas and the new state sponsored Islamic institutions of the National Islamic Front (NIF) under Hassan al-Turabi. The full extent of political fragmentation of the North and South is most apparent however in the difficulties faced by international humanitarian relief in trying to gain safe access to starving populations in the North and South. Humanitarian relief aid has provoked suspicion on all sides leading to attacks on food convoys and the killing of aid workers. Both the government and the SPLA have at different times attacked convoys to prevent food getting to their enemies, but also, the 'weapons' they believe are also part of the delivery.

Traditionalisation

Civil war undermines national institutions and narrows social trust. When the state collapses and violence threatens, society contracts forcing people to become more dependent on each other for subsistence and protection. Society becomes reorganised around local bonds expressed through the idiom of kinship ties, tribalism, religious orders, and even slavery. Pre-national structures such as tribal lineages and tariqas are recast to function as integrating links between small group societies as they previously had. Yet the contraction of society does not necessarily reproduce 'traditional' cultural forms. Rather, traditional idioms are invoked to recreate social relations in the context of enormous loss, displacement, starvation, massacres, and genocide. Violence has dramatically reshaped Sudanese society to create internal borders and new patterns of submission and dependency.

The apparent re-emergence of slavery in the Sudan is an example of the way 'traditionalisation' can conceal a very different set of social relations produced by civil war. Is the return of slavery a return to an earlier era and society? If so, which one? Is it slavery as it existed during the pre-colonial, colonial or postcolonial periods? Slavery had existed in the Sudan for centuries but institutionalised slavery only became a pervasive feature of Sudanese life in the Turco-Egyptian period (1821-84). The South was the source of slaves and the trade was organised by Arab merchants who relied on slave raiding tribes such as the Arab Baqara. Slave ownership was at first the prerogative of the ruling elite. Slaves were employed in domestic as well as military service but their numbers expanded as they became common in the households of the new middle class. However the real expansion of slavery occurred with their use in capitalist agriculture. Despite British rhetoric on slavery it persisted for several decades after the Anglo-Egyptian conquest and remained an integral part of capitalist agricultural development. Although slaves were usually assimilated into the Arab-Islamic culture of their masters through conversion they remained socially stigmatised, even after emancipation. And because of their conversion other Southerners suspected them as having lost their identity.

8 Moyszynski, Peter 1994: Letter from Nairobi, New Statesman & Society, Sept 2, 7 (318), p.11
11 Bury & Collins 1995, op.cit., p.75
12 Ibid., p.84; Sudanese govt bombs ceasefire zone in south, Reuters, 17 May 99, http://www.elfweb.int
14 Sakainga, Ahmed Alawad 1996: Slaves into Workers: Emancipation and Labor in Colonial Sudan Austin: University of Texas
15 Ibid
Slavery today once again involves the subjugation of Southerners. The old slave centre of Shendi has been re-established and young children are sold and shipped to Persian Gulf states destined for Libya, Chad and Mauritania. The sources now however are those displaced by the civil war. The IDPs are most vulnerable to abduction by tribal militias in the countryside and in the urban squatter camps of Khartoum and Omdurman. Women and children are the most vulnerable. Some children taken as slaves are branded as personal property. In the city children disappear into ‘cultural cleansing camps’ where they are allegedly converted and conscripted into the army or ethnic militias. It is also claimed that these children have been used as living blood banks.

Does this re-emergence of slavery constitute re-traditionalisation or the brutalisation of society? What has emerged is the exploitation of people beyond the rule of law, even Islamic law. The international focus on slavery as a human rights issue however often casts it as an old moral crusade against Islam. Amongst the best known is the moral crusade of Baroness Cox president of Christian Solidarity Worldwide. Her well publicised claims of buying the freedom of slaves on camera only demonstrates the extent to which the victims of war can be commercialised by different interests.

Slavery in the Sudan is the product of a disintegrated state, not the re-introduction of slavery as a ‘traditional’ institution. It is peace and not questionable charity or moral revulsion that will bring about its end.

Internationalisation

External patronage has increased fragmentation and internationalised national territory. Money, guns, mercenaries and international aid have flown from different patrons which have included foreign governments (Ethiopia, Iran, Libya, Egypt, US, Israel), the World Bank, the OAUI, exile communities and a wide range of NGOs and PVOs. The rapid growth of foreign debt and large government military budgets indicate that external resources have probably been insufficient to actually change the political situation through military means. Because this flow of resources tends to reinforce fragmentation it often serves to perpetuate the war rather than determine its outcome. And from the perspective of the protagonists international aid resources are simply another resource available for appropriation. So in negotiations with Operation Lifeline Sudan both sides try to ensure that as much food as possible goes to places where their troops are and they take what they want. Donors being are asked to pay for, and prolong, a man-made disaster.

16 See Children of Sudan: Slaves, Street Children and Child Soldiers (September 1995), Human Rights Watch
17 Bhatta, Shyam 1995: A war’s human booty, The Observer, April 9
19 Bhatta 1995, op.cit.
20 Na’im, Abulalb, 1993, Whose Islamic Awakening? A Response, New Perspectives, Quartlerly, Summer 16(3) p.45
21 Cox, Caroline 1999: The Price of a Slave, Christianity Today, Feb 41 (2), p.68
22 See the ‘South Sudan Online Project’ developed by the US State Department. This project was established as a result of the Tampere Convention on the provision of international humanitarian relief.

International humanitarian relief intervention has played a unique role in the Sudanese civil war because of the extent to which NGOs have successfully asserted a right to operate beyond state territorial control. Their intervention, while crucial in preventing starvation on many occasions, has also tended to reinforce national fragmentation. The existing ceasefire in Sudan, for example, was brokered by the UN WFP to permit access to the needy in rebel and government controlled areas. International humanitarian relief can now be coordinated almost independently of the state with the help of Internet ‘intelligence’ resources. Detailed information on local maps, airfields, transport, weather forecasts, political conditions and health warnings are all available online. Operation Lifeline Sudan functions as a supra-government of IDPs in internationalised spaces where relief operations are monitored through the registration of IDPs and regular surveys on food distribution right down to the level of the household.

While the UN WFP coordinates food distribution activities there are a wide variety of NGOs and PVOs whose intervention is more morally directed. The scale of suffering in the Sudan has been treated as a ‘challenge’ by the new ‘soldiers of misfortune’ to realise their ‘right’ to provide humanitarian relief. As one WFP coordinator commented: ‘the way Western romantics have championed one or another of these bandit chiefs had become a new form of “colonialism”, and possibly prolonged the war’. One International aid worker with ‘Street Kids International’ even married the SPLA leader Riek Machar.

Strategies for National Reconstruction

Successful governments have alternated between military conquest and political reconciliation as strategies for national reconstruction. The sense that civil war has been a project of annihilation rather than reconciliation was thus conveyed by PM Sadiq al-Mahdi: when he declared, of the starvation in Darfur & Kordofan provinces in 1986, ‘Providing relief for famine was the responsibility of the wealthy West, not of any Sudanese government.’ Military policy has involved total war against its opponents in the South and opposition in the North. War has involved massacre, depopulation, starvation, tribal militia terror and the divide & rule of Southern tribal factions.

Nevertheless reconciliation between the North and South has always been on the political agenda and has resurfaced many times in different proposals. Moreover the ‘unionists’ have predominated over the ‘secessionists’ amongst the different southern political factions and ethnic groups. The Addis Ababa Agreement signed in 1972 was the most comprehensive and promising and the first serious attempt to give constitutional guarantees for the South’s autonomy under a single regional authority with both executive and administrative controls. The agreement broke down however because it failed to limit central government intervention in South.

27 Burr & Collins 1995, op.cit., p45
The most recent peace accords in 1997 which offered a new Southern autonomy plan have founded in turn because the government has not permitted the formation of southern state governments, has harassed civilian leaders and has taken control of oil fields in the South. On this occasion the government negotiated with a southern coalition, the United Democratic Salvation Front (UDSF), formed from the breakup of the SPLA, and on again promised greater autonomy for the South. Riek Machar of SPLA Unity and head of the UDSF was installed as Assistant President and appointed head of a South Sudan Coordination Council which was promised a referendum in 2001 to decide on autonomy or succession. The accord ran into difficulties because from the outset it excluded key political leaders in the South and North (including John Garang of the SPLA and exiled Northern leaders such as Sadig al-Mahdi (Umma Party) and Mohamed Othman Al-Miigdad (Democratic Unionist Party) who formed themselves into the Northern Democratic Alliance.

These 1997 accords once again highlight Khartoum’s continuing efforts at centralisation albeit through a strategy of divide and rule. It remains a one party military regime with a mission to impose a puritan Islamic morality through state power. The ‘implementation’ of Islamic morality through the legal system has been a central catalyst in provoking opposition amongst non-Muslims. It was Numeiri’s 1983 September Laws introducing Islamic punishments which saw the SPLA re-open the North/South divide through war. Turabi (today Speaker of the Sudanese Parliament) describes his programme as a ‘top down comprehensive reform’ of society. In 1993 he replaced 80% of judges by inexperienced NIF supporters. He introduced ‘emergency Courts which were then renamed “Prompt Justice Courts” imposing sentences involving flogging and amputations. The system of public surveillance through local police committees, referred to as a ‘domestic jihadi’, has created a fearful environment. This bureaucratic and military strategy of Islamisation amounts to the imposition of a dominant and uniform national identity, the very thing that post-independence politics has consistently failed to achieve.

Prospects for National reconciliation

War transforms individuals and societies and the future has to be constructed from what war creates. As emphasised earlier, violence contracts society and fragments it into localised worlds in which people are forced to depend on each other for food and protection. In the Sudan this has created a regionalised and re-traditionalised society connected by different kinds of networks; tribalist structures, militia orders, religious orders recent as political parties, new ethnic/national movements (eg. Nuba), and international NGOs and relief organisations. The fact that it was the UN/UNDP who had to broker the most recent cease-fire in order to provide humanitarian relief is indicative of the present incapacity of national institutions to protect and provide.

30 Na’m, 1993, op cit, p.45.

For most Sudanese the basic needs of food and protection must be provided at the level at which life is being lived. It is in their everyday social worlds where people engage in moral relations where community becomes the source for reconciliation and reconstruction. The fact that international NGOs have been able to function and even monitor food distribution down to the household reveals that a certain kind of order prevails. Even amongst the IDPs the essential social reality is reconstructed in the relationships between people, albeit in some cases on the rubbish tips outside Khartoum. In other words, in a world where the excesses of violence have created fear and dependency, then localised forms of kinship and popular cultural institutions (eg. tariqah) become the primary sources for organising social life. And these are the worlds in which the stakes are played out for most people. Subsistence and access to key resources such as land, water and credit become the principal political issues.

The consequence of fragmentation and internationalisation however is that there is a proliferation of localised spaces in which forms of power and interest have become articulated in complex chains reaching beyond national borders. In the collective interests of the Sudanese these external international patrons of various kinds must somehow not be allowed to work against each other, especially not in the name of the right to provide humanitarian relief.

At the national level there needs to be a new effort at ‘imagining’ the Sudan. This again needs to involve regional states, those bordering states who also share some of Sudan’s political and economic problems. The Inter-Governmental Authority on Development (IGAD) which includes Eritrea, Ethiopia and Uganda as well as the US and the World Bank has promoted peace talks. Yet these states are suspected by the Sudanese government of being an anti-Islamic alliance supported by US finance. Some have also supported anti-government forces. Eritrea and Ethiopia have fallen back into a war themselves.

Alongside peace initiatives and securing life in local communities there needs to be a wider dialogue about the Afro-Islamic frontier in Sudan. What kinds of nation-states can be imagined in these culturally plural zones? Perhaps the original recognition in the OAU charter that the postcolonial borders of African nation-states were artificial needs to be remembered. Establishing national citizenship should not be abandoned in favour of an ethnic defence of rights.

The dialogue about the Afro-Islamic frontier has to shift from the Middle Eastern pan-Islamic currents out of which current Sudanese state ideology was shaped to a pan-African perspective, which includes the issues of Arabism, and Islam as well as African cultural diversity. The primary focus must become ‘Africa’. The ‘Southern question’ in the Sudan must be set in a dialogue about the Afro-Islamic frontier and coexistence. The struggle against popular versus fundamentalist Islam, the relationship between Arab and African culture, the legacy of slavery on ethnic relations and social hierarchy, the great diversity of tribal and ethnic cultures are not uniquely Sudanese but are common to sub-Saharan Africa.

31 Bonta, P ‘Ethnicity and Land Tenure in the Sahel’ in S P Reyna & R E Downs (Eds) Deadly Development, Capitalists, States and War, Gordon & Breach 213-34
32 Economist, 1998, July 18, p.68
The OAU is the most effective forum to address these continental issues and it is important for it not only to press for peace talks but to take up issues which are important for many states. The new international prestige of the South African leadership could be drawn upon to initiate this dialogue. It is urgent that a stand be taken against the further Balkanisation of African nation-states and the ethnogenocides that have already occurred in other places like Rwanda and Burundi. Issues such as slavery must also be recognised as transnational and addressed as an issue of human rights and the product of the crisis of national sovereignty in many states. Broader issues such as the relationship between human rights, international law and treaties and cultural rights must form part of these discussions about the Afro-Islamic frontier.

"Imagining" a new Sudan occurs in the broader context of acceptance into the global order. In cases where national reconciliation and reconstruction are judged to be impossible a new form of international intervention of post-nation state crisis management has emerged. This is the internationalisation of collapsed states as zones for NGO intervention to provide humanitarian relief work. The effect of the humanitarian aid is to perpetuate an endless war which ebbs and flows but cannot be resolved because the complexity of the situation and the economic resources and political commitment needed to change the circumstances will never be forthcoming. The international reduction of Sudan to a humanitarian relief issue instead of human rights crisis places the burden on the Sudanese to address the enormous suffering of their people. The 'nation' cannot be rebuilt through military conquest, it has to be reconstructed from the bottom up and this involves reconciliation.

NEW HISTORICAL STUDIES OF ISLAM IN AFRICA

Randall L Pouvels*

Islam as a cultural phenomenon and Muslims as a religious community have been important forces through much of Africa's past as well as in its present social and political development. Today, Islam is the fastest growing religion across the continent. Interest in the role this religion has played in Africa has expanded noticeably in the past decade. As anyone who has ever tried to attain a sense of this historical phenomenon, especially for teaching purposes, can however be very daunting.

The problem lies not with a scarcity of studies: rather, it lies with past scholarship and the literature it has generated. Stereotypical notions of Islam have hitherto privileged certain types of studies. Islamists, as do some Muslims themselves, continue too often to view "true" Islam as being Arab, "orthodox", and Arabic-literacy. Consequently, few world surveys of Islam have bothered to direct much attention to sub-Saharan Islam. Specialists in African history have rejected the first two of these notions, yet unfortunately some African Islamists have convinced themselves that literacy in Arabic must remain the touchstone of "true" Islam (hence, of Islamic studies) even in Africa. Given that North and West Africa have generated the greatest quantity of African Islamic literature in Arabic, the overwhelming balance of Islamic studies in the continent has gone to those regions. Furthermore, the 1960's "growth industry" in field studies shows no signs of abating. Nary a year passes without new tomes appearing on the ephemeral mini-states of the western savanna. In short, after four decades of intensive study, little has changed. Thesis directors working at established African centers around the world continue encouraging graduate students to follow up their own research into already familiar topics; entire regions with their own rich history of Islam remain under-researched; little exchange of information occurs between scholars working in remote, disparate regions; and there remains only a scant notion of an "African" Islam. And, of course, for the general student of Africa, continent-wide studies remain few.

The History of Islam in Africa

Knowing this, in 1994 I began to consider the possibility of writing a general history of Islam in Africa. The advantage of bringing a unified vision to the subject offered by such a monograph made it the obvious first choice for a format. However, two cardinal obstacles deterred me from this approach. First, there was the inchoate nature of the research carried out in some regions and the literature available on it. Second, even where such literature existed, the enormous variations in the scope of such research efforts, and the considerable range of vision represented by much of it, made for a discouragingly uneven intellectual landscape. A multi-authored anthology seemed to be the best choice, something representing an attempt not so much at a "definitive" study, but at a comprehensive summary of our state of knowledge. Furthermore, co-editing the work with a senior West Africanist seemed like a good idea.

34 See the controversial report Islamic Law in the Sudan. Economist, 1994: Sudan cites a higher authority: human rights and Islam March 5, 330 (7853) p.42 (A15172918).

Randall Pouvels teaches in the Department of History, University of Central Arkansas, (Conway, AR 72035, USA). He was a member of the History Department at La Trobe University 1981-3, and also Secretary of AFSAAP.
Professor Nehemia Levtzion, my co-editor, and I originally planned a relatively small volume that could be produced in a low-price, paperback format for a general, though somewhat educated readership. However, our plans soon changed when Cambridge University Press suggested we put the volume together as one of their Cambridge History series. Hence, more authors and a more ambitious proposal eventually resulted from efforts that extended over a period of two years. Our original proposal called for a tripartite arrangement: the continent was to be divided more or less in grid fashion, with additional chapters to be inserted in each part dealing with topics of special historical relevance for that part of the book. Thus, Part One was to cover what we called very loosely the "Sudanic zones", and actually included chapters on the Sahara, western Sudan, central Sudan, eastern Sudan and the movement into the forest, with additional chapters on such phenomena as the jihads and the Jumla. The second part, called "Subequatorial Africa", started with Ethiopia and the Horn, and moved southwards with chapters on eastern, east-central, and southern Africa. The final part was to include topical chapters.

In seeking authors whose backgrounds particularly suited them to write the chapters we envisioned, we opted for an international mix of scholars whose experience was on all levels. The original list of contributors who agreed to participate included two who were still finishing their dissertations, and several more who had recently finished their PhDs. On the opposite end, there were two emeriti.

The main difficulty, of course, was finding thematic common ground. Using ASA meetings as venues, we sponsored a coffee meeting and several panels at the Orlando, Florida, and the Columbus, Ohio, conferences to meet and iron out these difficulties. Authors were encouraged to tell their stories as they best understood them, but also to develop several out of a list of suggested themes. We received our first chapter drafts in late summer, 1996. These went to three readers for critiquing, and following the receipt of their reports considerable revisions still were needed. It was not at this point that we and Cambridge parted ways since it was clear we and our authors were not following the usual formula for Cambridge Histories. There still remained too wide a range of presentation, and in the one reader’s eyes, too many cooks involved in making the soup.

In June 1997, a symposium was held in Jerusalem for seventeen of us involved in the project. There, after three days of discussions and presentations in which these difficulties were addressed further, final decisions were made for the content of the volume and its arrangement. A new opening Part, entitled "Gateways", was added for two introductory chapters on North Africa and the Indian Ocean regions. Parts II and III were reorganized strictly along broad regional lines, while the thematic chapters were reorganized and put into Part IV. By late the following Spring, the final chapter revisions were received. By then, too, Ohio University Press had agreed to publish it.

The African Islamic Studies Association (AISA)

One problematic from the start was the unevenness of the terrain, in terms of the differing conceptualizations that have been a part of Islamic research in Africa, as well as in the kinds of sources on which scholars have chosen to rely. While utilizing non-literary sources, for example, my own chapter looks at Islam in East Africa essentially within the broader context of cultural change. On the other hand, Robert Shull’s chapter on southern Africa is based on the rich collection of published and unpublished material, much of it in Afrikaans and English. The chapter on Somalia and Ethiopia makes extensive use of Somali literature, both written and oral. The West Africans rely heavily on the relative abundance of Arabic chronicles available to them while making little use of non-literate sources of information. Each of the resulting chapters, to say the least, has a very different look. This continues to be a problem about which little can be done, save for future research perhaps that hopefully will be done on somewhat grander scales. Clearly, the experience with The History of Islam in Africa brought out all the "potholes" of this sort of scholarship. More to the point, while it presents a rather succinct summary of knowledge gained so far, it also represents what is still a work in progress, and thus points to the future of research.

Some of us who had taken part in the product, the panels, and the Jerusalem symposium thought that the dialogue we had begun deserved to be continued and extended. Additionally, many more people needed to be brought into it, and certainly we, representing a senior generation for the most part, needed to attract fledgling scholars of the directions for future research are to be influenced by our recent experiences with the History of Islam in Africa project. About a year ago, therefore, I floated the idea of an African Islamic Studies Association (AISA) and a plenary session was organized around an ASA roundtable devoted to "The Present and Future of Islamic Studies in Africa".

Out of this has come the AISA. The new organization has an initial membership of sixty individuals, and a decision on our application for formal affiliation with the ASA is pending. Our first business meeting will be held at the November 1999 ASA meeting in Philadelphia for which a panel has already been planned.

The new organization aspires to fulfill several objectives which are critical to the future of Islamic studies in and about Africa. At the very forefront of these, we hope to foster a more clearly articulated perspective of what was and is African about Islam in Africa. What distinguishes Islam in Africa from Islam in other parts of the world? What connects Africans to the wider world of Islamic discourse, for instance? While studies of a local or regional scope contribute to such a dialogue, clearly what we especially need will be cross-regional approaches, or at least the sharing of information among scholars whose work involves them in one or more of Africa’s major areas. The annual meetings of the AISA will provide a venue for discussions and the sharing of interests among scholars of all stripes whose work involves Islam and African Muslims.

A natural tendency among academics, of course, is to replicate themselves (or their interests, at least) among their students. While this is necessary and even healthy to some degree, graduate students need to be exposed to the ideas and the research interests of other scholars. The AISA, therefore, will present expanded opportunities for more broadly based cross-disciplinary contacts which potentially will have an impact on the future direction of research. The AISA encourages more participation by up-and-coming scholars who desire more contacts with senior scholars than what presently is available to them, and who also need a forum in which to try out their ideas.

In conclusion, the AISA provides a specific organizational base for such expanded efforts in two ways. The venue provided at the annual ASA meetings, along with the sponsored panels, is one. The African Islamic Studies Association soon will have a website for the posting and exchange of information. This will include a bulletin board, a list of members and their interests, and continually updated postings on current research.

Any interested person can join the organization by contacting me at Randy@mall.uoa.edu or by writing to me.
"USE HIM, HE'S ONLY HERE FOR TWO YEARS!"
(Plea by one of my clients to another)

Mike Parry

I arrived in South Africa in August 1997 to work as a Field Officer with LEDA, a non-government organisation assisting business development and job creation on the south coast of KwaZulu Natal. The Melbourne-based Overseas Service Bureau*, which administers part of Australia’s foreign aid program, recruited me on a two-year contract and pays my stipend, airfares and medical expenses. They have several hundred volunteers, working mostly in education and medicine, concentrated largely in the Pacific and Indian Ocean areas. I came here from Petti where I used to run my own concert promotion business. LEDA (local enterprise development agency) itself was formed in 1955 as a response to the enormous demand for employment in local townships and rural areas (our own polls estimate unemployment rates as high as 70 and 82 per cent respectively). However, from its inception, the organisation struggled to find a role which met the aspirations of its clients and sponsors. In fact, by the time I arrived LEDA was virtually moribund, with no money and few initiatives to speak of. This was no great surprise. While job creation has been a priority, South African commerce and industry have been downsizing. Despite the best efforts of many, an estimated 500,000 jobs (net) have been lost since 1994.

It took me six weeks to shape a program containing simple guidelines upon which I could base my work. (Many specifics from that program have subsequently been revised or abandoned but, surprisingly, the principles laid down in 1997 have largely prevailed.) What was it possible to achieve by myself in two short years with no money? LEDA operates in an area of 1,500 sq km with a population of perhaps 400,000. There was obviously no hope of making a significant impact throughout the region but, on the other hand, the opportunities for new business to flourish appeared to be unlimited.

It soon became clear that, in the upper echelons, concepts such as vision, mission, objectives and strategy exist on different planets to decision, action and exertion. Job creation, through the development of SMEs (small, medium and micro-enterprises) remains a national priority but little of the substantial budget allocation trickles down to the grass-roots. Where is the money and effort going? Much of it seems to go on high-minded and well-paid politicians, bureaucrats, executives and consultants flying from one national or international conference to another where they can agitate in five-star comfort over the plight of the dawn-to-dusk poor. Below them, bureaucrats diligently research their differentiated sectoral infrastructure utilisation strategies and spatially integrated exclusive capacity frameworks (under the total weight of which the country is about to sink). Next to them, "at the coalface", are the Business Councillors, all possessed of the theories but none of the practice. At the very end of the food chain are ordinary people. They thought about starting a business of their own but were put off by the weight of intellectual baggage - and unrealistic expectations - imposed on them from on high.

A peculiarity of sponsorships, whether government or private, is that properly constituted organisations can attract funding, but individuals can't. The anomaly is that committees aren't very good at running business. (That is also where a lot of money is lost. It is as difficult to pick winners where the stakes are small as it is at the jumbo end of the business league.) In South Africa, it seems to me, committees exist only to judge, criticize and obstruct. Hardly anyone, especially the membership, sees their role as providing impetus, ideas and direction. The only decision meetings make is to have another meeting. So, if they want to achieve anything, managers act independently and get the blame for it.

When I started my business in Australia I just registered a business name and got on with it. Why would it be different here? It is no different here. Although there are differences. Bluntly, the "previously disadvantaged" have been told for three hundred years they are lazy, stupid and useless, beliefs which cannot be erased with a pep-talk over morning tea. These circumstances, lectures on topics like discounted cash-flow seem superficial, even laughable. What people need is trust, confidence and a decent order. I learnt this from a wonderful group in Magabebi township. They had formed in 1986 with a view to "poverty alleviation" but when I met them in October 1998 they had not yet earned a penny. I was asked to give them "business training" but had a stroke of luck and got them an order for 200 blouses from a fashion designer instead. When we took the fabric to them they were so excited they could scarcely contain themselves. I have to say it brought a tear to my eye. The designer trusted them to do a good job - and they did an excellent job on a very tight deadline - and finally they had some serious money in the bank. They didn't need "business training" as such. From trust came confidence and I was lucky enough to get them a decent order. Everything else followed.

Whereupon the gains were lost. The chairperson of a welfare society which had taken it upon itself to supervise the group's activities was infuriated because she had not "approved" the job and confiscated the two sewing machines, which had been donated by the government's Poverty Fund, and left them with nothing. This happened when I was in England over Christmas and I found on return that I was no longer welcome in Magabebi - 'Mike, you are working with Child Welfare and they have been cruel to us' - although we are slowly restoring the relationship.

My greatest impact by far has been with a project for the deaf. Shortly after my arrival I met a young Zulu girl who had been deaf since birth. Mathompolo ("Topsy") is highly intelligent and as bright as a button, but never had a hearing test as a child, cannot speak and has never been to school. To cut a long story short, she got a hearing aid for Christmas in 1997. In the process I was in touch with the Commonwealth Society for the Deaf in London, which was donating a mobile audiological clinic to South Africa, and I helped them cut through the tangle of red-tapes which had caused the first vehicle to be diverted to Uganda. Meanwhile a cousin of mine met Topsy and went back to England fired with a mission to collect hearing aids for people like her who live in remote tribal areas. The Rotary Club of Birmingham took up the challenge and launched a national "Hearing Aids for South Africa" appeal with Serviens, a major high street optician and hearing specialist. This culminated in a concert at the new Symphony Hall on 6th March. To date, the appeal has yielded fifteen audiometers (to measure hearing) worth around R500,000, 528 hearing aids (next target 1,000) and an enormous quantity of batteries. Additionally I have provided marketing assistance to SolarAid in Botswana which is producing a line of solar-powered hearing aids designed for children who live in remote areas far from the nearest battery. It would be nice to throw a lifetime elsewhere. One of my colleagues in Mozambique says there are absolutely no services there for the disabled: "Too many people are dying of malaria and cholera to bother with speciality problems". As for places like Angola, everyone is so caught up in Kacovo that the thirty year disaster there is completely forgotten.

After unemployment, crime is the dominant issue, with razor wire, guard dogs, electric fences and armed-response creating a fortress mentality in those with assets to lose. Township blacks who can’t afford protection fend for themselves as best they can. Although murder features most prominently in the media, theft is the major imposition on daily life, with blacks suffering disproportionately. Few whites venture into townships or tribal areas and they say I am either very stupid or extremely brave to do so. I prefer brave, but in almost two years I have had only two very minor “incidents” to speak of, even though I am walking or driving in locations every day. My only brush with death was occasioned by a spider-bite which put me in hospital for several days. My spirits lift when I go into the mountains of the Zulu heartland. It is the most beautiful area and the people are invariably friendly and welcoming. I love it there. Travelling in taxis (eighteen seat minibuses) has put me into the mainstream of African life and, being the solitary white (“uMlungu”), I have become quite well-known. There is an exotic system for hailing a taxi – finger up or down, hand to left or right, and so on, depending on your destination. Different in every location and confusing when you are in and out of several different locations every day. So inevitably I point my finger up when it should be down. When I get it wrong, the driver usually says “Don’t worry, baba, we know you (are an idiot)”. However, since January LEDA has a vehicle of its own: a small, red “bakkie” only six years old and much the worse for wear. The sort of vehicle that hijackers will wave on when they see it rattling towards them.

Invariably the grand schemes, theories and models that look so perfect on paper unravel when applied in practice. Concepts become people, and people do what they like. Most of them never needed my help anyway, just someone to tag along with. For others I am no more than a telephone and fax, taxi-driver and source of ball-point pens. For the rest, I try to unlock their creativity, build trust, confidence, application and concentration of effort. Formal “business counselling” can follow if needed. But we are confounded every step of the way. Things move so maddeningly slowly. Chiefs or counselors, or any strongman, can reduce your project to rubble for the most trivial breaches of protocol, or if the cut is insufficient. Committees do nothing. Disagreement over objectives, ownership and methods are papered-over and sooner or later you find yourself in hot water. People die, change their minds, don’t turn up, won’t work with this person or that. You thought you were going to a business meeting, but when you arrive it looks like a hospital ward and the people there are demanding medical treatment. If major corporations were obliged to work like this, they’d pack up and leave the country.

So we stumble on. What impresses are the faith, willingness and punctuality of my poorer clients. But there’s not much to show for two years’ work. So has it been a success? It depends which moment you ask. On Fridays and Saturdays my house is filled with young people practising bread and biscuit-making prior to starting community bakeries in various townships and rural area. Others are making yoghurt and soap. Someone wants to learn brewing; others are interested in bee-keeping. Chickens, cheese. These activities have evolved over a few months quite by accident (although I shall claim the credit). There is a complete bakery in my garage, owned but not utilized by the YMCA. All I have to do is buy the ingredients and get out of the way. These young people have a great time. I get a bag of scones, or whatever, at the end of the day and drive them home. My most useful contribution is doing nothing. This venture started when a disabled baker from Folweni asked if he could practice his skills in the garage, as he had lost his touch. One thing led to another and now the Folweni Disabled People are setting up a proper bakery, using a wood-fired brick oven (cheaper than electric, bakes better bread, doesn’t wreck a domestic power supply) designed in Austria.
Crime and disorder, it seems, are the subjects which preoccupy humans everywhere. The basis for political platforms and election campaigns, theme for endless TV series and unending concern of dinner parties, they appear to many as symptomatic of current conditions.

However for Bayart, Ellis and Hibou, there is something about crime as found in sub-Saharan Africa which is not simply universal but particular, not symptomatic but the condition itself. Consequently, so central is criminality, that its increasing importance requires and provides the basis for an argument about the state, and the ‘ruling classes’ (p.xvii) of the sub-continent.

The argument developed, it must be stressed, involves revamping a thesis which had great prominence in the debates of the 1970s and early 1980s, about the ‘dependent’ character of African economies. ‘From the 1930s to the end of the 1970s, sub-Saharan Africa underwent an experience of economic growth based on the widespread, neo-liberalist exploitation of primary resources, from which activity rents were extracted’. Enter a ‘nationalist elite which, after independence, administered the system to its own benefit through the instruments of a state sector and parasitical companies’. Now, after structural adjustment reforms and the collapse of export-oriented agriculture, there is a ‘new mode of economic exploitation and insertion in the international system’ (p.xvi). The economic crisis of the 1980s and 1990s has led to an increased dependence, through loans and aid disbursement, there has not been further marginalisation but tighter integration. Organized crime, operating on an international scale of reckoning, is part of the continuing dependence as well as the recent tightening. The heightened importance of international criminal networks has been made possible, in part, by the appearance of a new stratum of the African elite organized through and by the state. This is a new layer of rent-seekers, alike but also unlike their predecessors.

The argument proceeds over four substantive chapters, the titles of which neatly summarize the underlying themes of the whole. Bayart, Ellis and Hibou co-author ‘From Kelpotcracy to the Felonious State?’ while Bayart alone contributes Chapter 2 ‘The “Social Capital” of the Felonious State or the Ruses of Political Intelligence’. Ellis, best known as a former editor of Africa Confidential, provides the most substantial empirical essay, ‘The New Frontiers of Crime in South Africa’, while Hibou is sole author of the fourth chapter, ‘The “Social Capital” of the State as an Agent of Deception or the Ruses of Economic Intelligence’.

While in a longer review each of the chapters would merit specific criticisms, they share enough in common to make several points applicable to the entire volume. The first point concerns the very definition of crime adopted. These are ‘practices whose criminal nature is patent, whether as defined by the law of the country in question or as defined by the norms of international law and international organizations or as so viewed by the community, and most particularly that constituted by aid donors’ (p.16; My emphasis: SM). Particular forms of accumulation are criminal (the heroin trade, etc.), not accumulation in general, and it is these forms singled out by state institutions representing other accumulators, who have secured the appellation of legitimate business for their practices.

Yet legitimacy is in substantial measure the outcome of international political, legal tussles about and between representatives of forms of accumulation, a point which does not seem to have occurred to the authors. Instead they have adopted uncritically a characterization of particular forms of commerce without asking what that depiction, and current prominence, has to do with accumulation in general and the efforts placed upon separating out some forms as ‘good’ and others ‘bad’. In other words, Bayart et al do not appear to recognize that money laundering and drug trafficking are as integral to late twentieth century capitalism as the supermarket chains which sell breakfast foods and laundry detergents. With his usual predilection for a pun Marx cleverly described the priority which binds ‘goodies’ and ‘badies’, then as now. ‘Accumulate, accumulate! That is Moses and the prophets!’

Had the definition of crime been examined, the derivative and dubious qualities of other elements in the argument might also have become apparent. Locating the current base of accumulation by Africa’s wealthy in crime is only a new twist to a proposition which has dependency theory and the World Bank as its more prominent proponents. A persistent attack, mounted across the ideological spectrum, has been made against the rent-seeking, unproductive character of ‘the wealthy’ in many African countries.

Unfortunately, other important elements of the central thesis are not merely derivative but vulgar. According to Bayart et al. there are qualities of particular Africans which have pre-conditioned them to successful drug trafficking: ‘the comparative advantage of African drug traffickers, in a market of literally cut-throat competitiveness, stems from their membership of segmentary, de-centralized and flexible communities, endowed with a high reputation for commercial expertise developed over generations’ (p.11). Replace Ibo with Jews, Arabs, Lebanese, Asians-and the particularism as well as its offensiveness is immediately apparent. Similarly, dubbing South Africa as ‘Africa’s capital of organized crime’ (p.50) and claiming that ‘the most prominent drug networks in the continent are without doubt Nigerian, and especially Ibo’ (p.10) is to substitute geography, nationality and ethnicity for explanation and analysis.

The principal disappointment with the book is that it has trivialized an extremely important matter for all humanity by its attempt to reduce drug trafficking, money laundering and other forms of organized crime to signifiers of a particularly African condition. When capitalism’s destructiveness is being globally manifested in these as well as other forms of accumulation, the damage done to humans by narcotics, for instance, in sub-Saharan Africa should be considered as part of the universal condition rather than outside it. Trivialisation through separation is the over-riding impression conveyed by this volume.

Scott MacWilliam
The University of the South Pacific
Department of History and Politics
Suva, Fiji

* * * * *

Africa Works is a very disappointing book. This is not because it commits the supposedly classical sin of confusing culture and political economy.1 There would seem to be no problem with thisendeavour if culture were seen to be the accumulated residue of historically grounded material and class structured processes instead of immutable, almost racially imbued essences of character. This book is not "post-colonialist" (although it may grasp at that emerging academic market) because it essentialises culture. Good post-colonial discourse does not do that although it may have other drawbacks.2 Rather, this book is upsetting because its authors refuse seriously to discuss the effects of the debt crisis or colonialism (it seems a commonplace of their genre to see this as but an insignificant moment in the longue durée of the African elites' manipulation of external and internal forces), and it manages to avoid noting the venality and brutality of transitions to capitalism everywhere in the world. They only rarely allude (dissimilatively) to the possibility "gigantic (financial and cultural) investment... which in the present international circumstances is hardly realistic" might make some big changes to Africa (p.136 my emphasis). To investigate that line of thought would require rethinking the theories they have so lazily and lightly dismissed.

Anglo-Americans are prone to dismiss the French as overly concerned with "culture" condemning them as irrationally trying to preserve some intangible and romantic source of their identity against the universally rational benefits of our homo oeconomicus way of life and the need for American power to preserve it. Anglo Africanists tend to mimic the French for a culturally assimilationist approach to colonialism, too, considering the arrogance of those who would deign only to deal with an elite trained in French ways - even granting this select few citizenship - while the English supposedly worked through indirect rule. At any rate, there is a tradition of difference - perhaps more invented than real - between French and English attitudes to their African colonies and their post-colonial remains. Thus it should be no surprise to most members of the English-speaking community when two French Africanists tell us that all the modernization, marxist, dependency, civil society, democracy and etc. theories that have come out of the largely Anglo-American encounter with Africa are doomed to failure because they do not deal with "culture", and what is uniquely "African" in that continent's culture.

For Chabal and Daloz, Africa's traditional "culture of reciprocity" (a concept borrowed from the equally imprecise "economy of affection" invented by Goran Hyden), which somehow honours only men "big" enough to distribute the spoils of office along patron-client lines, is to blame for Africa's sorry state. The current neo-liberal moment on the global scene contributes a little bit to Africa's current disorder, but only in so much as it aggravates already deep-seated tendencies to celebrate the theatre politics of show-off instead of the Protestant political economy of accumulation and reinvestment.

1 According to esteemed Flinders University political sociologist Richard De Angelis, this is the worst - but oh-committed - error by comparative political scientists.

But if the same Anglos thought that the same French culturalists would be against Anglo-Saxon modes of economic prognosis, policy and prescription, they would be shocked by Chabal and Daloz. Ironically, these authors seem to think that the Weberian promise of Anglo-American modernisationists would be a good idea - if not for the fact that it is incompatible with their notion of African "culture". Thus, it is not a good idea because Africa is doomed to failure if success is perceived in its Protestant/Western manifestations. For these self-proclaimed smashers of politically correct posturing, Africa's culture denies it the chance of industrialisation, rationalism, individualism and all of those other "western" cultural attributes.

It is central to this argument that Africans adore their big rich leaders only because that ostentatiousness symbolises the power to redistribute. The big bellies made famous by Bayart are signified as legitimate only if the material benefits of that enslavement process trickle down through the streams of eulog and kinship connectivity. However, Chabal and Daloz claim that this process is only accepted as long as the chiefs don't go too far in their conspicuous consumption. This is a rather materialist mode of reasoning for those who parade as culturalists, but that is not the biggest problem with their reasoning. Crucially for writers who pride themselves on taking the question of "legitimacy" seriously - and Chabal's earlier work reasons rather nicely on this concept, in a decent, liberal and nuanced-but universalist way - the "too far" which symbolises excess, laziness and corruption instead of communalist commitment to redistribution is never defined, beyond the unexplained examples of Mobutu and Bokassa and their like. All their words on witchcraft identity, violence and the crumbling of the state, do nothing to clear up this mystery. All we know is that somehow the marriage of convenience between informalised global structures of finance and criminality (juk in terms of both bonds and heroin) and a culture of affection gone sour is a happy one for elites and a sad one for the masses - but the latter don't know it because their culture encourages their masters' bad behaviour. This seems over-generalised, intangible, predictable, apolitical and imprecise (qualities of which all preceding analysis of Africa is accused - p31 to me: and it's diffused with an aura of snobbish superiority to boot and ignores some important recent literature.

Is it a bold step to say that a "search for a form of class consciousness divorced from other overwhelmingly present (sic) types of self-identification" is bound to be elusive (p.39)? Only if you never read about the articulation of modes of production - ironically enough, kicked off by Frenchmen in the Althusserian mold. And why would acceptance of class and ethnic intertwining allow you to dismiss class analysis? Only if a pure and unswallowed class-consciousness is your point of departure - and if you believe that for a ruling class to really exist it must be fully cut off "from the rest of society" (p.41).

Is it myth-shattering to know that some "elites" - be they warlords or bureaucrats - benefit from global disorder? Only if William Reno and Michael Duffield, who write so well on the connections between neo-liberal globalization and new forms of military action, have been overlooked? Is it exciting to know that you can't say that the African state has become "criminalized" because that concept can only be applied if people think criminal activity is

in the poor world over the past 25 years has in fact led to distorted or no real development
while a major consequence has been crippling debt repayments. Or that one of the most
significant areas of international trade and aid has been in weapons and the means of
destruction. Indeed the "progress" of the 20th century has led to more man-made and "natural"
disasters affecting more people than ever before. A situation that has led to the
disaster relief, charitable and development roles for the modern NGOs.

Angels of Mercy or Development Diplomats: NGOs & Foreign Aid is a very serious
discussion by Terje Tvedt from the Centre of Development Studies at the University of
Bergen of many of the issues concerning NGOs. Drawing largely but by no means
exclusively, on the experience of Norwegian NGOs he applies a variety of theoretical models
to explaining their roles and frequent failures to achieve their goals. He has three key
chapters on "How to analyse an NGO scene": some alternative perspectives, an international
social system, and the Norwegian sub-system. These chapters are tantalising in the questions
they raise but are also frustrating in the answers they provide. The difficulty arises because
the author feels the need to discuss virtually the whole range of theoretical perspectives and
institutional models. While this makes it a good source book at one level it does not
necessarily lead to a deeper understanding of the key issues.

Clearly if one sees the "international aid" scene as involving relationships between states in a
global system mediated in part by NGO organizations, one’s conceptualization of the "state"
and that global system and the NGOs are key issues. Tvedt is very conscious of the
significance but his language gets in the way of useful and practical comprehension. As
an example of Tvedt’s typical approach consider the following:

The focus here therefore is on the NGO channel - seen as a distinct organizational field - in which the links between the organizations and the
beneficiaries have been of a special character.

For the purpose of this analysis the state is defined here as more than the
government but less than what in the literature is called the public sector. It
it defined as the continuous administrative and legal systems that attempt to
structure the relationships between NGOs and public authority within the
development aid field. This state has established structures that affect many
central relationships also within the organizations and the character of the
organizational landscape. It is seen as important not to limit study to a set
of formal organizations and roles, because of the special characteristics of the
aid project. The state institutions are also normative orders that enable and
create behaviour motivated by moral ideas, and state policies in this field
should also be understood in terms of fundamental cognitive structures shared
by the channel as a whole (p.95).

The points being made are significant but somehow the wider implications are submerged.

There are interesting and critical short case studies of Norwegian NGO involvement in
Zimbabwe, Ethiopia, Eritrea and Sudan in Africa (as well as in Bangladesh and Nicaragua).
While these all are valuable in pointing out some of the unintended consequences of NGO
involvement they all seem to rest on the assumption that the particular NGO involvement was
inevitable and valuable. Discussing the "NGO, society and state in the southern Susan" Tvedt
states that:

David Moore
Flinders University of South Australia
School of Political & International Studies
Adelaide, S.A.

Terje Tvedt, (1998) Angels of Mercy or Development Diplomats: NGOs and Foreign Aid, African
World Press, Trenton & James Currey, Oxford, pp.246, with References and Index. ISBN 0-85255-
817-1 (pb)

Contribution to Entrepreneurial Mobilisation in the Public Sector in Tanzania. Das es Salaam
University Press, Dares Salaam, Tanzania. pp.xi-154 including a 6 page summary in Norwegian
Distributed by the African Books Collective Ltd. 27 Park End Street Oxford OX1 1HU, UK.

Non-Governmental Organizations (NGOs) have emerged as key players in the delivery and
administration of foreign aid to poor countries and regions over this last quarter of the
twentieth century. They represent a very significant aspect of the global economic system and
hence any evaluation of their role is an important contribution. The two books discussed
here are important reflective contributions that come from the Scandinavian, and in particular
Norwegian, experience. However, to evaluate these evaluations it is necessary to place them
in a wider context.

Those past twenty-five years or so have also seen a remarkable change in the structure of and
operation of global capitalism and the "world order". The analysis of the social, cultural and
political-economic dimensions of this social change is an important priority for contemporary
social science. It is a situation where the contradictions of the modern world system need
exploring and evaluating. Contradictions such as for instance, that while the capitalist market
place provides the greatest incentive to firms and individuals to innovate and create new
products, processes and services, a consequence is that they frequently create enormous
damage, environmental degradation and inequality at the same time. Or that while economic
development in poorer areas depends upon investment, much of the international investment

Illegitimate or if the state was coercively institutionalised in the first place (pp.79, 135)?
Only if you really find out how legitimacy is constructed in the first place - and you really
don't in this book - or if you think that nit-picking with the Bayarts of this world is going to get
you very far (see Scott MacWilliam's review in this issue).

But the interesting - and most damning - thing about the whole effort rests on a paradox. It
is odd that Chabal and Dolaz reject modernisation theory, because they really represent no
more than the pessimistic side of that old and long discredited American school. That
school always said that the real problem was "cultural backwardness", but that a few decades of
value change would do the trick. The liberal economists, who thought that a high rate of
economic investment and industrialization would have to come first, were really much more
on the ball than the pseudo-Weberians. Chabal and Dolaz go one step further than both,
when they cast doubt on - and indeed come very close to eliminating the possibility of - the
chance of good economic times transforming Africans out of crisis. That translates as good
justification for forgetting about debt relief or redefining structural adjustment policies.
It is their inability to weave through the reality of the "post-1970s crisis" and the chimeras of
culture that, ironically, puts them in bed with the American orthodoxy they pretend to
commend. The French tradition of critical Africanist scholarship deserves a better legacy.
The relationship between governments and NGOs involves a fundamental question of the legitimacy of various types of institution exercising power and authority. This study will argue that in the Southern Sudan, the NGOs unintentionally contributed to the erosion of the authority of a very weak state (p.189).

This was in particular relation to the role of Norwegian Church Aid but a number of additional questions can be raised. This and other NGOs have been actively involved in the Southern Sudan since the early 1970s. However the civil wars, famine and internal displacement of peoples have gone on regardless for all of that time while the Sudanese state has been involved in the international system of arms aid and trade. How then do we evaluate the wider role of NGOs in that global system?

"Can NGOs develop other or better relations between the rich and the poor and between countries, cultures and civilisation?" (p.212) The questions that Twedd raises in the book as a whole and addresses specifically in his final chapter are of vital importance to an understanding of some aspects of the NGO involvement in regions of need. But they are questions that can be asked of all aid and trade in the contemporary world. Twedd poses the question in the context of "the structural constraints and opportunities inherent in this international social system". The problem of this analysis is that it leaves out the specific structures of global power and global corporations that provide the context for much of global powerlessness and global poverty.

Thorvald Gran's book *Aid and Entrepreneurship in Tanzania* is another critical study of NGO aid coming from the University of Bergen. "This is a study of how the Norwegian aid agency [NORAD], through its assistance to five large projects, affected the recipient projects, organizations and public institutions. The purpose is to develop a description of how public assistance channeled through donor agencies in Tanzania affects the mobilization of entrepreneurial capacity (professional competence and autonomy) in the aid projects and their responsible government institutions" (p.1).

The answer to these questions provided by this book, and specifically "to what degree has the aid increased the professional competence and the autonomy of the aid receiving projects, organization and public institutions in Tanzania" is very ambiguous and largely in the negative. Indeed this small book raises a host of important questions about the "international aid industry" and the problems of evaluating the impact of "aid". Despite the weaknesses of the research design the conclusions of the study on the problems of the aid projects are undoubtedly sound. The book can serve a useful purpose if it is studied as an example both of the problems in evaluating aid projects and the system costs of aid projects to targeted countries.

The book is structured around a theoretical model of administration which poses a dilemma or contradiction between "control" and "mobilization" as competing modes of organization in the context of state and modernization. In many ways this theoretical discussion is too brief and incomplete to provide a satisfactory framework for the problem at issue of evaluating the impact of aid projects. This becomes apparent in the two chapters "Nerad's organisation and Tanzanian State Structures" and "Nerad's interactions with government institutions". The description and analysis of the Tanzanian State and its government processes are given at a level of generality appropriate for an educational primer on Tanzanian politics but which misses the crucial historical, political and economic processes that provide the dynamic of political and administrative change in contemporary Tanzania of which the international economic institutions and aid agencies are a vital (sic) part.

The heart of the book is chapter 5, "The difficult task of project management" which provides brief case studies of four projects: in industry -- the Sao Hill Sawmill; in transport -- the Coastal Shipping Company; in infrastructure -- Rural Roads Maintenance; in education -- The Institute of Development Management. These case studies, despite considerable differences between them, all illustrate the contradiction between the top Norwegian management of projects that invariably define their success in the way the project runs rather than what is gained by the Tanzanians involved.

The conclusion to the discussion of the rural Road Maintenance (RRM) project typifies the issues:

The RRM broke open the roads administration system in Tanzania, rearranged the rural roads maintenance in Mbeza and Tanga under the RDD and organized it along lines of Norwegian road administration, with strong autonomous road administrations at the province/region level. ...This was potentially an innovative intervention, one that could have been a change agent in the development of a more open, professional and realistic administration. But the projects lost contact with Tanzanian realities: the RRM units became too rich, too technologically advanced and much too autonomous relative to other regional and district authorities (p.55).

Thus the chapter concludes that the five projects manifested a common pattern: that the control of each project by NORAD officials backed up by Norwegian officials, consultants and firms with their own goals precluded the training and mobilization of Tanzanian organizations and entrepreneurs. Another consequence was that NORAD became isolated both from local communities where its activities were situated and from the Tanzanian state.

The field research for this study was carried out largely in 1990 and after extensive discussions the text was published in 1993. This reviewer traveled extensively in Tanzania in early 1994 with some Tanzanian government officials who had been former students. Superficial observation backs up the conclusions of the study, that NORAD personnel, together with most of the Scandinavians and international aid agencies, were isolated from Tanzanian realities. Since most of the personnel were on short term contracts they did not speak Swahili; the large numbers of expatriates led to the establishment of expatriate communities which not only separated them from their Tanzanian counterparts but led to the reinforcement of "colonial" type stereotypes of Tanzania and Tanzanians.

In countries like Tanzania "aid" is big business driven by corporate interests and corporate goals. The Tanzanian state and its officials become dependent on such aid to the extent that it actually hinders change towards more positive forms of development. This book, despite its deficiencies, will have served its purpose if it raises the consciousness of recipient societies and donor organizations that the costs of aid often outweigh its benefits.

The problem of evaluating the role of "aid" in development is like that in economic activity generally: How do we value the costs and benefits? How do we compare "bottom line" profits from social and environmental costs? How do we compare short term and long term costs and benefits? There are no clear answers to these development dilemmas and contradictions in our own relatively wealthy societies or in the poor world. What is clear is
that when it comes to “aid” and “investment” from rich countries to poor countries, much in both categories has hindered rather than helped.

There have always been some alternative voices in this debate calling for changes that measure development by the quantity and quality of control that people have over their own lives. History shows us that this is essentially a process of political as much as it is of economic change. Thus while the position of women, the dispossessed and the disadvantaged have all been addressed by NGOs and institutions of international aid the reduction in misery is questionable. While there has been some change in the underlying structural inequalities in national and international aid generally remain. The appearance is that they continue to address symptoms of the disease rather than its causes.

Roger Woods
Curtin University of Technology
Perth, W.A.


During a period of fieldwork in western Uganda in 1991 I visited a Christian woman, said to be 110 years old. Rising from a cramped bed where she spent much of the day and night, she greeted me in a semi-conscious state assuring me that she would soon be with Jesus. Nearby, in a Church of Uganda guest-house, one of the housekeepers spent much of his free time reading the Bible. Along the road, the widow of a former Government of Toro official, both members of the Church of Uganda, showed me her husband’s grave set in the sandma (garden) a short distance from the front door and indicated his continuing presence in the vicinity. These personal memories of God while reading Thomas Spear and Isatia Kimambio’s East African Expressions of Christianity and Holger Hansen and Richard Twaddle’s Religion and Politics in East Africa. They relate to the rich spirituality and importance of the after-life for African Christians and their resonance in indigenous religious beliefs concerning the spirit-world. They point also to the continuing importance of religion in the social, cultural and political fabric of the region. This relates to the standards that these two volumes encourage. There is also relevant emphasis on historicity, and the inclusion of a sizeable section on Islam in Religion and Politics in East Africa, which adds not only to the comprehensive coverage, but also to the complexity of this topic.

Both volumes originated from conferences and workshops. Those for East African Expressions of Christianity were part of a larger collaborative project conducted by the Universities of Dar es Salaam and Wisconsin-Madison. While this volume is hot off the press, published in 1999, the Hansen and Twaddle volume was published in 1995, events have to at least superseded its contents, although its ideas remain intact.

Religion and Politics in East Africa is based on a 1991 workshop convened to look at the political-religious conflict throughout the region. In an introductory chapter, Twaddle refers to the global significance of such conflict in the post-Cold War world and to global theories, but argues for more focused and detailed local studies of a comparative kind in a quest for ‘true wisdom’ (p.2). Such focus is promoted in the thirteen chapters that follow.

The first main section, concerned with the challenge of Islam, demonstrates local diversity. Constantin explores the lack of centralizing religions or political structures and hierarchies of leadership within Muslim communities in Uganda, Tanzania and Kenya, and fears held by late colonial and post colonial governments that Islam threatened the stability of the state. The formation of Muslim Associations and Supreme Councils in all their diversity was encouraged as a means of strengthening social control yet providing forums for constrained political action. These were instrumental in improving Islamic integration in education and legal frameworks. O’Fahey’s chapter on Sudan shows the contrast in a country with closer links with North Africa and stronger Islamic link of power in the twentieth century. He perceives retrogression at high political level to fundamentalist Islam in the 1960s and 70s and the re-introduction of the Shi‘is in the 1980s. With these came loss of recognition of indigenous customary law, and the failure of the National Islamic Front, through its Charter, to give recognition to non-religious persons (i.e. pagans) as citizens. These, and the complexities of the dominantly Christian south and increasing heterogeneity in the north, are penetratively viewed. The constitution of 1998, effected since this book was published, affirms much of O’Fahey’s prognosis. Owari Kokohe focuses on Uganda’s shifting political and cultural links under Idi Amin, away from Kenya and the Indian Ocean towards North Africa and the Arab world, and his increasing cultivation of a Muslim constituency, external support from Arab finance and an anti-Israel stance. However, the role of ethnicity in this contentious period is also drawn upon, with concomitant and complex relations with religion, political parties and the military, a pattern which has its origins in the colonial period if not earlier. A.B.K. Kasozi draws on similar relationships in a general overview of Christian-Muslim inputs in public policy formulation through colonial and post-colonial Kenya, Tanzania and Uganda. In all these chapters the links between religion and politics are clearly drawn.

Ethnicity is a more specific focus in the next section, especially in chapters by John Walligo on political instability in Uganda and Ward on the Church of Uganda amidst political conflict from 1960 to the present. In these, as in Ronald Kassim’s on the Roman Catholic Church and political identity in Toro, the links between politics at party level and Christian sectarianism are interwoven. The discussions on Uganda and Kenya focus on core political and religious tensions, the inter-play of ethnicity and the drama of authoritarian rule, loss of freedom of speech and other human rights. David Throup and G.P. Benson outline the increasing outspokenness of the more liberal and socially-focused National Christian Council of Kenya and the broadening of criticism of the Church of Kenya bishops and archbishop in the Moi years. Benson shows how church leaders such as Archbishop Giniaka have used biblical hermeneutics in their critique of Moi’s Nyanza.

Although Twaddle, quoting Terence Ranger, emphasizes the need to look at African religious movements within their own background and not merely as expressions of western cultural influence, this volume is still largely a top-down account, with its main focus on western institutional frameworks. The impact of globalization, of course, cannot be ignored. When this book was published, there have been elections in Uganda and Kenya and new Constitutions in Sudan and Uganda, all of which have been monitored if not influenced by outside interests. Along with various, sometimes conflicting, pressures from world financial institutions and western democracies on the one hand and the Arab world and other power blocs on the other, academic analysis inevitably finds this significant.
One exception to this model is Heike Behrend's chapter on the Holy Spirit Movement in northern Uganda, which explores indigenous religious practice, especially that of spirit mediums, and the blend of indigenous and Christian ideas present in the stories of Alice Auma and a holy spirit called Lakwena. Assemblies with a realm of spirits in the natural world, in rocks, mountains, rivers and other natural phenomena encourage Behrend to draw together ideas of a 'green consciousness', avant garde in a modern global context yet ingrained in indigenous practice, in the district of Acholi. This is the core of her analysis, but it is a pity that she makes no reference to gender, which she does elsewhere in writing about Alice Auma, drawing on Iris Berger's pivotal work. The chance to explore the enhanced status of women and possible empowerment through spirit mediumship was thus lost in this interesting case-study. Gender analysis is conspicuously lacking throughout this volume, and even reference to religious women is limited. Although it may be difficult to demonstrate participation of women in political structures set up by colonial and post-colonial governments, essentially by men and for men, there are other ways of looking at women's 'political' experience. While more research is needed on how this operates, it is clearly not included in the paradigms of Religion and Politics in East Africa.

In East African Expressions of Christianity there is considerably more reference to women's lives, including a delightful colour photograph on the front cover showing Sisters from a Christian religious order, and many references to burgeoning research on women and religion in Africa published in the last two decades, much of which has political implications at personal level.

In this volume, Spear and Kimambo have moved on from an historiography which critiqued missions and a Euro-centred Church, past examination of Independent Churches emerging from reaction to western Church institutionalism, and further, to an eloquent assessment of African Christianity both within and beyond the boundaries of mainstream Churches. This is refreshing, in part because it engages with people at grass-roots level, in part because it explores the diverse ways in which Christianity has been taken up by Africans on their terms and absorbed into their own conceptual frameworks. Lamani Sanneh's idea that Christianity transcends cultural boundaries and has pluralist form underlies the ethos of this book and is referred to by several contributors.

Among many expressions of Christianity, Kassimir, writing about Toro in Uganda, but also about Roman Catholicism, distinguishes between a 'top-down' inculturation program following the Second Vatican Council, designed but failing to produce a new Catholicism, and a 'bottom-up' process focusing on healing, protection from witchcraft, Marian visions and other manifestations; the former is an 'official' form of popular religion, weak in strength but existing within the Church; the latter, 'unofficial', popular, yet marginalized at or beyond Church limits. Christopher Comoro and John Sivon examine a Marian faith healing ministry as an expression of popular Catholicism in Tanzania. Kathleen Smythe, looking at the Fipa in remote south-western Tanzania, demonstrates how Fipa society and Roman Catholicism have undergone mutual transformation of symbols, meanings and leadership.

An ethnographic approach has looked not only at a range of African societies but also at mission projects. The cultural baggage of nineteenth and twentieth century missionaries influenced the style of Christianity promoted by a wide range of missions. This sometimes determined the success, or otherwise, of the work. German Lutheranism, Italian and Irish Catholicism, English and American Evangelicalism all left their mark. Richard Weller's assessment of middle-class urban revivalism from the American middle west as background to the African Inland Mission is measured against the nomadic, pastoralist Maasai in a period of changing economic conditions; he demonstrates the ups and downs of the mission via a via this convergence of two very different cultures.

There is much new research and local detail in this volume. It is well edited, with useful linking chapters between sections, much cross referencing between the chapters, and a full bibliography. Most refreshing is a real engagement with African world views, and in a chapter by Wamba-Dia-Wamba on the Kongo Church, Bandu dia Kongo, a serious interrogation of western epistemological structures and their relationship and relevance to Congo lives. This is a striking and sombre thought. While it is good that African-centred knowledge is expressed and promoted, I cannot help thinking that for many Africans, especially in remote areas in the poorest countries in the world, there is disillusionment and disaffection with western ideas. The exploration of religious expression in this chapter specifically, but more generally in the whole book, would suggest that this may be so.

Dr E Dimock
La Trobe University
African Research Institute
Bundoora, Vic.


It is perhaps to state the obvious to note that two of the above three works are written in French, the latter in Spanish. For those readers familiar with Max Liniger-Goumaz’s work, this will not surprise. Although he works in Switzerland, a large part of his work has appeared in Spanish – as benefits his interest on Equatorial Guinea. Indeed, Liniger-Goumaz’s reputation rests on the very fact that he is one of the few people working in this area. There are upwards of thirty publications, overwhelmingly concerned with Equatorial Guinea, and all produced by himself between 1953 and 1998. However, Liniger-Goumaz’s peculiar tendency to refer to himself before he notes anyone else’s work does make it easy to judge his own contribution in the area. Thus when he notes that Equatorial Guinea is known as the ‘pays méconnu’ (‘a little-known country’) (1997-5), the only evidence is that of the title of a book of his, entitled precisely La Guinée Equatoriale: Un Pays Méconnu (1979).

Similarly, when in the second work listed above he argues that various ‘politiologies propitiates [Equatorial Guinea] seulement une démocratie ...’ (‘Various political critics today call Equatorial Guinea a democracy’ 1998:13), the footnote lists La Démocratie. Dictionnaire Complet, Démocratie Triquée by, one might have guessed it, a pluralised Max Liniger-Goumaz.


allow for the fact that the country might indeed rate very low in the list of world nations, and that most people do not have a clue about its location or politics, that per se does not justify the lack of analyses offered in these works. Furthermore, of the material included in the General Bibliography, with its 26745 entries, a substantial part amounts to no more than trivia. Ironically, for all Liniger-Gouznaz's stress on the disinterest revealed by the international community towards Equatorial Guinea, the entries collected in Vol. X of the Bibliography alone range from Spain to Russia, from the USA to South Africa, from Portugal to the Ivory Coast. A case, perhaps, of understanding the not so obvious.

Tony Simoes da Silva
The University of Western Australia


This simple autobiography by a modest man brings giant insight into the complexity of South Africa's freedom struggle and the diversity of its players. In the sweep to victory, culminating in the 1994 democratic elections, African leadership took centre stage while other players were overlooked. Eddie Daniels as a member of the mixed race 'coloured' group and the Liberal Party of South Africa, reveals the under-reported role of both.

Born in 1928 in District VI on the slopes of Table Mountain, overlooking Table Bay, (an area regarded by the white regime as too desirable to be occupied by its mixed-in-every-way residents) Daniels saw how white and black, Muslim, Christian, Jew, lived and traded, side by side in noisy harmony. Two negatives in an otherwise happy childhood were the skolities (the criminal gangs that preyed on defenseless members of the community) and apartheid, the law of the land, enforced by brutal police.

Eddie left school early to contribute to the family finances. With little education and meagre job prospects poor, he managed to find work that, albeit at a menial level, was both exciting and interesting - first on trawlers, (catching fish that anti-apartheid activists refused to buy!), then on whaling ships, plying their deadly trade in Antarctica; later on the diamond fields of South West Africa (now Namibia).

Racial insults and exclusions denied access to the mountains, beaches, restaurants, theatres and other wonders of the Cape to people of Daniels' racial origins and so he joined the Liberal Party of South Africa whose slogan was an inclusive "One Person One Vote in a Non-racial South Africa". Led by Alan Paton, author of Cry the Beloved Country, the L.P. filled a gap in the 60s when more militant political parties were banned, their leaders imprisoned or in exile. Its policy was non-violent but, like the ANC and other parties, some members felt that gentle persuasion was ineffective against the regime's intransigence. They formed the Armed Resistance Movement (ARM), of which Eddie was a member, and proceeded to blow up electricity pylons and other non-human targets, as a statement of defiance. Inevitably the security police gave chase and, fortunately, captured a member holding the entire membership list. Members fled in all directions, and, when captured, (and coerced), some gave away fellow members. Eddie, faced with a possible death penalty, refused to buy his own freedom at the cost of others. The modest account of his own actions and lack of bitterness at the actions of others is moving. His only bitterness is at the 'impartiality' of the judge who called Eddie a skolity, a typical white South African perception of all 'coloured' people as the criminal dregs of society. To Eddie, a victim himself of the
scourge of the skally, the judge's remarks were almost as punitive as the 15 year sentence he pronounced.

On Robben Island Eddie was in the 'elite' section with leaders of the various groups comprising the prison population. As sole L.P. member, (a leader without followers), he was dismissed by some as irrelevant. But the ANC and SWAPO leadership treated him and his party with respect, consulting and seeking his opinion on issues of concern. The exemplary role played by Mandela and the leadership in handling problems of the whole prison population resulted in improvements in living, working, visiting and study conditions. Eddie achieved two university degrees during his 15 years on the island and despite the harsh conditions, designed by a system determined to break their spirits, like so many other veterans of the island, he emerged enriched by the experience and his close relationships with men such as Mandela, Sisulu, Kathrada, Toivo ja Toivo which have endured.

Released in 1979, Daniels was immediately banned. Despite this limitation on his social and occupational life, he managed to find meaningful work, get married, and obtain a Higher Diploma in Education. He was a teacher in the era of the schools uprising of the 70s and 80s.

Daniels concludes his book with the comment "We have won the war. We have still to win the peace".

Sheila Suttner
Perth, W.A.


This is a very useful collection of papers from a conference at Lushy Landvardskole. The date is not recorded but it was the fourth symposia on Uganda’s progress since 1984, each resulting in a publication by the editors: Uganda Now: Between Decay and Development [1988]; Changing Uganda: the Dilemmas of Structural Adjustment and Revolutionary Change [1991]; From Chaos to Order: the Politic of Constitution-making in Uganda [1994]; and now Developing Uganda [1998].

Developing Uganda is in five parts containing 20 articles by researchers, academics and specialists. The Editor's introduction overview events in Uganda up to 1997. However, as the editors point out in their first paragraph 'turbulence in neighbouring countries inevitably affects its (Uganda) fortunes', much has changed since 1997, most notably the armed rebellion against Mobutu followed by the 1998-99 rebellion against his successor, President Kabila. With regional changes Uganda has become the site for terrorist attacks in Kampala and brutal attacks on the western boundaries shared with the Democratic Republic of Congo and Rwanda. The general celebration of positive politics in the region has been seriously undermined by this turn of events. Regional instability means that scarce resources are used for war, regional markets do not develop and there is wanting interest in private investment and tourism.

The following four parts are loose groupings under the headings 'Growing out of Poverty', 'Transforming political representation', 'Policy imperatives' and 'Development at the grassroots'. The articles by and large rely on research material and conditions from the early 1990s and in this respect will leave readers who want current information and analysis disappointed. Discussion of four articles illustrates some changes that have taken place.

Tukaherbwa’s anticipation of problems with privatization of public enterprises was remarkably accurate given recent events. The Minister in charge of the Privatization Program has been censured by Parliament and the sale of Uganda Commercial Bank has ended with both Government and Greensand Bank using Westmont Land (Asia), due to fraudulent activities around the purchase. The sale of the Sheraton Hotel is still embroiled in controversy over alleged bribes and the State Minister for Finance has been censured for abuse of office and financial impropriety in the purchase of Uganda Airlines Corporation shares in the Entebbe Handling Services consortium. As Tukaherbwa predicted, without a change in implementation policy, privatization would not achieve its goal of developing private entrepreneurship.

Goran Hyden’s article on constitutionalising politics in Uganda raises issues that are topical as the year 2000 referendum on political systems draws closer. Hyden’s comment that the dissolution of the Constituent Assembly and Museveni’s confirmation as President by popular vote was the beginning rather than the end of a new chapter is pertinent. The referendum will decide whether Uganda will remain a single party state under the NRM or become multiparty. There is now debate about whether this should be supported or boycotted. Key to his discussion is whether stability is best maintained through a continuation of the NRM Government or through reform that provides a voice to opposition parties and groups currently engaged in acts of terrorism.

Anthony Regan has contributed a thoughtful and well-informed reflection on Uganda’s decentralization policy. As with other contributions, much has changed since the final touches were put to the paper – the most significant being the Local Government Act passed in 1997. Also important has been another round of Local Council elections, during 1998, based on universal suffrage, a major change from the period surveyed in Regan’s paper. These direct elections resulted in dramatic change in political representation on Councils. In some areas, this appears to have reinforced the influence of the old political elites but in other districts quite new and unexpected alliances have formed. Regan points to great uncertainty about implementation of the grant arrangements for local governments. The pace of implementation has been slow. Cabinet is only now (1999) considering firm proposals for devolution of the national development budget following 3 years of intense negotiation. Regan’s main point of reflection is the relation between decentralization and state-civil society relations. His judgments are quite prudent – it is too early, there is little evidence that state policy has supported a deepening of civil society, the theoretical claims about this effect, based on European experience, may not be played out in Uganda at all. However, decentralization has resulted in a remarkable degree of democratization in Uganda.

Marquardt and Sebina-Zziwa provide background to the land reform process that resulted in the passing of the Land Act, 1998. From March to July 1998 debate on the Land Bill dominated the newspapers as Parliament raced to fulfill the constitutional requirement that within two years there be a law to regulate the relation between occupants and owners of land. The race with time was won and the Act passed into law, but it remains to be seen whether the hearts and minds of both occupants and owners have been won in a manner that will provide legitimacy to the new Act.

Rae Porter
Kampala, Uganda
Forms of resistance and response to containment – most often subtle and symbolic – set patterns of social and economic relations that have proved of continuing significance.

Ovamboland, in the north of Namibia, was beyond the area then known as the ‘Police Zone’ and was not the subject of a similar scale of land dispossession and social control as in the south of the country. At the third section of this volume discusses, Ovamboland in the inter-war years was nonetheless undergoing a considerable measure of social change. ‘Frontier’ colonialism in the form of missionary activities, the introduction of merchant capitalism, and military skirmishes had considerable effect before the South African administration could make its presence felt in the area. The impact of Christianity in the region is of particular concern as are the movements within Ovamboland and without, in the form of migrant labour. At this level of impact, shifts in gender and generational relations are at the forefront of analysis as are changing forms of political structures within communities.

Considering the apparent importance of the years under examination to the state of present day Namibia, it is clear that this volume makes an important contribution to a relatively under-researched area. In this respect each of the contributions is marked by a considerable amount of ‘spadework’. The contributors have delved into an impressive array of archival sources and contemporaneous writings in piecing together their respective narratives. Bringing such material to light might have been a worthy, if somewhat dry, achievement in itself, but it is clear that the importance of this work is also in the broaching of new directions of analysis. While it might appear at times that the data unveiled in the research undertaken for this volume would quite comfortably lend itself to more familiar (for some) structuralist discussions of the consolidation of colonialism, this volume is marked by more exploratory methodologies.

At times it might appeal to the more cynical reader that some of the contributions have provided more than worthy bodies of empirical narrative distantly framed with uncomfortable nods to post-structuralism. The creation of apparently disembodied introductions and conclusions is a danger evident in this approach.

As a whole, this volume suggests that beyond the creation of a cheap labour force, the expropriation of land, and the consolidation of the settler economy, colonialism in the years of examination made significant intrusions into social and cultural life. Further, at times and places where the state could not manifest its power to the extent of directly controlling the lives of the colonized, the responses and relationships are somewhat more subtle and complex. In this respect it is clear that more flexible methodological frameworks are required. In not only uncovering and detailing some of the more fascinating aspects of inter-war Namibian history, but also for attempting to look between the layers of colonialism in construction, this volume has made an important contribution to Namibiana. It might also be suggested that the ‘Trees Never Meet’ project, in producing this volume and in its imaginative approach to collaborative history, provides an example that could be followed and built upon in the wider field.

Timothy Dauth
University of Western Australia
Department of History
Nedlands, W.A.

One of the most challenging aspects of researching Eritrea is the dearth of existing literature. Thus, Killick’s volume is essential since it manages to collate a wide range of sources and information, making it the most comprehensive to date.

The book is divided into three main sections. The first section is a simplistic summary of basic facts and history, with several maps that, perhaps due to the slightly fuzzy black print, are a little confusing to read. The second section is an ambitious and original historical dictionary of Eritrean people, places and events. Clearly, Killick spent a great deal of time in the field consulting various people and archives to construct the numerous and multifarious entries. It is a thorough and useful addition to the volume, though its largely descriptive nature can appear a little limited to anyone with a sound working knowledge of the area. However, this is a dictionary not an academic piece as such, and Killick still manages to point out controversies where necessary and definitely includes more issues than many other researchers may have done. In particular, events, leaders and issues specific to the Eritrean Liberation Front (ELF) are given relatively equitable print space. Killick enters ELF history largely on its own terms rather than as the recalcitrant predecessor of the Eritrean People’s Liberation Front (EPLF). A task that, surprisingly, many scholarly volumes detailing the Eritro-Eritrean war fail to do on a regular basis.

Killick is also to be commended for his references to several prominent Eritrean women such as Askalu Mencelkos, former president of the National Union of Eritrean Women, and early political leader, Hilalet Hagos (1805–1851). However, prominent and highly active ELF women such as Amna Malike Zen and Zara Baher are noticeably absent, excepting their mention in the Women’s Organizations entry. Vital too are the separate entries for issues such as Circumcision, Prostitution and Women’s Organizations; nevertheless, other issues such as the madamado (concubinal) relations should have been included.

In a similar vein, the omission of the Pollera family seems unfortunate, not only due to Alberto Pollera’s prolific ethnographic work but also because he had a prominent Union with an Eritrean woman and his son, Giovanni Pollera, wrote about the problems facing metis (mixed race children). In terms of organization, if it were possible to link the dictionary and the bibliography, thus enabling a person looking up a specific topic to easily pursue further reading, this would be extremely useful.

The bibliography is thorough and extensive, and preceded by a guide to archival sources. The archival guide is an essential addition since information can be difficult and frustrating to locate. However, perhaps mention should be made of the Consolata Mission Archives, housed predominantly in Rome, which still remain largely unexplored. Following the archival information, the bibliography is divided into historical periods and sub-sections ranging from ‘Social Issues’ to ‘Economies’; making it relatively straightforward to locate sources for general topics. Perhaps a section on gender issues would have been appropriate in light of the growing body of literature in this field and the fact that it is not always easy to locate the sources since they are multidisciplinary and in various languages.

In terms of language, the sources are mainly confined to the English and Italian languages, which is where the bulk of writing exists. The latter sources are especially useful since the Italian colonial period is marked by prolific writing. However, noticeably lacking are Arabic sources, of which there are many due to the proximity of Eritrea to the Arab World and the exiles of many Eritreans to Arabic speaking countries. Many continue to feel uneasy with such literature due to lingering issues of Arabism, religious divides and persistent Tigrinya linguistic domination in Eritrean government administration. It is a complicated issue, and one that Killick touches upon in the Arabic dictionary entry, thus making it perhaps even more important in light of this recognition to include such sources.

Overall, it is a useful and precise reference volume which is easily accessible and invaluable to those beginning research on Eritrea; and others including diplomats or academics pursuing a quick reference.

Christine Mason
School of Political Sciences
University of New South Wales.

---


---


and ethnicity, (Arabism versus Africanism). He discusses the political, economic, cultural and language domination of the South by the North, as well as religious intolerance (Islamic fundamentalism) on the part of the North. He objects to the North’s policy of assimilation, but opposes the secession of the South from the North, suggesting rather that a new constitution be formulated, one that recognizes, respects and guarantees the right of the various nationalities and ethnic groups in the country.

Ever since independence in 1956 all governments in Khartoum have portrayed the country on the basis of Islamic-Arab identity in disregard of the African identity of vast numbers of its inhabitants. They have tried to assimilate the non-Islamic and non-Arab people of Sudan into the Islamic-Arab race, culture and language and religion by force. In opposing secession to Liyong admits that his three essays were written “when it looked easy to remain within a United Sudan”. He has forgotten however that times have changed since 1991. Today, Southerners who have suffered so much from organised brutality at the hands of Islamic-Arab rulers have no more room in their hearts for living with Arabs and if given the choice would prefer separation. The only course of action left now is SEPARATION.

The North also knows very well that the current war began sixteen years ago when Southerners led by the SPLM/SPLA took up arms not only against Islamic rule but also against the exploitation of the South’s resources. Following the 1972 Addis Ababa Agreement which ended the seventeen years war the North failed to implement development projects that Southerners had expected. Northern traders between 1972 and 1986 exploited Southern resources but without investing any of the proceeds in the South in return. Today the North prepares to export the crude oil that the people of the South believe belongs to them. And so independence in Southerners’ minds has come to mean also the return to them of the oil revenues.

Southern nationalism under the SPLM/SPLA has also assumed a different dimension in terms of North-South relations, so that the Sudan of the Southerners is no longer the same as the Sudan of the Northerners and the national project (ideology) of “Unity in diversity” in Sudan now seems to be dead forever. Thus many in the South believe that at the conclusion of this war the Nuba people of the Nuba Mountains, the Angasera people of Southern Blue Nile, the Beja of the eastern Sudan and the African Masalit of western Sudan will all have a right to local autonomy, to regional self-rule in federation with an independent South Sudan.

Even though for this reviewer these essays do not sufficiently recognise these changes, nevertheless this small booklet can be recommended to anyone interest in understanding the causes of the conflict and the nature of North-South relations.

Chaplain Kara Yokoju
Murdoch University
School of Politics and International Studies
Murdoch, W.A.

[Note, Editor. Many of the books reviewed in the Review are available from Bush Books, PO Box 1370, Gosford South, NSW 2250, who offer AFS/5AP members a 10% discount.]

ABOUT RESEARCH AND RESEARCH MATTERS

“Abantu Abafazi” [People are Dying!]: Old Age in Contemporary Uganda

Alan Williams

The effects of demographic aging will be felt most acutely in developing countries which, in coming decades, will be required to respond to the needs of dramatically increasing numbers of the aged in their populations. The research that is reported here was undertaken with the intention of contributing to the limited body of literature that is currently available concerning the contemporary lives of the aged in sub-Saharan Africa. All the aged members of the population of Kikole, a village in southwest Uganda, took part in this year-long study. Participatory research techniques were employed to explore the multiple factors influencing their well-being, and the relationships between these factors.

Livelihood and life-course theories were employed, separately and then together, during the analysis of data obtained through the use of participatory techniques. Many factors other than material wealth were found to influence individual well-being. The village is geographically isolated, and villagers are economically disadvantaged through poor access to markets and to market information. Although the sale of cash crops accounts for almost all the village income, poverty forces the villagers to sell their cash crops at relatively low prices. Most of the income generated is then expended on health care, education, or taxation, and very little remains in the village, which experience a constant shortage of cash. Among the aged, poor health status or disability limits the ability to labour, and thus to grow food or cash crops. Cash shortage among this group is therefore most severe, and increases as advancing age further reduces ability. When consumption of food or other resources exceeds the rate at which they are generated stored resources are consumed, or children and friends are asked for support. Since friends are usually of a similar age and condition they are often equally impoverished and unable to offer assistance. Most help for the aged is therefore provided by their children who are living nearby. However, the level of cash poverty in the village forces adult children to leave, looking for work in urban areas. In doing so they not only leave their parents unsupported, but frequently add to their load through leaving their children in the village under their grandparent’s care. Adult children living in urban areas rarely achieve economic success and do not send remittances to their rural parents. Members of the extended family do not provide support to the aged after their children have left the village. Grandparents make great sacrifices to care for and educate their grandchildren, as a result of which their own financial, nutritional or health status is further compromised.

The AIDS epidemic in Uganda has exacerbated the problems of the aged. Not only are they at risk of infection, but their children, particularly their urban-dwelling children, have died, and continue to die from the disease. Parents are required to care for them as they die, to pay their burial costs, and assume responsibility for any orphaned grandchildren. Further, they can no longer look forward to receiving support from these children as their abilities decline. Once again, the extended family does not provide support to the aged whose children have died. In this area, as in others, women are found to experience disadvantage: they were more likely to be widowed, to be caring for orphans, and to have fewer surviving children from whom to obtain support.

Individual vulnerability is shown to be strongly influenced by life-course events. The strategies used by the aged to maintain their well-being and the well-being of those for whom they are responsible are examined and shown to be related to individual ability and access to resources. Pregnant, poorer, or more isolated individuals have fewer strategies available to
them, even though their needs may increase as they adopt orphans or their children leave the village. Individua decline and demise is shown to take place without outside help, and in a situation of increasing deprivation.

Both livelihood analysis and the analysis of coping strategies are found to have shortcomings when used to estimate vulnerability among the aged. The decline in ability that accompanies the aging process, and which increases vulnerability, is ignored unless life course factors are incorporated in each analysis.

Centre for Indigenous Health
Educa and Research
Cairns, Queensland

* * * * *

Post-Apartheid South Africa: An Assessment of Liberation and Transformation Perspectives in the Era of Globalization

Steve Ramatse

In post-apartheid South Africa two controversial state policies, the Reconstruction and Development Program (RDP) and Growth, Employment and Redistribution (GEAR), have been characteristic of broad ideological fault-lines inherent globally. My doctoral research investigates and highlights the falsity in ANC government’s claim that GEAR facilitated RDP. These policies mirror contending historical and current transformation strategies of liberation. In the late 1990s fierce policy debate between the constituent organizations of the tripartite alliance the African National Congress (ANC), the Congress of South African Trade Unions (Cosatu) and the South African Communist Party (SACP) is indicative of this.

This thesis seeks to demonstrate that in post-apartheid South Africa, the domestic power structure has increasingly come under the influence of the neoliberal policy convergence. The new governing elite’s policy preferences only serve to modernize and legitimize existing social relations. GEAR is premised on the notion of economic “growth” as the locomotive of equity while the RDP is primarily driven by social equity goals. GEAR has subjected and transformed RDP features to be in tune with its dominant ideological image. GEAR reflects the uneasy convergence of economic policy with the global spread of the neoliberal macroeconomic model. This is not new, as the apartheid government of P W Botha was the first to adopt policy prescriptions emanating from the “Washington Consensus” school of economic development. All liberation movements popularly rejected policies in the 1980s, when diverse international and domestic forces such as black mass political activity, trade unions, local and external business interests, governments and non-governmental organizations were central in the collapse of apartheid.

Following the demise of Apartheid, the outcome of the historic political compromise between the dominant strand of black nationalist forces and the apartheid political leadership, the black nationalist government assumed tenuous control of state power. The post-apartheid state is tied to inherited structural social relations, constitutional and political compromises that inform policy prescriptions. The argument that the post-apartheid government inherited a poisoned chalice and therefore has no alternative to the “liberalism of privilege” perspective in economic management, is contentious. Although GEAR represents a shift to the right by

the ANC, the movement has never throughout its history espoused a clear ideological orientation save for its national statist framework.

Murdock University
School of Politics and International Studies
Murdock, WA

* * * * *

Controlling Newcastle Disease in Village Chicken in Mozambique

Robyn Alders

Every year across Africa, village poultry farmers are losing 50 to 100% of their birds because their chickens are not vaccinated against Newcastle Disease (ND). This is a tremendous waste given the role that village chickens can play in poverty alleviation and food security. Village chickens generally fulfill a wide range of functions: the provision of meat and eggs, food for special festivals, chickens for traditional ceremonies, pest control and petty cash—while requiring minimal external inputs, minimal human attention and causing minimal disruption to the environment.

Vaccination against ND is routine practice on commercial poultry farms in Africa. One major reason why the vaccination of village chickens has been uncommon is that conventional ND vaccines must be kept at temperatures of 4-8°C prior to administration. To overcome the problems associated with unreliable or non-existent cold chains in rural areas, the Australian Centre for International Agricultural Research (ACIAR) supported the development of a ND vaccine that could be stored at ambient temperatures for up to three months. This is a tremendous development. However, it’s only part of the battle. Extension workers and farmers must be taught how to use the vaccine successfully. Many village poultry farmers do not own ruminants and consequently will have little or no contact with veterinary services and general agricultural extension services are often weak. In addition, village poultry are frequently cared for by women, many of whom are illiterate.

In Mozambique, 25% of rural households are headed by women. In the neighbouring country of Tanzania, about 52% of the population is female and about 87% of these women live in rural areas depending on agricultural production for food and income. Women farmers work longer hours than male farmers but have fewer assets, lower income and almost no access to credit, fertilizers and technical support. Swanson, Farmer and Bahal (1990) reported that only 7% of extension services were devoted to helping women farmers in Sub-Saharan Africa. This means that the farmers who produce most of Africa’s domestic food supply have little access to formal training and services.


Special attention is required in the preparation of extension material for such a target group. In Mozambique at least, many farmers are not aware that a vaccine against ND exists and can be skeptical: "how can there be a vaccine for chickens when my children don't even get vaccinated?" In response, we have enjoyed working with farmers and artists to prepare the following extension material:

1. Radio programs - a radio drama; a question and answer program; in Portuguese and 4 local languages;
2. A ND vaccination song - prepared by the Mozambican Musicians Association after visiting one of the vaccine field trial sites with versions in Portuguese and 3 local languages;
3. A pamphlet and poster in Portuguese;
4. A drama piece - written by a local theatre group with experience in community development after visiting one of the vaccine field trial sites;
5. A ND field manual - written in Portuguese; and
6. A flip chart for use by front line staff - it uses clear, largely self-explanatory line drawings with an accompanying narrative in Portuguese. Local frontline staff translate the Portuguese into the appropriate local language.

It has taken us three years to get this far but in this field we believe that "slow and steady wins the race". Further information on this work can be found at the ACIAR-sponsored website on village poultry development: http://www.vsap.uq.edu.au/RuralPoultry.

Acknowledgements

Support provided by the Australian Centre for International Agricultural Research, the Overseas Service Bureau (now Australian Volunteers International) and the Mozambican National Veterinary Research Institute to enable the author to undertake investigations into the control of Newcastle disease in village chickens in Mozambique is gratefully acknowledged.

National Veterinary Research Institute
C.P. 1922, Maputo
Mozambique
Email: robya@mail.tropical.co.na
Fax: +258-1-475172

South African Visiting Fellow in Environmental History

Dr. Jane Carruthers, Senior Lecturer in the Department of History at the University of South Africa in Pretoria, was in Australia from February to April 1999 as a Visiting Fellow in the History Program in the Research of School Social Sciences at the Australian National University in Canberra. Her field of specialized research is environmental history, in particular exploring the nexus between politics, national parks and the creation of national identity. She is also interested in colonial art, and has written extensively on the work of Thomas Baines. Baines visited Australia in 1855 (he was with Augustus Gregory and Ferdinand Von Mueller on an expedition to north Australia) and Jane has therefore pursued this interest as well, reading more widely on Australian travel and exploration during the nineteenth century.

In South Africa, national parks are central government institutions and as South Africa is a union not a federation, the management and publicity issues surrounding national parks reflect current government thinking to a considerable degree. Now that South Africa has become a full democracy, it is possible that various aspects of national park policy will change, particularly regarding transformation in terms of staff to reflect the African demographic majority, but also in terms of community involvement in structural issues such as joint management and strategic plans, the inclusion of local or indigenous knowledge and the need to educate disadvantaged people about nature and wildlife. In 1997, Jane contributed to a book edited by Dr Tom Griffiths and Dr Libby Robin entitled Ecology and Empire: Environmental History of Settler Societies (Edinburgh) and one of the results of this collaboration was the appreciation of the various ways in which the history of nature conservation in South Africa and in Australia could be compared with beneficial insights for the histories of both countries. While in Australia, therefore, Jane has researched issues such as comparative anthropology, the development of national parks like Uluru, the impact and process of land claims, hand-backs to Aboriginal groups, the nature of conservation issues in Australia (particularly with regard to arid environments) and modern political debates regarding national identity and the place of Aborigines in Australian society after the decisions of Mabo and Wik.

Jane gave a number of seminar papers during her stay: in Perth, in Canberra and in Melbourne and traveled as widely as possible. Trips included Alice Springs and Uluru and the country on the Queensland – New South Wales border north-west of Bourke. She also attended the Forest History Society Conference at Gympie.

One of the great values of a prolonged period of exchange is the opportunity to create networks of co-operation and to engage in constructive dialogues, both with other historians and also between disciplines. Jane was in no doubt that she had benefited considerably from meetings with Australian scholars at the University of Western Australia, the Australian National University, Monash and the University of Melbourne. Those of us who met and talked with her, and attended her seminars, were equally aware of the way we also benefited from her visit.

* * * *
The Archive for Contemporary Affairs, University of the Orange Free State, Bloemfontein, South Africa, previously called the Institute for Contemporary History, was established in 1970. Responsible for the collection, safeguarding, arrangement and description of archives and for making it accessible to researchers, the Archive houses more than 900 private document collections. This includes the collections of South African politicians (Prime Ministers, State Presidents, Ministers), economists, church, cultural and community leaders etc. The Archive also has a fully equipped Sound Archive at its disposal, for recording the memoirs of individuals. Hundreds of radio cassettes containing precious research material have already been processed and are available to researchers. Expert personnel are available to answer inquiries of if requested. The Archive is happy to announce its Homepage:
http://www.uovs.ac.za/liberaa/default.asp

* * * * *

Zimbabwe International Book Fair 1999

The Zimbabwe International Book Fair, established under an independent Trust in 1991, is now acknowledged as the premier library and book-trade event in sub-Saharan Africa, and as such enjoys the full support of the publishing and book industries throughout the continent.

The 1999 Book Fair will be held from 2nd to 6th August. The theme will be “Women”. The annual writers’ workshop, which is attended by local, regional and international writers, and in which at least 300 writers are expected to participate, will run concurrently.

The Book Fair and Writers’ Workshop will be preceded by the Indaba, which will take place on Saturday 31 January and Sunday 1 August. The Indaba will comprise plenary and special interest groups in the areas of:

1. Publishing (co-ordinated by APNET)
2. Writing
3. Research (co-ordinated by ADEA)
4. Access

In addition Harare will host the XXI Congress of the International Federation of Modern Languages and Literature (FILML) immediately before the Indaba. The theme for this Congress is: “Third Millennium, Third World – Retrospect, Introspect and Prospect”.

The official opening of the Indaba will take place on Friday 30 July with a joint reception for Indaba, copyright and FILML participants.

The 1998 ZIBF had 300 direct exhibitors and 2000 trade and professional visitors from 50 countries, around the world. This year’s Book Fair is expected to attract even greater numbers.

* * * * *

Colonial Memoirs: The Passing of a Genre

As a former colonial servant I was invited to a commemorative service in the Westminster Abbey to mark the winding up of the Overseas Civil Service. Since several of the instructions about the ceremony concerned wheelchairs, you can deduce that I am one of the younger survivors from the colonial era. Meanwhile, many of my elders and betters have been writing their memoirs, which are sometimes published commercially but more often as “vanity books”. The aging of the authors is reflected in the title of Trevor Gardner’s autobiography, My First Eighty Years.

The “vanity press” is defined by Clifford (1998) as publishers “in the business of charging for publication or selling autiologies to those who appear in them”. Clifford says that vanity book authors must realize that their subject might only appeal to a minority. As indicated below, I have several diverse minority interests, including the Welsh in Africa, British immigration to Australia, and reproductive health. My strategy is to read such books for fun, and if I’m lucky to pick up a few facts which I can use in my own writings, as shown in the three following examples.

Firstly in Onyinka Banke Chief Elywine Williams describes his 27 years in Nigeria. The author became fluent in Yoruba after realizing that the language had the same vowel sounds as Welsh, and this fluency enabled him to immerse himself in the business and social life of Western Nigeria. As the blurb says “this autobiography destroys the myth that bank staff live monotonous ordered lives”. The book is almost 400 pages long, packed with incidents and names, but, as is often the case, lacking an index.

Secondly, in one of the “poignant stories” of her 13 years in Africa, Joan Smith (1991) describes how and why she and her husband decided to move from Tanganyika to Western Australia, even though he had received job offers from the USA, Canada, and New Zealand.

In contrast, the third example, Alexander (1983) is a commercially published work, based on interviews and conversations with over one hundred colonial women. I was able to quote the reminiscences of a Nyasaland District commissioner’s wife about the mortality decline in the 1950s and the absence of family planning.

Colonial memoirs regularly feature in The Overseas Pensioner where the reviewers normally specify their service in the country under discussion and are not bashful about adding a few insights of their own. For example, Gardner’s book is reviewed in issue No.76 by R.J. Short (N. Rhodesia 1950-66). Also in the same issue is an agricultural officer’s description of the Gold Coast (Leeds, no date), and an insider’s account by Philips (no date) of how Nyasaland became Malawi.

Another source is the Bookshelf section of the Corona Club Bulletin written by Anthony Kirk-Greene of Oxford University (who once attended an AFSAAP Conference). In the 1997 issue he says that Africa continually makes the largest contribution to the genre ("our kind of literature") and indeed he lists two African memoirs amongst the three finalists for his non-existent Kirk-Greene prize, one being Russell’s Gold Coast to Ghana (1996) and the other Kerstake’s Time and the Hour (1997).

* See p 31, below
References
Smith, Joan 1991. *A Patch of Africa*. Published by Dr F Smith, 36 Vincent Street, Nedlands, WA 6009.

Makere University Institute of Social Research, Golden Jubilee 1948-1998
Makere Institute of Social Research (MISR) formerly known as the East African Institute of Social Research, was founded in 1948. In its formative years it was an outstanding, internationally recognised social science research institution, preeminent across Africa. The turmoil of the 1970s and 1980s however meant severe setbacks so that a decade later Makere and MISR’s friends, as well as donors, continue through institutional linkages and collaborative academic and policy-oriented research, with the task of re-establishing basic facilities and research capacity.

To celebrate its fiftieth anniversary MISR has launched a programme of revitalisation through the elaboration of a new mission, that of "Creating Dialogue between Scientists, Local Communities and Policy Makers." MISR staff regard this mission as one of facilitating discussion of contemporary social problems that transcend traditional disciplinary and professional boundaries. They also see MISR having an additional challenge, to move into a position where it can with confidence tackle the opportunities as well as the problems created by globalisation.

To promote this renewed commitment and direction, and to celebrate their Golden Jubilee, MISR has planned a number of activities. Most prominent among those activities will be a week-long dialogue-building conference on the theme of "Culture and Development" which MISR has established as its guiding focus for the period 1998-2000. The Golden Jubilee celebrations and the International Conference on "Culture and Development" are meant to provide brainstorming opportunities related to this theme. There will also be exhibitions, including an African Art Exhibition, International African Book Fair, African Food Week, an African Music Exhibition and an African Film Exhibition.

*On the background to the Jim Gale Memorial Fund, see the African Studies Association of Australia and the Pacific Newsletter Vol IX Number 1, July 1987, p.38.*
We have decided to close down the Fund after one final project. We are presently discussing options for this project with H.E. Joe Kaapanda, Namibian High Commissioner to India, who many of you may remember as the SWAPO representative in Australia more than a decade ago.

Irene Gale, A.M.
Adelaide, S.A.

* * * *

Developing Service Delivery Model(s) for African Communities in Victoria: Through Mapping and Consultations

Sub-Saharan Africans who are among recent immigrants to Australia are composed of relatively diverse cultures even if they come from the same country/region. A majority have arrived through refugee and women at risk programs, and they come from backgrounds experienced of regional war, ethnic or civil conflict, drought, famine and unfair resources distribution. These may have acted as "push" factors to emigration, mainly into refugee camps in different parts of the world. Australia generally selects these immigrants from the refugee camps through the Refugee and Special Humanitarian Program (RSHP) as a response to the global problem of re-settlement of refugees.

Despite being a signatory to the 1951 UN Convention Relating to the Status of Refugees and its 1967 Protocol to provide protection for asylum seekers defined as refugees, Australia has no obligation under International Law to resettle victims of persecution and conflict. However, Australia has taken substantial numbers through humanitarian considerations. An implication of this is that refugees arrive in the country with more settlement problems than business migrants who are able to plan their migration and settlement.

The Settlement Section of the Federal Department of Immigration and Multicultural Affairs (DIMA) shoulders responsibility for settlement processes of persons from such backgrounds, and for problems arising there from. It is within this context that I was invited to head a research project concerned with mapping, reviewing, examining, and analyzing existing settlement service provision; and if necessary developing and proposing one or more appropriate models for improving settlement services to the identified "Target Groups", in this project, Sub-Saharan Africans.

The research team consisted of twelve people some of whom are members of the African Research Institute at La Trobe University, an agency that has collaborated well with the research project.

The research has been two-pronged, on the one hand approaching Africans in the community, often through Community Associations, to access their views on service-provision, and on the other, approaching service providers whose responsibilities are with settlement services, eg. housing, employment, immigration, language training, education, health and more specifically women's or men's issues, youth issues and elderly persons' issues. The final report is expected in July 1999.

Apollo Nsubuga-Kyobe
Melbourne, VIC

* * * *

ACFOA Africa Working Group

The ACFOA Africa Working Group was formed afresh from a meeting of some ACFOA member agencies with AusAID held in late 1998. It is really a new group, rather than a continuation of the old Africa Working Group of some years ago.

The decision to form an ACFOA Working Group on Africa arose partly as a result of a collective of people discussing AusAID's Regional Strategy which at that time was under review, and deciding there were enough reasons to meet/teleconference on a more regular basis. The group has been working on an NGO position paper, with contributions from many individuals and organizations, including Curtin University. The paper is nearing completion and will become an official ACFOA publication for use as a lobbying tool, as information and as a position paper for the NGO sector. We hope to create increased awareness of Africans and to promote and increase interest from donors in funding community development programs as well as emergency relief efforts. The group will hold an Africa seminar on October 12 of this year, to coincide with the visit to Australia of The Archbishop of Kenya and also, possibly Gracia Machel. Finally, representatives of the group will attend/present at the African Studies Centre Conference in November. To date the successes of the group include an increasingly consultative process between AusAID and NGOs in relation to their funding rounds, and guidelines for geographic and sectoral scope of their program.

Sally Gregory, (Membership Services)
ACFOA
Deakin ACT 2600

* * * *

Sudan Conference at Macquarie University

The Macquarie University Middle East Centre held a one-day conference on "The Sudan: Conflict and Violence in a Rogue State" on Friday 4th June. Opened by the Deputy Vice-Chancellor, Professor John Loxton, the conference keynote speaker was Professor Gabriel Warburg, of the University of Haifa, who spoke on "Religion and Politics in Sudan's History and its Repercussions". Speakers ranged widely for the most part focus on the continuing civil war, the causes, the impact on Sudan, the potential for peace but also taking up questions of African relations with Sudan over the past century. Professor Warburg who is recognised internationally as one of the world authors on Sudan and has written extensively on that country provided a broad survey that set the background for the papers that followed: Michael Humphrey, (UNSW) on "Violence, Fragmentation and Reconciliation in the Sudan"; Andrew Vincent (Macquarie and present Director of the Middle East Centre) "Charismatic Routinization in the Sudan: the al-Mahdi Family"; Peter Sparratus, (African Committee (Reconstruction Southern Sudan, ACRROSS),"The Nubas Today: Facing Genocide?"; Pierre Hutton, (former Australian Ambassador to Egypt and the Sudan) "Some Historical Aspects of Australian-Sudanese Relations"; Geoffrey Hawker, (Macquarie) "Sudan and South African Hegemony in the New Millennium" and Gregory Pemberton (Macquarie) "Sudan to Suez to the Gulf: the Australian Expeditionary Tradition".

There were about sixty participants altogether, including students of the Middle East Centre.

* * * *
AFSAAP Hosts Diplomats in Canberra

AFSAAP members resident in Canberra held an afternoon tea last January for the Acting Nigerian High Commissioner, Christopher Ariyo, the Counsellor, Alexander Ememaku, the First Secretary, Sydney Moneke, and for David Hallet, who was due to take up his posting as Australia’s Deputy High Commissioner in Pretoria.

The Acting Nigerian High Commissioner is a University of Ibadan graduate, and old University of Ibadan hands present included Jack Caldwell, Helen Ware, Graham and Margaret Connah, David and Meredith Happold and John Ballard.

David Hallet’s previous postings include Lagos and Zambir.

* * * * *

African Research Institute La Trobe University

Professor Gabrial Warburg of the University of Haifa addressed the Institute on the topic, ‘From the Mahdi to al-Turabi: Islam and the State of Sudan 1881-1898’. This seminar, a joint one with the History department, gave insight to changing Islamic power structures in the Sudan, and the implications this has had at economic, political and social levels.

Christopher Ariyo, Deputy High Commissioner for Nigeria on ‘Transition to Civilian Rule in Nigeria’, was scheduled to address the Institute on 19 May. He was unfortunately detained in Canberra by High Commission business, but sent a copy of his paper, which was read and responded to by panelists Professor Charles Mott, a former Australian High Commissioner in Lagos and Rufus Akinkola, Head of Africa Program at SBS Radio. There was full and lively discussion from the floor.

Clyde Salumu Sharaqye spoke on recent political events in the Democratic Republic of the Congo at an African Research Institute seminar on 16 June. Clyde is a journalist from the Congo, and has recently arrived in Melbourne under the migration scheme. This was a most interesting seminar from a speaker with recent first-hand information about a country that the Australian media neglect. There was lively discussion and helpful input from other Africans from the Congo and neighbouring or nearby countries. Members interested in being notified about African Research Institute seminars in Melbourne should contact Liz Dimock.

* * * * *

Horn of Africa Forum

This interesting forum, organised by VICSEG (Victorian Co-operative on Children’s Services for Ethnic Groups), was held on 20 May in Moonee Valley Civic Centre. Attended by nearly one hundred people from a range of service-providers (teachers, social and health workers, police, etc), at centre-stage were Horn of Africa men, women and representatives of youth and elderly citizens. It was a good example of how dialogue between ethnic groups in the community and workers within the social services and education can be promoted. There was stimulating discussion of issues, and recognition that this needs to be a two-way process.

* * * * *

African Studies Centre in WA (ASCWA) held a number of interesting and well-attended seminar meetings during the first half of the year.

Dr Heidi Hudson, of the University of the Orange Free State, who is a member of the Curtin University Australia South Africa Institutional Links program, spoke on ‘Caring’ Security in South Africa on January 29th; Dr Jane Carruthers, of the University of South Africa, who was in Australia as a Visiting Fellow at the Australian National University presented a paper entitled “Protected for the People or against the People? National Parks and Game Reserves in the Transvaal and Natal” on February 5th; Professor Deryck Braeder, Vice Chancellor, UWA addressed the seminar on 30 April, when he read his paper on “The Place of Africa (and WA) in Australia’s Changing Horizons.

Mr Steve Ramefte, of Murdoch University, spoke on “South Africa: Theories on Change and their Relevance in the Post-Apartheid Period” on May 14th and Dr Helene Jaconard (School of European Studies, UWA) gave a paper on “Beur Literature and the Anti-Racist Debate in France”, on June 25th.

In addition Dr Peter Limb, as Coordinator of ASCWA organised a course entitled “Africa, African Cultures, Societies and Images”, as part of the January UWA Summer School, in which Professor Deryck Braeder (Vice Chancellor, UWA, who gave the opening lecture), Dr Paul Omari (Edith Cowan University), Dr David Moody (Murdoch University), Ms Pen Rotherington (formerly UWA), Mr Martin Mhando (Murdoch University) and Dr Chika Anyanwuz (Curtin University of Technology) all participated. Twenty seven participants registered for the course and the general consensus was that it was enthusiastically received, and well worth repeating next year.

In the Faculty of Agriculture at the University of Western Australia Dr Kay Muir-Leresche, of the University of Zimbabwe, visiting Perth earlier in the year, gave a seminar on “Community Based Natural Resource Management for Sustainable Development and Accountable Governance in Africa”.

* * * * *

Curtin University Forum on Health & Higher Education in South Africa

Three of the South African academic staff associated with Curtin’s Australia – South Africa Institutional links project on “collaborative staff development for quality teaching and learning in South African further and higher education” visited Curtin University in January and February. They were Dr Heidi Hudson, the South African Links Project Director (University of Orange Free State) and Ms Mano Monare and Ms Maria Malmann, nursing lecturers from the Nursing college of the Free State (Welkom Campus). During their visit, Curtin held an Inter Institutional Forum where health and higher education issues in South Africa were addressed, and at which all three visitors spoke.

* * * * *
Jennifer Weir (jweir@info.curtin.edu.au) is coordinating the newly formed Curtin Africa Teaching and Research Group. It will be an informal group for people who have an interest in Africa and will include academic and general staff. Curtin has a very rich pool of expertise on Africa and the aim is to establish a Curtin network and to build teaching and research links. A database of interested staff within Curtin is currently being developed and Jennifer hopes to establish an information network. The Curtin Africa Teaching and Research Group would also like to link with similar groups, both across Australia and overseas.

* * * *

Thomas Mulcaire gave a lecture at the Art Gallery of Western Australia in March on "Tradition and Continuity of the Diaspora in South Africa and Africa". Thomas Mulcaire is an artist, writer and curator based in Johannesburg and New York, and a consulting editor for NKA, the Journal of Contemporary African Art, whose work was recently seen in the 1998 Sao Paolo Bienalle. He is the co-curator of a major exhibition which will explore how artists are themselves exploring shifting senses of home and belonging at the end of the century, and which will be presented by the Art Gallery during the Perth Festival 2000.

People

Dr Pal Ahluwalia, Vice President of AFSAAP, and Senior Lecturer in Politics at the University of Adelaide, at the invitation of the Human Sciences Research Council gave a keynote address at the Truth and Reconciliation conference held at the University of the Witwatersrand from June 11-14. The title of his paper was "Towards (Re)conciliation: the Post-Colonial Economy of Giving". During this visit Dr Ahluwalia also delivered a series of lectures at some of the historically disadvantaged universities of South Africa:

New Appointment at UNSW

Professor Marc Williams joined the School of Political Science at the University of New South Wales in April 1999. Professor Williams is the Chair of International Relations and has a long standing interest in African Studies. Until his appointment early this year he had been teaching at Sussex University. He looks forward to meeting other scholars in the field and attending future AFSAAP conferences.

CONFERENCES

The Journal of Southern African Studies and the Centre of African Studies, University of London are organizing a two and a half day workshop on Fertility in Southern Africa to be held at the School of Oriental and African Studies from Wednesday 22 September to Friday 24 September 1999.

For further information please contact Penelope Turnbull, c/o Centre of African Studies, Southern African Fertility Workshop, School of Oriental and African Studies, Russell Square, London WC1H 0XQ / e-mail: ptt@eos.ac.uk / fax: 0171 323 6254 / tel: 0171 323 6395.

* * * *

The Centre of African Studies, University of London will hold a one-day workshop on Church and State in the Great Lakes Conflicts on Tuesday 21 September 1999. Among the speakers will be Father John Waliggo, of Uganda Martyrs University, Gerard Pruiter and Tim Longman of Vassar College.

* * * *

The Scientific Council on Problems of African Countries, Institute for African Studies, Russian Academy of Sciences and Russian Association of Africanists are jointly convening the Eighth All-Russia Conference of Africanists on the subject Africa on the Threshold of the New Millennium. The conference will take place from 28 to 30 September 1999 at the Institute of African Studies in Moscow.

* * * *

The University of Ghent is organizing an international conference on Belgium’s Africa from 21 to 23 October 1999. belgiummfrica@aficanama.rug.ac.be If you wish further information please contact the conference secretariat, Department of African Languages and Cultures, University of Ghent, Roziert 44, 9000 Gent, Belgium/Tel: 32 9 2643842; Fax: 32 9 2644180; E-mail: or consult the website: http://aficanama.rug.ac.be/belgiummfrica.

* * * *

The Humanities Department of Wilberforce University, Wilberforce, Ohio, will hold its first international conference on slave narratives entitled Chronicing our Present; Remembering our Past; Predicting our Future to be held from 14 to 16 October 1999.

* * * *

The British Anti-Apartheid Movement is holding a symposium entitled The Anti-Apartheid Movement: a 40 year Perspective on Friday 25 and Saturday 26 June at South Africa House, London WC2. HE the High Commissioner for South Africa, Ms Cheryl Cacolici and Lord Hughes of Woodside will open the symposium and art exhibition at 6.00pm on Friday. The talks on Saturday will cover The role of the Anti-Apartheid Movement and Research the Anti-Apartheid Movement's History.
A two day postgraduate conference will be held at School of Oriental and African Studies, London on 13 and 14 September 1999, on Textual Space: The Geographies of Modern Literatures in Africa, Asia and the Middle East.

Makerere University's Faculty of Arts, The University Library, and East African School of Library and Information Sciences are co-hosting an International Conference whose theme is: "Communication in the Third Millennium: Which Way Africa?" October 28-31, 1999. The venue for the conference is Makerere University Campus in Kampala, Uganda. For further information write to: The Secretary of the Organizing Committee, Faculty of Arts, Makerere University, PO Box 7062, Kampala, Uganda. Email: Tiberdenera Prisca mmlib@starcom.co.ug

The 1999 Annual Meeting of the African Studies Association will be held November 11-14, 1999 at the Philadelphia Marriott, Philadelphia, PA. The National Panels Chair for the conference is Thomas Hale, Pennsylvania State University. For information about themes, proposals, registration and membership fees, please check:

http://www.sas.upenn.edu/African_Studies/Home_Page/ASA_Menu.html

or contact the ASA Office: call ASA@rci.rutgers.edu

AFRICAN STUDIES ASSOCIATION OF AUSTRALASIA AND THE PACIFIC

AFSAAP Annual Conference Postgraduate Paper Prize

Guidelines and procedures:

Any student enrolled in a tertiary institution may submit a paper read at the AFSAAP Postgraduate Workshop or the annual conference for consideration for the AFSAAP Annual Conference Postgraduate Prize. Written papers should be submitted as hard copy at the time of presentation, that is, during the course of the conference. The paper must be related to African Studies.

The written paper should not exceed 3000-4000 words and should be written in a style acceptable for publication in an academic journal.

Papers should be submitted on A4 paper with double or one and one-half line spacing and a 12 point typeface. Standard conventions for academic publishing should be followed. Papers should be submitted together with a diskette in Word.

All papers should be accompanied by a declaration that the paper is the student's own work. Revision of work taking account of a lecturer's marking is valid, but papers should not have been submitted to formal review by or for an editor of a book, journal or working paper series.

Papers will be judged by a panel of three selected by the Executive Committee, to include the postgraduate representative on the Executive Committee and two senior academic members of the Association. The decision of the panel is final, and if in their opinion, no entry is regarded as of high enough standard, they may decide not to award a prize.

All entrants will be advised of the successful postgraduate, and a notice will be placed in the African Studies Review and Newsletter subsequent to a decision having been made by the judges.

The winner of the award will be given assistance to publish in a refereed journal. A cash prize of $100 will be awarded.
About the AFSAAP Review and Newsletter

The African Studies Review and Newsletter is published by the African Studies Association of Australasia and the Pacific twice a year in June and December. Its objectives are:

- to inform members of the Association as well as other Australians of developments in the field of African Studies in Australia and overseas
- to publish both scholarly and more generalist articles on Africa and African affairs including reports from Australians working in Africa and to provide reviews of recent literature
- to provide information on research and research-related facilities in Africa and elsewhere overseas as well as in Australia
- to ensure awareness amongst AFSAAP members of Australian government policy towards Africa as well of Africa-related events in Australia
- to publish news of AFSAAP

The Review and Newsletter has a wide readership of academics, government personnel including diplomats, professionals, NGO personnel, students and business people in Australia. It is also sent to a number of overseas libraries and African Studies Centres and African Universities. Members of the Association receive the journal as part of their subscription.

Editorial Policy

The Review and Newsletter seeks to balance the specialist and non-specialist concerns of Africanists and all those others in Australia interested in Africa. Contributions are welcomed from specialist and non-specialist alike, and on scholarly and more generalist topics. Articles should be no more than 4,000 words, although exceptions may be made. Publication in the Review and Newsletter does not preclude a paper being published elsewhere, although acknowledgement of publication in the Review is requested. Since 1994 there has been a Panel of reviewers for any contributor wishing his or her article to be refereed. The Book Review section aims not only to draw attention to recent and major publications, especially those published in Africa, but also where appropriate to enable reviewers to highlight and discuss contemporary African issues. Research reports and short contributions on Africa-related events in Australia, community groups, etc., are especially welcome.

Contributors who wish to send contributions on disk should use Microsoft Word 6 PC. Please also send one hard copy.

Cherry Gertzel
THE TRUTH AND RECONCILIATION COMMISSION OF SOUTH AFRICA REPORT

********

MacMillan is proud to publish the international edition of The Truth and Reconciliation Commission of South Africa Report, undisputedly one of the most significant documents of our time.

The five volume work chronicles the apartheid era, from the Sharpeville massacre in 1960 to the inauguration of President Nelson Mandela in 1994. It is a truly astonishing document, which represents South Africa’s dignified struggle to come to terms with the legacy of apartheid, and lifts the veil of secrecy that obscured the darkest days of the country’s history.

The relevance of The Truth and Reconciliation Commission of South Africa is wide. It will be used by those involved in human rights, law, philosophy, history, politics, African society, theology and current affairs.

Content:

- Coverage of human rights violations in South Africa between 1960 and 1994
- Testimony of over 20,000 witnesses, including perpetrators and victims of violence and persecution to attempt to understand the past and provide guidelines for the future
- Comprises 5 print volumes and a CD-Rom of the full text
- International Edition contains additional features, including extended Table of Contents; Guide to Using the Report; List of Tables and Diagrams, four pages of additional maps; and an Index of Principal References
- Powerful and shocking full-page photographs further impress upon the reader the significance of what they are reading, and the extent of the political achievement that this Report presents.

Please contact:

Macmillan Academic & Reference, Customer Relations, REPLY PAID 217, 627 Chapel Street, South Yarra, Vic 3141, Australia
Phone: (03) 98251116 Free-fax: 1800 806 343 Email: riacustrel@macmillan.com.au

"This report cannot help but signal the end of one season and the beginning of another."


***

AFSAAP State Representatives

South Australia:

Dr David Moore
 Discipline of Politics
 Flinders University of South Australia
 GPO Box 2100
 Adelaide SA 5001

Dr Mark Israel
 Legal Studies
 Flinders University of South Australia
 GPO Box 2100
 Adelaide SA 5001

Western Australia:

Dr P Limb
 Reid Library
 University of Western Australia
 Nedlands WA 6009

Professor P Alexander
 English Department
 The University of New South Wales
 Box 1, Post Office
 Kensington NSW 2033

New South Wales:

Dr Tom Bramble
 Grad. School of Management
 University of Queensland
 Brisbane, QLD 4072

Canberra and ACT:

Dr David Lucas
 Graduate Studies in Demography
 20 Balmain Crescent, ANU, Canberra ACT 0200

Tasmania:

Dr Derek Overton
 School of General Studies
 Tasmanian College of Advanced Education
 PO Box 1214
 Launceston Tas 7250

New Zealand:

Dr Richard Jackson
 Dept of Political Studies
 University of Otago
 PO Box 56 Dunedin
 New Zealand

South Pacific:

Dr C McMurray
 Secretariat for the Pacific Community
 B.P. DS, 98848 Noumea Cedex
 New Caledonia

***

The African Studies Association of Australasia and the Pacific (AFSAAP) can now be reached at the website:


Note: The Treasurer, AFSAAP can be reached by telephone on (03) 9479 3943.