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 Ahluwalia
Politics Department
University of Adelaide
Adelaide SA 5000
E-mail: pahlwai@arts.adelaide.edu.au

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

Treasurer: Dr Liz Dimock
African Research Institute
La Trobe University
Bundoora Vic 3083
E-mail: lizd@lire.latrobe.edu.au

1998 Annual Meeting convenors:
Dr David Dorward & Dr Liz Dimock
African Research Institute
La Trobe University
Bundoora Vic 3083

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

AFRICAN STUDIES ASSOCIATION
OF AUSTRALASIA AND THE PACIFIC
REVIEW AND NEWSLETTER

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Membership in AFSAAP is open to anyone in the Australasia and Pacific region interested in the development of African studies.

Current rates:
- Regular member in region AS20
- Regular member outside region AS25
- Student member AS5

Cheques should be made to ‘African Studies Association of Australasia and the Pacific’ and posted to:
- The Treasurer
- African Research Institute
- La Trobe University
- Bundoora Vic 3083

The African Studies Association of Australasia and the Pacific (AFSAAP) wish to acknowledge the gracious permission of Professor Frank Willett, Director Hunterian Museum, University of Glasgow, for copyright use of the drawing of the Benin head which has long served as the logo of AFSAAP and on our Review and Newsletter.
NOTE FROM THE EDITOR

1998 being the twentieth anniversary year of AFSAAP it seemed appropriate to include in this issue the paper I wrote last year on African Studies in Australia. I hope therefore that I will be forgiven for using editorial privilege in doing so. The paper is a record of the nurturing of the scholarly study of Africa by Australian-based scholars. Given the significant resource constraints that face Africanists in Australian universities today, their achievements seem to me to be not inconsiderable and to deserve recognition. This Review and Newsletter owes its existence to them. Mapping the future is nevertheless a hazardous task in the present political climate and there is no point in ignoring the vulnerability of African studies as a small specialist grouping in a small tertiary sector undergoing great change. It is therefore reassuring to have participants in the recent Sir Keith Hancock seminar hosted by the Humanities Research Centre in Canberra, emphasise the importance of understanding modern African history and its renewed significance “within a future Indian Ocean-Pacific regional nexus” (p58). I also draw your attention to the new African studies groups established in Adelaide and Perth which augur well for the future. Equally important, as David Dorward points out, (p2) there is now a large African community resident in Australia to which AFSAAP itself owes not a little.

This issue of the Review and Newsletter continues Scott MacWilliam’s analysis of structural adjustment in Africa with Part II of his review article. The questions with which he is concerned emerge also in different ways in several of the reviews that follow. Other articles and shorter contributions highlight a range of linkages between Australia and Africa that are important at this time not only for the individuals involved but for Australia as well. Robyn Alders research at the Mozambican National Veterinary Research Institute (pp12-14) has the support also of ACIAR and of the Overseas Service Bureau (OSB). An Australian parliamentary delegation to the Inter-Parliamentary Conference in Windhoek in April also visited Zimbabwe, Mozambique and Angola and Senator Knowles’ report (p58) makes clear that the delegation’s interests went far beyond trade. Robin Stokes’ report (p59) on some of the Ausaid funded Australia-South Africa university linkages for which IDP is responsible bears out the same point. I draw your attention also to the two postgraduate research reports (pp53-54) which, combined with other similar reports in earlier issues of the Review and Newsletter, are indicative of the work in which Australian-based postgraduates are now engaged, and reinforce once again one’s confidence in the future of African Studies in Australia.

Finally it is appropriate on this occasion once again to thank Curtin University School of Social Sciences and Asian Studies for their continuing support over the past five years in the production of the Review and Newsletter. I am particularly grateful to Bev Freist and on this occasion Faye Veleckowski who have typed the manuscripts with such efficiency, speed and cheerfulness.

Remember the Annual Conference in Melbourne at the end of June.

For those interested in African cinema (and if you live in Australia) I draw your attention to the Stop Press note on p70.

Cherry Gerzel
Editor
LETTER FROM THE PRESIDENT

With the 20th AFSAAP conference approaching (26-28 June), it is perhaps worthwhile reflecting on the modest origins, growth and considerable success of a relatively small band of area studies scholars. Founding members will recall the sense of isolation and occasional self-doubt as to the relevance of African Studies in Australia. African Studies has undergone monumental changes over the years and this has been reflected in the papers offered at AFSAAP conferences. The Association has been responsible in large measure for the continuation of African Studies in Australia as a vibrant and intellectually challenging field.

Those twenty years have also witnessed an explosion in the African communities in Australia. African culture from music to food, art and artefacts is now a common sight in most major Australian cities. AFSAAP has evolved from an academic association to one that serves the broader Australian community through its links with government and non-government agencies, the media, community and corporate bodies.

I have been particularly pleased to witness the growth of African Studies in Western Australia and Adelaide, which should give heart to those who feared the demise of African interest and expertise.

This year’s AFSAAP conference offers an array of interesting papers and panels, including a considerable number from African scholars from Africa. Liz Dimock has made a monumental effort to secure a greater presence of African female scholars at this year’s gathering. I would also point to the special emphasis being focused on Australian involvement in Africa and that of the African communities in Australia. I hope all will make an effort to attend. It is one of the few times we all get together to share experiences and discuss our work.

Please take note of the African Studies Postgraduate Workshop that Tanya Lyons is organising at the AFSAAP Conference venue in Melbourne on 25 June. If your postgraduates have not already made contact with Tanya, please encourage them to do so. They should also send her their information for the Directory of African Studies Postgraduates in Australia that is on the Association’s website.

There have been some testing problems with the AFSAAP website, in part due to the installation of new equipment, the physical ‘location’ of the program within the La Trobe University server and my finding the time to do it. Though the new programming is ‘invisible’, it has meant that the website is in the process of being ‘re-written’. With a small grant from the Association, we were able to employ a postgraduate to scan a great deal of information which will go online, including the table of contents of the AFSAAP Newsletter and Directory. I wish to thank all those who have submitted additional information and/or drawn attention to corrections for the AFSAAP website. Hopefully an electronic version of the current Directory that Liz Dimock compiled will be available on the website before the June conference. Any who have corrections or annotations to the published text are asked to e-mail them to Liz or myself as soon as possible: D.Dorward@latrobe.edu.au or E.Dimock@latrobe.edu.au.

The executive committee has made a number of efforts to network meetings through e-mail with mixed results. However, as our proficiencies with the new technology develop it will undoubtedly help break down the isolation many of us are experiencing.

I look forward to greeting you in Melbourne in June.

David Dorward

Annual AFSAAP Conference, Melbourne, 26-28 June 1998

Plans for the 1998 AFSAAP conference at the Hotel-Y in Melbourne are well advanced. The Hotel-Y at 489 Elizabeth Street in central Melbourne has excellent conference facilities as well as good accommodation at reasonable rates.

In addition to a broad range of specialist focused papers, quite a number of them from scholars from Africa, the conference will be built around a number of major themes:

- "Australians in Africa" (26 June), featuring a panel drawn from representatives of the Australian corporate sector that Jane Ellis has been organising.
- "Africans in Australia" (27 June), with a panel discussion of the "migrant experiences" of various African communities in Australia.
- "African Studies" (28 June), built around a series of commissioned overview papers examining the impact of emergent African regional political alignments and the changing dynamics of the continent.

The Conference Dinner will be on Saturday, 27 June, at Nyalia African Restaurant. If communication difficulties between Melbourne and Nigeria can be sorted out, it is hoped that Professor Bolade Awe will be our Conference Dinner Speaker.

On Friday evening, 26 June, Martin Mhando of Media Studies at Murdoch University has organised a special film presentation of Flames, a film on the Southern African liberation that focuses on women’s experiences. He will be offering a paper in conjunction with the film, SPEAKING FOR THE OTHER: THE DEVELOPMENT FILM GENRE IN SOUTHERN AFRICA.

For those of you still reflecting on presenting a paper, please contact the conference organisers, asap:

Dr David Dorward
TelephoneNumber: 61 (03) 9479 2431
Fax: 61 (03) 9479 1942
Email: D.Dorward@latrobe.edu.au
OR Liz Dimock on Telephone: 61 (03) 9479 3943
Email: E.Dimock@latrobe.edu.au

Third Annual Conference of Postgraduate and Honours Students in African Studies

The special African Studies Postgraduate Workshop on 25 June, which is being organised by Tanya Lyons, is the third such Workshop to be held in conjunction with the AFSAAP annual conference. The aim of the workshop is to provide an opportunity for postgraduates engaged in African studies in the varied disciplines to present seminar papers, or work-in-progress papers, and to exchange ideas and discuss common problems and research; and in doing so to encourage and develop postgraduate research in African studies in the universities. This workshop has grown from its inception two years ago to become a very popular aspect of the AFSAAP meeting. The two previous conferences saw a wide range of research topics discussed by an enthusiastic group of postgraduates, and this third Workshop promises to continue that tradition.

In recognition of the continued interest in Africa amongst postgraduates AFSAAP will this year offer a prize to the best postgraduate paper presented either at the workshop or at the conference.

Abstracts, seminar papers, work in progress, research proposals, etc were called for by 30 May. If you have not yet made contact with Tanya but would like to attend the workshop, it is not too late to offer a paper. Please contact her immediately:

Email: T.Lyons@arts.adelaide.edu.au
Fax: (08) 8303 3446
AFRICAN STUDIES IN AUSTRALIA*

Cherry Gerzeli

Introduction

Until the late 1960s Australian scholarly as well as public and political interest in Africa derived primarily from Commonwealth issues and was concerned essentially with South Africa. Most Australians who wanted to pursue a research interest in Africa went overseas, usually to the United Kingdom. Today, African studies is a recognized part of academic teaching and scholarly research, with a core of at least thirty scholars in different disciplines engaged in teaching and research. The 1997 Directory of Africanists lists some two hundred individuals with African expertise, a majority of whom are academics. Africans in Australia are nevertheless conscious of the absence of a "critical mass" and of the lack of resources required for further expansion and of their vulnerability deriving from the narrow identification of Australia's interests in the official mind with Asia and the Pacific. Against this can be set both very clear public and undergraduate interest in Africa.

Establishing the Foundations

The growth of intellectual and academic interest in Africa in Australia, particularly among social scientists, has to be situated in the context of the growth of African studies in North America and Britain through the sixties and seventies. That explosion in African studies was communicated to Australia through the 1970s by a new generation of academics in the humanities and social sciences who had trained and researched overseas in related areas and in some cases taught in Africa. The increasing political interest in Black Africa in official Australian circles at that time encouraged support from the broader academic community for the introduction of specific courses on Africa into the teaching programmes.

The historians in many respects led the way. When Ian Hancock went to Monash in 1965 he converted a Fourth Year Honours compulsory, year long course on Imperialism, Colonialism and Nationalism into a course on African History. He moved to the ANU in 1970 to teach African History. Today (1997) the seminar unit on South African history that he teaches every second year; has always been the department's largest seminar unit in terms of enrolments. Tom Spear and David Dorward, two young American historians, were appointed to La Trobe in 1974 and 1977 respectively to teach African history. Norman Effortington, appointed in 1958 as an historian of imperialism to the History Department in Adelaide, where no African history was then taught, set up a course in African history in 1974. The historians were not, however, alone. David Goldsworthy in Monash Politics Department 1971 introduced a course on African Politics that ran until 1991 with an average enrolment of around a hundred students. Gareth Griffiths, appointed to a lectureship in English Theatre and Drama Studies at Macquarie University 1973, introduced African Literature into his teaching through that University's provision for special interest seminars. The late Gordon Reid, who in the mid-seventies set up the Politics Department at the University of Western Australia (UWA) included African material in his Comparative Politics course. At the Flinders University of South Australia Ken Good had substantial African material in his course on "The Peasantry and Social Change". While Good moved on to Papua New Guinea, the study of African politics continued at Flinders, first with Ian Pettman and then Cherry Gerzeli who arrived from Zambia in 1975. Paul Nursery-Bray, in the Politics Department at The University of Adelaide, singled out Africa within a multi-disciplinary context, consciously identifying this as a comparatively neglected area.

The foundations for African studies were thus laid in the brief period of staff expansion that Australian universities enjoyed in the late 1960s and 1970s. When Richard Higgott carried out the first survey of African Studies in Australia in 1974, he found sixteen courses about Africa being taught, and twenty two academics reporting a research interest in Africa. By 1979 there were fifty one courses with a substantial African content and eighty six academics with African interests. The largest concentration of academics with African interests that grew in this way was in the region of ACT, New South Wales and Victoria, the nearest to a "cluster" being in Melbourne with its four universities. There were however smaller groups in a number of other universities especially in Perth and Adelaide.

These years also established a characteristic institutional structure which from the start located African studies and Africanists within the disciplinary frameworks of the humanities, arts and social science faculties. African studies therefore has never been cooconed, so to speak, in its own separate structure, and no Africanist is "only an Africanist". He or she is a demographer, an historian, sociologist, political scientist, a scholar in literature or today an environmentalist.

The burgeoning of activity in the 1970s led to the establishment of the African Studies Association of Australasia and the Pacific (AFSAAAP) in 1978. Twenty years later the Association, with no more than a minimal structure, has two major achievements to its credit. The first is an established annual conference which provides the only occasion that regularly brings a large number of Africanists together for the presentation of scholarly papers and discussions of Australasian-African relations as well to establish contact with each other. The second is the biannual African Studies Review and Newsletter which in addition to its reviews of recent literature provides a means of communication between members, disseminates information about matters of academic, political and social interest to those involved in Africa and offers a place where specialist and non-specialist may publish their material. In addition the Association has in different ways played a role in raising Australian public awareness of African and African issues most importantly during the South African anti-apartheid struggle.

The setting up of the African Research Institute at La Trobe University in November 1985 with funding support from the Faculties of Humanities, Social Sciences and Agriculture constituted a second important step forward for the recognition and institutionalisation of African studies in Australia. Dorward, its Foundation Director, established a regular African Studies seminar programme; began to attract notable speakers both Australian and from overseas; organised conferences on African issues; and mounted several excellent touring exhibitions. The Institute planned to encourage research activity as well as provide a base for the Association which that body gladly welcomed.

The Struggle for Resources

These achievements established the legitimacy of African studies in the Australian academic community. In Australia's straitened financial circumstances in the early 1980s they did not ensure access to the resources essential for further growth. Moreover the changes in tertiary education policy introduced through the 1980s made African studies, located as it was within the disciplines, increasingly vulnerable in the face of the staff attrition that accompanied the "Dawkins revolution". The characteristic multidisciplinary nature of African studies became a weakness as well as a
strength. With staff appointments defined within disciplines and departments there was no necessary commitment to maintain the regional specialisation when a staff member with active research and teaching interests in Africa retired or resigned.

In that period of radical change in the tertiary sector the decline of Australian official and political interest in Black Africa, signalled as early as 1964 with the Jackson Report, had a crucial impact on the emphasis in universities’ resource priorities and therefore research funding: the trend became towards greater concentration on the Asia-Pacific region. In this respect the African Research Institute at La Trobe was particularly vulnerable, dependent as it was on interdisciplinary cooperation for staff support and postgraduate supervision at a time when its own funding became increasingly uncertain. Additional indications of the decline in a broad academic commitment to African studies emerged when the Australian Universities Development Programme (AUDP), notwithstanding earlier expectations, proved unable to develop an active programme in Africa. The National Centre for Development Studies (NCDS), with the exception of the Demography Programme, shifted its geographic focus firmly to East Asia and the South Pacific. Changes in research funding procedures made support for African research less readily available. Postgraduates in some universities were undeniably discouraged from pursuing an African regional interest. By the end of the decade not a few Africanists, finding support for their specialisation difficult to obtain, had been persuaded to shift their regional interests.

The Nature and Scope of Scholarly Research

Scholarly research agendas among Australian-based Africanists have nonetheless customarily been determined by individual intellectual concerns and by changes in Africa. The spread of papers presented at AAFAP conferences over the past twenty years, the body of scholarly publications on Africa and the growing number of dissertations that have been presented at Honours, MA and PhD levels are evidence of the diversity of interests and the resulting variety and scope of research projects and the breadth of expertise. Researchers have characteristically spread over a vast terrain in terms of geographical location and across the full spectrum of the humanities and social sciences: in archaeology, prehistory and material culture; demography; history; political science, political economy and international relations; law; language linguistics and literature; and development. African studies in Australia, has therefore always been characteristically multi-disciplinary in scope and span. Nevertheless certain disciplines have been more involved than others, the predominant research interests and the bulk of the teaching having been in the fields of history, politics and development studies with an important concentration in demography. The geographical focus has also been predominantly in Eastern, Central and Southern Africa, although demographers in particular have also worked extensively in West Africa.

The historians have ranged widely in the fields of political and social history through the nineteenth and twentieth centuries. They include Antony Low who, having begun his engagement with Africa in Uganda some forty years ago, is today also a major historian of the Indian sub-continent. His present concerns with twentieth century African politics and social change are situated within a broad comparative and geographical framework that includes India and the Pacific region. Deryck Schreuder is a major contributor to South African historiography which has always been central to his larger concerns as an imperial and Commonwealth historian. Etherington, also an imperial historian, has been engaged over twenty five years with the central issues of nineteenth and twentieth century historiography, including colonial and missionary expansion, gender issues, and the politics of apartheid. Graham Chesterton is an anthropologist whose major research interest has been the last fifty years has been Tropical Africa, his most recent work being in Uganda. While Penelope Etherington’s early work on African history derived from her original work on colonialism her particular interests in women and children have directed her to studies of family and generational change, including in Kenya. Dotward’s original historical research was on Nigeria. More recently his growing concentration on material culture has resulted in a major project to locate and document, and to construct a national registry of, African artefacts in Australia and New Zealand public collections; adding a previously recognised longevity to the linkages between Australia and Africa.

Probably the strongest academic concern with Africa over the past twenty years has however been amongst political scientists and international relations scholars, and focused on contemporary African politics and development. A number of researchers have had particular country interests, Goldsworthy, Gertz, Scott, MacWilliam and Palmi have all published studies of Kenya politics from very different perspectives and theoretical positions. Goldsworthy’s major biographical study of Kenyan politician the late Tom Mboya, published in the early eighties, was equally an important study of Kenyan politics. Aalto has researched regularly on that country since the early eighties, his most recent book being published in 1986. MacWilliam, who has a strong research interest in Papua New Guinea as well as Kenya, has most recently co-authored two works (with Finnance Desaunia and Wendy Timms on Domestic Food Production and Political Conflict in Kenya, 1995 and with Michael Cowen on Indigenous Capital in Kenya, 1996) the first being an important and undoubtedly controversial analysis of Kenya’s food security crisis, the second a reassessment of the “Kenyan debate” of the late 1970s. The 1991 study of Doug Porter, Bryant Allen and Gaye Thompson (two geographers and an anthropologist all three of whom have long field experience in Kenya) on Australia’s only large development project in Kenya was a valuable contribution to our understanding of that country as well as major critique of aid as a process. On Southern Africa, in addition to Schneider and Etherington, James Polhennu’s long-term interests in both state and regional politics and inter-state relations have most recently engaged him in research and practice on issues of governance; Good, Gertz, Dan O’Brien and Klara Wolchik have written on Zambilia and Paul Nursey-Bray, Mark Shadr, David Moore and Hancock on Rhodesia-Zimbabwe.

There have also been studies on Ethiopia (Roy Paterson) and on Uganda (Gertz, Aalto and Nursey-Bray). Increasingly moreover, through the 1990s, the focus has been on the causes of conflict and on conflict resolution. Thus Africa figures strongly in Malinka’s research on United Nations (UN) peacekeeping and security issues as evidenced by his studies of Somalia and Rwanda. One or two other international relations scholars have researched on African foreign policy and international relations issues, for example Mohammed Ayoub. John Raveshall’s study of the Lome Convention and his work on structural adjustment, both reflecting his larger political economy concerns, have included significant analysis of the African experience.

Political scientists and international relations scholars have also concerned themselves with Australian relations with Africa and with changing Australian attitudes and policies towards the continent and especially with the international campaign against the apartheid regime and the sanctions debate. They have engaged in the broader debates on Australian overseas aid, both at the time of the Jackson Report and since; on the nature of Australia’s aid policy as a whole and on questions of humanitarian assistance and conflict and humanitarian intervention in broader terms. Their concerns for action have led to occasion to collaborative work with the NGO community in Australia.

Africanists in Australia have therefore ranged widely and there is a broad country-specific expertise. While the focus is primarily on English-speaking Africa, John Martin Voigt is a widely recognised authority on Francophone Africa. Africa has also been the research focus of several scholars who would not necessarily see themselves as Africanists; illustrating the extent to which the study of Africa flows across disciplines and proceeds from very different starting points; Dave Cox, for
example, whose recent concern with resource politics has led him to a major study of the Lesotho Highlands Water Project (LHWIP).

In the 1990s the preoccupation has been more specifically with South Africa; most apparent perhaps in terms of postgraduates and new researchers in the field. This in part reflected the increased difficulties and costs of access elsewhere in Africa for researchers. It is also however an indication of the increased attractiveness of the new, post-apartheid South Africa for Africanists concerned with the central issues of transformation and reconstruction; as well as for other scholars with broader concerns in policy issues. The new South Africa has changed the questions. As Martin Chanock, in his 1996 paper, "Making and Unmaking a Segregated Land Regime: Tenure, Market and Individual: Themes from South Africa Then and Now" has pointed out the range of interests amongst the dozen or more Australian-based researchers now engaged in this way on the one hand reflects the complexity of the process of reconstruction in South Africa itself but on the other the researchers' common concern to explore the causes and consequences of social conflict. Thus Joan Wardrop, historian, is engaged in exploring the frontiers of social conflict in her ethnographic survey of policing in Soweto. Stuart Russell, a lawyer, has been working on privatisation and crime in South Africa. Wolking continues his work on constitutional change. Among postgraduates Peter Limb, Tim Dauth and Simon Stratton have engaged in research on labour, political parties and trade unions, Simon Adams on the South African Communist Party and Nicholas Dulc in housing policy.

Four scholars have contributed to the theoretical debate in African studies. Nurse-Bray, Jock McCulloch, Moore and Athiwaile. Nurse-Bray's interest in radical political theory drew him into research on African political thought in the mid-1960s, before he moved to Australia. In the 1980s he has embarked on Athiwaile on major comparative research on issues of governance in Africa. McCulloch, following his earlier work on Kenyan politics and major study of Fison, has been one of the few scholars (not only in Australia) to explore ethnopolitics in colonial Africa. Moore's 1995 critical analysis of development discourse has been recognised as a major contribution to that debate.

A third major area of academic interest in Africa over the past twenty years stimulated by the work of Australian demographer John Caldwell has in demography. Caldwell himself began his long involvement with African demography in Ghana in 1962, shifting his focus over the years in response to the changing issues facing Africa and becoming more involved in the late eighties with African health and with AIDS. He has had a long research collaboration with colleagues in several African universities, been instrumental in enabling African postgraduates to undertake doctoral and MA research in Australia, and he and Pat Caldwell have published extensively in their field. Under his direction the ANU has over the past twenty years built up a distinguished record in African demography with Projects ranging from The Changing Family Project of the 1970s to the current Health Transition Project. Current work includes that of David Lucas and others on provincial differences in fertility and mortality, Chris McMurray on child mortality and on nutrition, and Pamela Thomas on primary health care planning.

Africanists in Australia also include a small but distinguished group of scholars in the field of literature. Peter Alexander has produced three major biographies on Roy Campbell, William Pomeroy and Alan Paton. Griffiths and Derek Wright are recognised authorities on African literature; Griffiths being engaged in 1997 in writing the volume on East and West African literatures for the Longman's History of Literatures in English series. Geoffrey Reeves pursues research on African popular fiction, David Mordt on the popular theatre. There has also been an expansion of interest in African literatures amongst scholars in English literature in a number of Australian universities, English and Literature departments; reflecting not least the increased focus on cultural studies. Intercultural interest in theatre for example has strengthened the interest in Africa in Drama and Theatre studies. These developments have in turn enlarged the disciplinary participation within AFSAAP, drawing in a number of new scholarly researchers. They also provided the stimulus for a successful AFSAAP conference in 1994 on Women in Africa and African Women in Literature.

The 1994 conference was evidence also of the increased interest in African studies in Australia, as elsewhere, in women's and gender studies, which in the 1990s has been strengthened by the expansion of doctoral research: for example by Catherine MacDonald on female single headed households in Tanzania; Kristine Ryan on gender, poverty and rural development in Ethiopia; Tanya Lyons on women and war in Zimbabwe; and by an increasing number of postgraduates in the field of literature, such as Cecelia Moretti, researching on black autobiographical writing in South Africa.

In the late 1960s postgraduates have become critical for the future of African studies. The largest single group of postgraduates has always been in the Demography Department at ANU beginning with Pat O'Shahoe and Charles Eno, both followed Caldwell back to Canberra from Africa in 1964-65 to begin their PhDs, graduating in 1968. Under Caldwell between 1968 and 1990 some twelve African students completed PhDs and perhaps some thirty, almost all of them from overseas, MA degrees. From the late seventies a small number of postgraduates (Australian as well as from overseas) in politics, international relations and history and development appeared, most of them at the MA level; at ANU, Monash, Flinders, La Trobe, Deakin, and the University of Western Australia. One of the most encouraging features of African studies in the 1990s has been the expansion of postgraduate enrolments, along with the more general expansion of postgraduates across the universities as a whole. While postgraduates working on African subjects remain few in numbers, particularly those in Asian studies, and the resources available to them, especially for field work, are inadequate they nonetheless constitute an important addition to African studies as a whole. Taken together, the Honours, MA and PhD theses presented over the past fifteen years have been an important addition to scholarly research, some of them outstandingly so. One of the most encouraging indications of the continuing potential of African studies must therefore be the annual Postgraduate Workshop held in conjunction with the 1996 AFSAAP Conference and now an important addition to the Annual Conference.

Finally it must be acknowledged that the African Studies Association itself, now in its twentieth year, has never been an "ivory tower". At the outset, when AFSAAP began to search out academics involved with Africa, there was an equally strong concern among the Association's officers to establish links between academics and others interested in Africa. One of the earliest of the Association's annual conferences (in 1980) had a major stream devoted to teaching about Africa in the schools. That concern led also to the publication in 1983 of a resources manual for school teachers, compiled by David Dendal and Tom Spear. A number of Africanists in Australia are today active participants in African programmes on the Internet, one of them (Limb, UWA) being a co-editor of H-Africa.

Equally important have been the longstanding links that the Association has had with the Africa desk in the Department of Foreign Affairs and Trade, (DFAT) and with the Australian Agency for International Development, (AusAid). Both DFAT and AusAid have usually been represented at, and have contributed to, AFSAAP's Annual Conferences and there have been other links and contacts as well. Occasionally, for example AFSAAP members have been invited to talk with High Commissioners about to take up their posts in Africa, as well as to discussions with visiting African officials. As an Association AFSAAP has made its submissions to successive inquiries that have directly or indirectly concerned Africa; to the Jackson inquiry into the Australian-aid programme in 1983, for example, and much more recently (1996) the Joint Standing Committee on Foreign Affairs, Defence and Trade Inquiry into Australia's relations with Southern Africa and to the 1996 Review of
Overseas Aid (the Simons Review). The Association has thus been recognised by the policy community as a specific constituency, for example by the Report of the 1996 JSCPAT inquiry mentioned above.

Mapping the Future for African Studies

Any prognosis for African studies in Australia has to be situated in the context of the decline in resources of staff, research funding and study facilities and libraries that has made many academics express doubts as to whether Australia has the capacity in financially difficult times to ignite the kind of support to maintain the present foundations let alone provide for a new generation of scholars. African history for example has been the victim of the severe loss of staff within History. The priority for African studies is bound therefore to be recognition of its specialist needs. There are undoubtedly fewer Africanists actively engaged in teaching and fewer specific African based courses than there were in the 1970s. Several scholars have retired or are approaching formal retirement and the occasional appointment within a discipline of a new staff member with an African interest provides no guarantee that future gaps will be filled. The basic open-ended funding of the 1970s that enabled scholars to obtain support for the essential travel and field work has disappeared, and anecdotal evidence suggests that African researchers are increasingly dependent on small departmental grants for which competition is strong. Few universities provide funding for postgraduate field work (ANU and Curtin University, School of Social Sciences and Asian Languages being two exceptions). Postgraduates are as widely dispersed as academic staff across departments and disciplines and subject therefore to the same problems of isolation. They are also keenly aware of the present unlikelihood of jobs at the end of their studies.

Study materials and library and archival resources have always varied considerably between universities. There are in fact a number of good African collections to which inter-library loan systems provide access those in the Borchardt library at La Trobe and the Reid library at UWA being particularly good. Librarians themselves however point to the difficulties of maintaining these collections given the changing funding resources, the absence of area specialists and the failure to date of Africanists themselves to evolve a system of coordination that will avoid duplication.

Resources also include time and the intellectual environment within which academics work. Even more critical therefore and especially for younger scholars, have become the acute pressures on individuals pressed for time in the increasingly entrepreneurial and competitive industry environment that puts considerable constraints upon cooperation. There are indeed "clusters" of academics with African research interests to be found across departments as for example at Macquarie University and, as in Melbourne, Adelaide and Perth, across universities within the same city. Coordination, however, especially for collective efforts in teaching and research, requires resources of time and energy that are not readily available.

Under these circumstances it is difficult to envisage African studies reaching the "critical mass" that Africanists see as the necessary basis for a serious African studies programme, whatever its location or structure. Individual scholars will undoubtedly continue with their own work, despite the heavy teaching loads that apply, and with minimum resources. Isolation has made Australians generally, including academics, appreciate electronic communication, and Australia has a good reputation for high pro rata membership and editorialship of the Internet. Although electronic databases cannot substitute for field work, in other ways they can overcome the tyranny of distance. None of this however can ensure the resources for teaching or postgraduate training.

The more serious constraint in the late 1990s derives therefore from the Australian political environment in which Australian universities have been viewed in the official mind in the context of a notion of Australian well-being defined in the increasingly narrow terms of Australian interests in Asia and the Pacific. Two points highlight the narrowness of this view. First the 1996 Parliamentary Report on Australian Relations with Southern Africa acknowledged the cultural as well as government and business links that bind the two continents together. The linkages between Africa and Australia have been created not least by the long years of Australian opposition to apartheid, which South Africans especially have not forgotten. They have been reinforced most recently by the Australian contribution to peace keeping in Rwanda and the Central Lakes region; and extended by the growing links between Australian, African and Asian labour movements. We are moreover reaching a time when Australia's relations with Africa are far more reciprocal than in the past. We need look no further perhaps than the experience of the Australian Centre for International Agricultural research (ACIAR); or that of the more recently established Southern African Legal Education Assistance Foundation; or our common concerns for social justice highlighted by the 1997 visit of Dr Alex Boraine, Vice-Chairman of South Africa's Truth and Reconciliation Commission, and his willingness to share South Africa's experience of reconciliation.

Second, the significance of Africa is not only that the continent, along with Eastern Europe and the former Soviet Union, presents the global community with the most critical issues of conflict, humanitarian intervention and global security that have confronted the post Cold War world. It is also that the major theoretical debates concerning modernisation and development over the past thirty or forty years emerged out of Latin America and Africa: the debate on dependency and development in the 1970s, and more recently through the 1980s and 1990s, on structural adjustment and governance. The African experience has been fundamental for our understanding of the role of the state in development. Its significance extends far beyond its own boundaries and offers insights into contemporary crises of reconstruction and development across the globe; including in those regions in which Australian policy sees the country's interests to lie. Thus, just as Australia in the 1970s explored the African experience in the course of the transfer of power in New Guinea so in the 1990s the crisis of the state in the Pacific sends Australian Pacific specialists back also to the African experience.

Viewed from this perspective, African expertise is a resource that Australia and Australian universities cannot afford to lose. It needs rather to be nurtured once again and resources replenished. Africanists in Australia are not themselves clear or even agreed as to how they are to accomplish this. They are agreed on the need for politicians and the academic community to recognise the relevance and importance of the study of Africa in Australia.
PUTTING THE LAST FIRST: A USEFUL CONCEPT FOR LIVESTOCK DEVELOPMENT PROJECTS IN SUB-SAHARAN AFRICA

Robyn Alders*

Introduction

In development circles, agricultural projects - and especially livestock projects - have not always enjoyed good press. During the period 1962-1987, the World Bank provided approximately USD 11.7 billion (in constant 1983 dollars) for livestock development worldwide.1 Of this, USD 1.3 billion or 11 percent was provided for livestock projects in Sub-Saharan Africa. In 1985, the Operations Evaluations Department of the Bank completed an audit of 121 livestock projects worldwide, of which 49 were in Sub-Saharan Africa. The auditors observed that livestock development was important, if not crucial, to overall economic development in Sub-Saharan Africa. They argued that the potential for livestock development was high. However, the audit concluded that livestock projects in Africa performed poorly. Three-fourths of these projects had an economic return rate of less than 10 percent. The most important causes for the failure of livestock projects in Sub-Saharan Africa included overall macro-economic constraints (including declining farm gate prices due to rigid domestic price controls, overvalued exchange rates, worsening world markets, input shortages and escalating production prices); attempts to transfer inappropriate technology to small holders; inadequate understanding of small holder farming systems; project designs inappropriate to the local conditions and weak government institutions (parastatal ranches and dairy farms and complex pastoral development components).

According to the Bank, it has been responding to the information provided by the audit in the design of its livestock projects since 1985.2 Livestock projects in the early 1970s placed a heavy emphasis on parasitoid ranching and provision of infrastructure to government services. Subsequently, however, the Bank has emphasized macro-economic policies, the development of small holder and pastoral production and institution building especially in the promotion of private sector services. Continent-wide, this has resulted in a substantial number of projects which promote private animal health care. In the dry areas, projects have in addition concentrated on animal traction, dairy farming, small holder steer fattening and small stock production.

Despite the attempts of the World Bank and other donors to improve livestock development projects, performance has remained poor. There are other factors, not discussed in the World Bank audit which contribute to this poor performance. Many livestock experts, from both first and third worlds, have been trained in developed countries, often in countries where animal production is subsidized by the state. Veterinarians and animal husbandry specialists have been taught about the care and production of the major domestic livestock - cattle, sheep, pigs and commercial poultry - in an environment where all modern inputs are available. Developing new approaches to livestock projects that respond to the realities of farmers' lives in resource poor environments is a long, slow process. A clear indication of the blinkered thinking of livestock experts is demonstrated in the 1992 World Bank report cited above. The agro-ecological map of Ghana which accompanies the narrative shows that the predominant livestock regions cover just over 50 percent of the country. However, the areas of the map shown as "predominant livestock regions" are, in fact, the areas where cattle are raised. Goats, sheep and village poultry are raised throughout Ghana as these species are less affected by the presence of the tsetse fly. The greater majority of livestock projects focus on cattle, the most expensive livestock and consequently the livestock owned by wealthier farmers. In another example, a report compiled by the World Bank/FAO and the Mozambican Ministry of Agriculture in 1994 states that cattle are the most important livestock species in Mozambique, yet seventy percent of Mozambique is infested with tsetse fly, preventing cattle raising. Among small holders cattle are owned by approximately 45,000 families. In contrast, goats are owned by 327,000 families and village poultry by 2,000,000 families.

If the objective of livestock projects is to improve food security and assist with poverty alleviation then surely it makes sense to build on what already exists. The greater majority of small holders raise village poultry because they are relatively cheap to buy and require very few inputs. In many cases little or no supplementary feeding is given and chickens roost in trees or people's homes. Village chickens in particular fulfill a wide range of functions - e.g. the provision of meat and eggs, food for special festivals, chickens for traditional ceremonies, pest control and petty cash. They require minimal external inputs, minimal human attention and cause minimal disruption to the environment. Village poultry are also the livestock most likely to be owned and cared for by women.3

Admittedly there has been increasing attention given to "small stock" over the last couple of years with the realisation that the returns on costly cattle projects have been minimal. Is this interest in "small stock" just another development fashion or have some important lessons been learnt? Time will tell as "small stock" projects will fail also if due attention to key issues is not given. These key issues include:

- the analysis of and response to local needs and resources;
- the ability of development planners and government officials to match their plans and expectations to these local priorities and resources;
- the allocation of sufficient time to investigating local farming systems and the social and cultural contexts in which they lie; and
- an appreciation of the benefits of indigenous breeds and the inefficiency of improved breeds in resource-poor environments.

The governing principle behind these issues is the same as that for all development endeavours: taking seriously the priorities, knowledge and realities of people living in developing countries who wish to improve their own lot and that of their communities. Productive participation of project beneficiaries occurs only when an environment of trust and respect is established.

Achieving farmer participation anywhere in the world is a long-term process. Having grown up in rural Australia, I know what most farmers think about ideas coming out of Canberra. The farmers that I have come to know in Ghana, Mozambique and Zambia are no different. Good farmers know their land and their livestock. They know their capabilities, resources and marketing environment. Experience has taught them to be cautious of "foreign" ideas. Farmers communicate more easily with someone who displays a knowledge and understanding of the local farming system and who is willing to spend some quality time with them. Gaining this understanding takes time.

* Robyn Alders is at the National Veterinary Research Institute, Maputo, Mozambique.
2 World Bank Report No. 10058-GH.
Different communication methods are required to ensure reliable communication with livestock owners who have not received any formal education. This becomes particularly important in the case of village poultry and their female owners and carers. In many rural areas women have not received formal education and so speak only local languages. Consequently it is important that project meetings, training sessions, etc. be conducted in the local language and that non-formal methods of training be employed, especially where illiteracy is common.

In addition it is crucial to remember that the care of poultry is just one of the tasks that women undertake and that project activities need to fit into the already busy work schedule of rural women. Wherever possible, project meetings should take place within or near to women’s work places to reduce the time taken travelling to meetings and facilitate care. Attendance at meetings is likely to be higher if they are held at a time that most women agree is preferable. Shorter, more frequent meetings in areas closer to their homes may be the best approach. The project staff should also take into account the fluctuations in workload throughout the year for example, activities during the planting and harvesting seasons, when women have an enormous amount of work to complete, should be avoided where possible.

In a project funded by the Australian Centre for International Agricultural Research (ACIAR) and implemented by the National Veterinary Research Institute in Mozambique, the simple addition of a thermostable vaccine against Newcastle disease (ND) has seen village chicken production increase by 140% over a one year period. Outbreaks of ND occur once or twice a year in villages in most parts of Africa and between 50 to 100% of birds can be lost. The ND vaccine developed by ACIAR is easily administered by farmers, relatively cheap and does not need to be kept cold. Food security in villages will be greatly improved if sustainable distribution systems for thermostable ND vaccines can be established.

Small stock and their owners are a common feature of life in Africa. Harnessing the potential of this small stock will rely very much on the ability of development projects and government veterinary services to encourage direct and indirect participation of livestock farmers.

Acknowledgements

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2 Aboriginal trackers were sent to Bloemfontein in the Boer War. D Hugonson, "The Black Trackers of Bloemfontein" Land Rights News Feb. 1990 notes that, ironically, trackers were used against Queensland blacks who subsequently were herded into reserves not dissimilar to Boer War concentration camps.
3 The author toured Robben Island in 1995 with the assistance of the Mayhew Centre.
security apartheid political prison (1961-91). Many black leaders were held there, including: Aumauma, exiled in 1658; East Indies Muslim leaders; Xhosa Chief Makana and Mqoran - the former drowned near Bloubergstrand on the mainland during an escape in 1820, whilst most of his companions were caught and either decapitated or, as in the case of David Stuurman, sentenced to transportation to Sydney. ANC and PAC leaders, including Nelson Mandela, were its most recent political prisoners. After 1991 it harbored briefly as a prison before being closed, and then opened to tourism.

Changes in South Africa have stimulated scholarly interest in “The Island”. To the many prison memoirs, novels and poems, and film representations of the gaol can now be added more detailed historical works treating its early days, roles as a military base, and the nature of prisoner resistance. Some recent political histories have accorded it separate sections. Bulky prisoner archives range from minutes of how they organized sport or political education to the apple boxes in which they repatriated their meager belongings. Writers have variously interpreted prisoner texts as memoirs depicting tyranny, evidence of resistance discourse, or a search for a new nation. Prisoners transformed the gaol into “a university of struggle”. Even Australian tabloids have discovered the island; one hailing it as a “[M]ecca for tourists.” More serious attention was given in a recent ABC-Radio special.

The fate of exiled political prisoners resembled that of ostracized inmates whose medical quarantine was related to segregation. Many “lepers” referred to themselves as prisoners. Lepers or racial stereotyping in South Africa and Australia was similar: contracting leprosy was linked to “Bushmen” or Chinese. In 1995, when Mandela addressed 2,000 ex-prisoners on the Island, he noted how colonialism had banished there many kinds of rebels and outcasts, yet “history has turned all these colonial concepts on their head, and the real proverbial lepers of politics are the very masters who sought to keep the majority slaves”. Islanders’ lives are now being immortalized in an anti-apartheid museum being developed by the Mayibuye Centre. But the Island’s brutal past re-emerged recently when ANC parliamentarian Nombando

10 D Zulu losa, Robben Island (Durban North: Eyeball Press, 1996).
13 T Karis & G Gerhart, From Protest to Challenge, v5 (Pretoria: Unisa, 1997), v5; Lodge, All Here and Now.
14 Robben Island Archives 1946-91 Mayibuye Centre; G Metts, Learning from Robben Island (London: Curzey 1991).

Gass-Sutter was raped there in the course of research into this museum. No one has yet been charged.

Rottnest Island

Rottnest lies 20km from the coast, with salt lakes and a limestone geology - features similar to Robben. Archaeology confirms prior habitation before separation from the mainland thousands of years ago. Known to Nyungar Aborigines as Wadagup, it gained its colonial name from Dutch expatriates who sailed from Cape Town. De Vlamingh in 1696 was accompanied by two “blacks...taken with us at the Cape”. Rottnest also has had diverse roles. It hosted a boy's reformatory from 1878 to 1901. In 1934 the Australian government, influenced by eugenics, moved to install guns which, like those on Robben, were never used. In World War I some 1,100 German, Austrian and Croatian prisoners were interned. Italians were held there in World War II. But it was in its function as a penal island that Rottnest most resembled Robben Island.

An Aboriginal prison was established on Rottnest in 1838, justified by the claim that prisoners could, on the isolated island, be “gradually trained in the habits of civilization”. Yet a proposal in 1842 to establish an island school was rejected - unlike Robben Islanders, who earned university degrees, Aborigines were denied education. Some inmates were imprisoned for petty crimes such as stealing flour, or fruit from gardens cultivated on their traditional lands. Others simply posed a challenge to white hegemony. Eumna and Bokohere were arrested for “no particular crime”, but were seen by “Guardian of the Aborigines” Charles Symmons as “untameable savages”. Exile would “teach them outwardly, at least, to conform to our social regulations”. In 1844 Joseph Fraser, an early Christian convert, was sent to Rottnest for the dubious “crime” of “going walkabout”. Prisoners’ lives were harsh. Recaptured escapees received many lashes and were kept in heavy irons. In 1846 a French priest described blacks of all ages being taken to Rottnest in chains. “These poor unfortunate...are sent there for the last fault...[But] their stay...only serves to brutalize them.” Anthony Trollope (who also toured South Africa) expressed sympathy for inmates he met in 1872. Overcrowded, poorly-ventilated cells, insects, no food and warmth, and overseer brutality led to a death-rate of 10%. Influenza killed 80 prisoners in 1883. A state commission noted that the superintendent had fed vegetables

18 W Sonnevile, Rottnest Island: its History and Legends (Perth: Rottnest Board, 1948), p31 citing Extract from the Journals of a Voyage Made to the Unexplored South Land... (Amsterdam, 1701).
21 Green, Far from Home, p87.
22 Western Australia. Act no. 21, 1841: An Act to Constitute the Island of Rottnest a Legal Prison.
26 L Fonteneau to Abbott attorneys, 13 Jan 1846 in W Sonnevile, “Papers 1900-54” Batty Library, M11 453A.
to horses whilst prisoners suffered nutritional diseases. Superintendents Henry Vincent was accused of beating and murdering prisoners but, protected by officers, escaped justice. In 1875 the press referred to Rottnest as the "Black Man's Grave". In 1883 inmates were forced to observe the hanging of their comrade Wangandri.  

In the 1830-90s resistance grew in the WA north. Many black fighters were sent to Rottnest on the slightest suspicion: 28 men found in the vicinity of sparsely cattle near Carnarvon were exiled without fair trial. In the face of criticism of such practices, the Legislative Council conceded that many had been illegally sentences, but simply passed retrospective legislation validating convictions. Rottnest, argues Green, "became the final answer for holding those too wild and rebellious to submit". It "deteriorated into one of the most heinous prison systems in Australia". Townsend argues that "colonial violence is the strongest recurring theme in the history of Aboriginal-European relations in Western Australia". Some settlers felt that white survival required such harshness, a notion also common in South Africa. Following the 1841 shooting of six Aborigines in retaliation for the death of a settler, the press stated that, whilst the deceased were not guilty, their killing was "at least excusable...if we intend to remain in this country at all". Colonists tended to whitewash Rottnest brutality. The Committee of Correspondence in 1841 praised the prison. Superintendent W J Timperley's son claimed that prisoners, who survived on a meagre diet of tea, bread and soup, "grew sleek and contented". Alexander Forrest in 1895 claimed the prisoners were "pampered". Rottnest ceased being a separate prison in 1903 but continued to receive black prisoners as an annex of Fremantle Prison until 1931. Colonial mentalité also continued. A 1935 state commission found Aborigines "perfectly comfortable in their chains". Yet it was blacks that built Rottnest. They grew wheat and fodder, cut wood, tended stock, and constructed houses, a lighthouse, and roads. Like Robben Island prisoners, who mined limestone and slate, they used picks to extract stone, salt, and lime shell. They also engineered nine amazing escapes between 1838 and 1916. In 1848 eight men tunnelled under the prison and fled by boat. In 1849 many prisoners, their anguish exacerbated by their incarceration within sight of the camp-fires of their kin, escaped to join an important Aboriginal ceremony on the mainland.

Rottnest continues to be a symbol for indigenous peoples. Controversy has erupted over the discovery of skeletons in tourist "tentland". Recent films have depicted the brutal treatment of the estimated 3,000 black prisoners, of whom between 280 to 300 died, and lie in unmarked, disrespected graves. Rottnest's history has not been extensively treated in Australian literature.

But Aboriginal poet Graeme Dixon evokes the sensibility of tourists on "holocaust Island" who are oblivious of "skeletons in their cupboards/of deeds most foul and vile". Sally Morgan's vivid painting Rottnest depicts holiday-makers frolicking on top of the graves. Efforts to sacralize the site have been rebuffed by successive state governments which have been accused by local historian of inaction in "publicizing and popularizing" the island's Aboriginal history, despite abundant extant archives. However, a recent landmark collective biography of prisoners has rescued their lives from anonymity, and prompted claims by the author that attempts to convert their former cells to tourist accommodation could be compared to turning Auschwitz into holiday cottages. Whilst no museum or book will ever totally capture the voices of inmates, it has even been suggested that computer technology could let black voices be heard in the retelling of Rottnest's history.

**Conclusion**

Today the islands' roles are converging. Eucalyptus and tourists are seen on both. Ironically, those countries' recent divergent paths make it likely that today most South Africans would view Robben Island as a grim reminder of the detestable past, whilst most Australians are content to enjoy Rottnest as a tourist escape, either blissfully ignorant or - in keeping with John Howard's assault on "black armband history" - deliberately neglectful of its horrendous penal history. But the enduring legacy of the islands will be as symbols of the inhumanity of colonial racism, and of resistance to it.

Reid Library and History Department University of Western Australia Nedlands, WA

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26 Watson, "Rottnest" p95; Green, *Far from Home* p62; WA Legislative Council, *Votes and Proceedings* 1899; N Green to Sublate 18 Jan 1928.  
31 *The Inquirer* (Perth) 10 July 1941.  
38 Green, *Far from Home* pp82-85; "Rottnest Lodge 'Like Auschwitz'"; *Subtice Post* 3 Jan 1998.  
39 "[T]he text, not any institution...can ever take the place of...the distant murmur that can be heard coming from machines, tools, laboratories...[to] grow silent as soon as the museum of writing seize fragments"; De Certeau, *La culture au pointet* (1980) in B Rigby, *Popular Culture in Modern France* (1991) p18.  
40 Green, *Far from Home* pp85-86.
AN INTRODUCTION TO MOZAMBIAN TRADITIONAL AND CONTEMPORARY MUSIC

Ceio Paco

Introduction and Historical Review

Colonisation

 Mozambique, lying on the east coast of Southern Africa, was a Portuguese colony for five centuries (1498-1975). Although the first foreigners to make contact were Arab traders, it was not until 1498, with the landing of Vasco da Gama that the process of Portuguese colonisation began. By the 17th century the Portuguese had powerful control over the coastal regions and were moving into inland areas.

The years of colonization by the Portuguese were marked by violence and looting of the country's resources. The cultural identity of the indigenous people was considered to be associated with evil, but to a large extent it was ignored by the Portuguese. Later, due to economic constraints, Portuguese leased sections of the country to foreign companies thereby creating different types of colonialism and also a mixture of cultures in the country. The local culture, however, continued to be regarded as uncivilised.

The Struggle for Independence

In 1962 expatriate Mozambican students (resident in neighbouring countries) and some human rights activists inside Mozambique created various Liberation Movements (UDENAMO - União Democrática Nacional Africana de Moçambique, - UNAMO - União Nacional Africana de Mozambique, - and MANO - Mozambique Africano National Organization). These groups realized that to conduct a successful struggle against the Portuguese they would have to join forces. The creation in June 1962 of FRELIMO (Fronte de Libertação de Moçambique - resulted from that realisation. For 10 years FRELIMO waged an armed struggle against the Portuguese. During this struggle one single objective united all Mozambicans: the expulsion of the Portuguese. When FRELIMO established itself in the north (where Portuguese colonisation had been particularly aggressive) it quickly became popular and received logistical support to advance the struggle into the south.

Culture was not a weapon of struggle, it was part of the struggle. Marcelino dos Santos, Jorge Rebelo, Segio Vieira and Armando Guebaza were all poets before they became political leaders within FRELIMO. They used Portuguese language, ideas, culture and religion to fight against Portuguese domination.

"The consequences of regarding culture as a central feature of national liberation and not just as a mechanism to shepherd people into good shape, were reflected in post-independence developments." 1

Independence

In 1975 Mozambique won its independence, and the ruling FRELIMO party came to power. Independence brought to a new generation the cultural heritage that had been ignored in the urban areas during the centuries of Portuguese colonisation. Mozambican bands which prior to Independence had played European style music were no longer able to do so. The feeling of the nation led to a reformation of musical style, a return to their cultural heritage. Bands reformed using improvised musical instruments, and playing music similar to that played in Tanzania, Zambia and other neighbouring countries to the north of Mozambique. In the centre of the country, a musical style similar to that in Zimbabwe appeared. Southern Mozambique was strongly influenced by the music brought into the country by the returning miners who were taken to work as cheap labour in the mines of Rand (South Africa). Throughout the country, revolutionary lyrics were fitted to those regional melodies along with the usual social commentaries and life stories.

In mid-1978 despite the consequences of a war, regional droughts and famines, and dislocation, the Ministry of Education and Culture organized a National Dance Festival involving half a million people from throughout the country. A result of this Festival was the formation of a National Song and Dance Group and a Children's Dance School and a Children's Dance School. Two years later, in 1980, the Ministry organised a festival of traditional music in the capital Maputo. The more fact that the traditional musicians with all their local instruments made of gourds, thongs, reeds, horns and skins - such as the Xilhene (earth-bow); the Kalinga (thum piano); the Xipula-pala (antelope horn); Xigovia (glossular hard shell, wild fruit scale); Xipandane and Xitambwe (mouth-bow); Timbila and Vamundo (regional marimbas) - came out of the bush and the shanty towns to perform on public stages to public acclaim was an act of cultural recognition and national renaissance.

Marrabenta Music

Marrabenta music - Mozambique's best known urban dance rhythm - was born during the colonial period as a result of various outside musical influences and attempts to produce foreign musical instruments using locally available materials. To entertain themselves, people with few resources with which to buy instruments such as guitars, would create their own guitars using 3 litre oil tins, pieces of timber and fishing line. The name Marrabenta originates from the method used to play the instruments. The guitars were played with great enthusiasm until the strings broke. In Portuguese, rebentar means "to break", and arrabentar is the Shangana or Ronga (local languages) pronunciation of rebentar. Hence, the name Mar- B-BEN (pronounced with a lot of feeling). At that time few up-and-coming young composers were encouraged to incorporate Portuguese lyrics into marrabenta rhythms. Due to difficulties in accessing education, marrabenta composers used native languages, and played cyclic chord sequences. The key rarely varied from song to song. In general the messages were of social criticism; praise; or, more often, love songs.

"Marrabenta was mistrusted by the Portuguese: it was a medium of revolution and a cultural form they had no way of controlling, with lyrics often in local languages rather than Portuguese." 2

"During the war of liberation, the colonial government closed down numerous marrabenta venues on the grounds that they were "terrorist centres"[sic]. But after Independence, many young singers emerged writing marrabenta songs about what they thought, felt and hoped for." 3

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1 Ibid.

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4 Ceio Paco was born in 1935 in Maputo, Mozambique. He currently teaches percussion at the National School of Music in Maputo. Ceio is also a professional jazz musician, playing the drums and a range of traditional musical instruments. In 1994 he completed a Diploma in Ethnomusicology at the Zimbabwe College of Music. Ceio has toured internationally playing with a number of Mozambican bands and one Swedish band. He has also conducted several workshops internationally on Mozambican traditional and contemporary music and in 1995 he coordinated the percussion workshop at the SADC Music Festival held in Harare.
Marrabenta music is similar to calypso or salsa from Latin America, and merengue from Angola. Some would say it sounds like the Brazilian Samba. The most remarkable features of this musical style are its binary rhythmic balance and cyclical easy-going melody.

This musical style became more popular in the late 1970s when 1001 Music Productions recorded and promoted a great number of local artists by staging big concerts. It was during this period that a number of Mozambican artists living outside the country returned bringing other musical elements to add on to the existing popular Marrabenta.

The compilation of music that was created by Radio Mozambique (a parastatal institution), including some of the artists promoted by 1001, was called “Amanheecer” (sun-rise). Then other compilations were produced under the name of “Ngoma” (African drum).

The creation of the Radio Mozambique Orchestra was the beginning of a new era of Mozambican popular music. This orchestra comprised top musicians from different parts of Mozambique. Radio Mozambique continues to facilitate the dissemination of Mozambican music by releasing written and recorded material by local artists.

Mozambican Music in the 1990s

Traditional rhythms played on traditional instruments can still be heard in the rural areas. In the cities these rhythms are kept alive by various cultural groups, the best known being the National Song and Dance Company (Companhia Nacional de Canto e Dança).

Mozambican music continues to evolve despite the smothering effects of outside musical influences (including the sale of very cheap pirate copies of international music), a poor national economy and a lack of protection of artists’ rights. For those interested in sampling some Mozambican music, a list of music available on CD is given below.

In Maputo, the capital city, a wide range of live music can be heard most weekends:

- the lively fusion music of Ghorwane that has its roots firmly in traditional rhythms;
- Chico Antonio and his band Asaga frequently play their exuberant fusion music at Tchova Xita Duma Night Club;
- afro-jazz by Kinenamamakutu - using traditional and western instruments - also play at the Tchova Xita Duma Night Club;
- the well-known Saturday night jazz sessions at the Costa do Sol Restaurant;
- a marvellous blend of Mozambican and Portuguese traditional music by the group Milho Rei;
- Portuguese fado guitar music;
- the French-Mozambican Cultural Centre is the place for Gala concerts, promoting local music; and
- live and lots of cover versions of Zook, Merengue and South African music by restaurant house bands.

Mozambican Music available on CD

**Traditional**

- Mozambique 1 - CDORB 066 - Globostyle Records/Maquiko Discovideo (Ace Records - 1994)
- Mozambique 2 - CDORB 087 - Globostyle Records/Maquiko Discovideo (Ace Records - 1994)
- Ilha de Moçambique - SN0040-Folklore 7, Mozambico (C I Crocevia/SudNord Records-1995)

**Contemporary**

- Eryphero, "Mana Mozambiki" - 0777 7861562 0 (Real World Records Ltd/Virgin Records Ltd - 1990)
- Amoya, "Cineza" - UCD 19074 - Fortlane (UMI/RFI - 1991)
- Ghorwane, "Majurangena" - CDRW 29 - WOMAD/Real World (Real World Records Ltd - 1993)
- Ghorwane, "Kudumbe" - CD-PIR1150 - Piraña (Piraña Musik Produktion und Verlag AG - 1997)
- Gito Balei, "Ekaya" - SSSC 008 - SHEER SOUND/Polygram (Sheer-Sound, South Africa - 1995)
- Gito Balei, "Na Ku Randiza" - SSSC 025 - SHEER SOUND (Sheer-Sound, South Africa - 1997)
- Orquestra Marrabenta Star de Mozambique, "Independence" - Pir 15-2 (Piraña Kultur und Medien Produktion)
- Paulo Miambo, "Haynil Unikamanghita" - CDDGR 1551 (Gershman Records and Sensações, Maputo - 1996)
- José Mucavele, "Compassos 1" - MUCD 9602 (Musicares Copenhagen - 1996)
- Stewart Sukuma, "Afrikiti" - CDCCCP (WL) 1124 (The CCP Record Company, South Africa - 1997)
- Wazimbo, "Makewwem" - EDM 001 (Produções Congo, Maputo - 1997)

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National School of Music

Maputo, Mozambique
A GLIMPSE OF UGANDA FROM THE GROUND

Mary Eaton

I was recently privileged to visit Uganda with a study tour organised by Caritas Australia as an optional practical component of a course on development issues which that organisation had held in Melbourne. Seven of the group were from Melbourne and two from WA, myself, and my husband, Ian who had been asked to act as a project person in his capacity as a voluntary member of the Caritas National Committee who had spent time in Africa in the past. As an organisation concerned with human development, Caritas Australia, with its Uganda partner, the Uganda Catholic Social Secretariat, was able to bring us into contact with some of the rural poor in their land in a more honest way than would ordinarily be possible for any tourist, even a back packer. We were not there in any assessing or examining role, but to learn. The focus of our group study was on development and we were shown a marvellous array of projects including micro banking, income generation with dairy cattle, poultry and pigs, women's conscientisation and AIDS related activities, many of them demonstrating imaginative strategies to assist families and rural communities break out of a cycle of poverty and powerlessness.

We were based in the capital, Kampala, a city of about a million souls, which exhibits many signs of a mild boom. New building was in evidence and commercial activity in the shape of formal or informal markets and small scale manufacturing and repair work was frenetic and ubiquitous from 6:30 in the morning until very late at night. The city gave us the impression of being relatively safe and orderly, although this must be qualified by two experiences suggesting the contrary. We were almost gassed by gunfire one night and later learned that a man had been shot dead by police after a stolen car chase which ended in the cul-de-sac behind our residence. This was given only a short paragraph in the main daily paper along with half a dozen other similar events. The other incident which reminded us that we were living in a very different world from Australia was the report that a cholera epidemic had broken out and had already claimed the lives of more than 500 in Kampala alone. This was given front page newspaper coverage but only for one day, after which it was displaced by more pressing concerns.

From the capital we travelled quite widely within the country in Kombi vans and four-wheel drives to Hoima in the West, Masaka in the South, East to Jinja and then on to Soroti in the North-east. January is usually a dry month but the unseasonal rains experienced this year meant that we were thoroughly bogged on several occasions. We reached Hoima via a long detour because of flooded roads. We stayed a night there, with misty mountains in the distance to observe several projects. One community had been removed from their home in one of the national parks and had to begin again with virtually nothing. It was impressive to see what with hard work and gratitude they were paying back their loan. To our embarrassment the women showed us their bank books so that we could examine their individual accounts. On the return route to Kampala we travelled some extra miles north to briefly cross the Nile, coming within 10 miles of Gulu, where civil war still rages. The bridge was guarded by soldiers who reluctantly let us briefly drive to the other side.

The countryside was lush and green with at least three types of banana palm growing - some for setting raw (sweet bananas), some to be steamed and eaten as a staple (Matooke) while another species was made into beer in a sort of backyard pit. We had tried all three before we discovered that banana beer was one of the chief vectors of the cholera virus. Nonetheless our health remained almost perfect throughout the fortnight as we were very well looked after and took great care what we ate or drank - except for the banana beer! At each stop, though, we were provided with refreshment in the form of soft drinks - Coke, Lemonade etc. Even with coffee beans growing close by we were rarely offered a cup of coffee or tea, reflecting one major difficulty in the lives of most Ugandans, which is the constant struggle to get enough clean water for drinking and for washing. We were welcomed with song, dance and much excitement at every stopping place. In some we were given substantial meals which must have been prepared at considerable cost, and always there was a small tank of boiled water with a tap under which we could rinse our hands before the meal. The effort put into this provision which we take for granted at home was very moving.

Ethnic, party and religious affiliations are the potent ingredients in any political mix and we were conscious that the Ugandans with whom we were most closely and continuously in contact were not randomly selected but were all working for the same church organisation. Their views could hardly be said to be representative of the country as a whole. Nonetheless, the Museveni Government was almost universally approved by the people with whom we spoke, although with different degrees of enthusiasm. Their attitude towards Idi Amin seemed strangely ambivalent. While his cruel and arbitrary rule was condemned, some appeared to be amused and even heartened by certain of his actions. Former President Obote, on the other hand, was thoroughly and unambiguously detested. Could that be because Obote's Ugandan Peoples' Congress (UPC) party had attracted predominantly Protestant support? We would never have received a straight answer to a question like that. It would have been deflected by an assertion that the present National Resistance Movement (NRM) had supplanted all the old rivalries and that there was now harmony and progress. Obote, we must remember, was defeated by the NRM in a long bloody insurgent war they call the bush war. His chief crime, from all that we heard, seems to have been that he "rigged an election", suggesting a deep longing for honesty and transparency in government and an apparent confidence that the NRM under Yoweri Museveni can deliver it.

Not unrelated to the civil conflict that has bedevilled Uganda over the last two decades has been the rampant spread of AIDS. Very many of the people with whom we travelled had lost sons or daughters, brothers or sisters from AIDS, which they referred to as "Slim" or "The Illness". It seemed as if almost a whole generation was disappearing and several of the people we met were raising their orphaned grandchildren, nephews or nieces. One of our most moving experiences was in Masaka to the south of Kampala where AIDS and TB are now prevalent and where we visited a hospital, originally opened by Irish nuns many decades ago. The corridors and wards were full of young mothers nursing unconscious children, none of the cots held fewer than two babies and visitors were providing food for their relatives. The loving, concerned attitude of the overworked staff was inspiring. We were also taken to visit a nearby orphanage for girls and boys between the ages of 10 and 17. In order to be termed an orphan a child must not only have lost both parents but all its extended family as well. So the eager young people we met there had no blood relations left in the world.

In the Masaka area we also attended a large meeting at which villagers were gathered to discuss local issues. A forum was held so that we could, through the interpreter, ask or answer questions. One question we were asked was "What are the main causes of death in Australia?" When our answer, traffic accident, cancer, heart disease and youth suicide had been translated to the gathering a sudden loud buzz of chattering began. It was a while before it became quiet again and it was explained to us that they were amazed that AIDS had not been mentioned. There is a great eagerness for understanding of the disease so that its spread can be arrested, especially among the women. At the present time young girls are dying at the fastest rate. Statistics in relation to infection rates and mortality are undoubtedly unreliable but we were told that major contributing factors were the persistence of a polygamous tradition, poverty and the violent civil
disturbances in the recent past and which continue in the north.* We frequently asked about Uganda’s recent past, how the civil strife had affected families and individuals. Sometimes the replies were harrowing - brief, unadorned responses such as “My brother was killed by Amin. They took him and they killed him” or “On day during the bush war I saw bodies all along the side of the road. They were just left there” or, with reference to the Rwandan genocide, “There were bodies, bodies and more bodies floating there in the river”. As we travelled across the country we met just a few people from the north, where civil war still rages. None of the people we asked could tell us what it was about. They simply said “The fighting is about nothing at all but our families were being killed and we had to leave”. But mostly people did not want to talk about these things. It might have been the only way to survive emotionally or perhaps they were concerned about rekindling old animosities between present colleagues. It is impossible to say, but while they were ebullient and expansive about the future, about the past they were often evasive and taciturn.

At Jinja, the source of the Nile, our attention was drawn to the “bysalsh”, a weed which is clogging up the waterways and, where the river is flowing strongly, small clumps of it can be seen floating with the current. Near Jinja we visited the shrine to the Ugandan martyrs Namugongo, where many young men, both Catholic and Anglican, were burned to death at the order of Buganda’s Kabaka (king) in the 1880s. Further to the northwest, around Soroti, we saw more rural projects, including a reforestation program and a nursery where, among other things, they were developing and testing new strains of sweet potatoes.

We stayed for one night in Soroti in a small village of thatched round huts which had been built to accommodate refugees in the 1980s. It was a most meaningful experience to sleep in dwellings with such a history. It is good also be able to look back on our visit to Uganda with the impression that it is moving now, after a long and often violent past, into a period of hope.

April 1998

* (Ed note. A further factor to be taken into account in the case of young girls has been the widespread belief amongst men that they are free of infection.)

**REVIEW ARTICLES**

**DEVELOPERS ADJUSTING DEVELOPMENT**

Scott MacWilliam


**PART TWO**

In his 1996 essay collection The Rise and Fall of Development Theory, Colin Lelys commenced Chapter 6 ‘African Capitalists & Development’ with the proposition that: ‘However development is defined, it must involve the accumulation of capital. Only out of the surplus saved from past productive effort can any society obtain a larger sum of the values for which development is pursued - more health or education, more leisure or more output.’ The books reviewed here are adequate testimony to the current acceptability and ascendancy of the general proposition that a further reformed capitalism remains humanity’s best hope.

If it is indeed the case that the contemporary idea of development is inseparable from the accumulation of capital, and what is axiomatic, the presence of (a strong) capital class then the idea provides one basis for assessing structural adjustment. In the harshest, earliest form as well as in the more benign, just a little bit of adjustment’ version proposed by some critics (see Part One of this essay), SA can be evaluated in terms of how it advances accumulation and strengthens the class of accumulators. SA then becomes how to unblock the post-war period of state-led development, opening space for the further advance of local capital at primary accumulators in most African countries.

The second basis for assessing SA is that which now concerns liberal democratic governments worldwide, specifically how to respond to the increasing poverty which accompanies the unblocking of capital. This basis can be described as enquiring about how to govern for the poor, without undermining the beneficial effects of privatization, de-regulation and the like. This second consideration is apparent for many of the contributors to these volumes who, while they

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* Scott MacWilliam, Senior Lecturer, School of Social Sciences and Asian Languages, Curtin University of Technology and Visiting Fellow, Department of Political and Social Change, Research School of Pacific and Asian Studies, The Australian National University

1 This review has benefited considerably from continuing discussions with Michael Cowen to whom I am deeply appreciative for his wise counsel.
show a concern for 'the poor', clearly do not subscribe to a Lasallian vision of capital, as the certain and necessary creator of absolute impoverishment. Rather development is a matter of ensuring that there are enough 'winners' to make it possible to secure the 'losers'.

Two matters of common agreement involve all the volumes and their contributors. The first is that SA commenced only after the post-World War II development age was over, by the end of 1970s: this is the period that has been regularly described as the Golden Age of Capitalism. The existence of such an age in Africa largely escaped dependenceists during the 1970s and 1980s, and continues to evade post-modernist/post-colonialists. Thus for instance the Alex Duncan and John Howell editors indicate the various structural adjustments that living standards suggested considerable post-independence improvements in most of Africa. They conclude that '...there were modest rates of economic growth in most countries up to the mid-1970s, with rapid rates of growth in a few exceptional cases, where minerals production or agricultural exports were buoyant...' (p.2) It was the slowing and/or stagnation which followed the earlier growth that SA was designed to redress.

The second common ground for all the contributors is that SA has had effects which are now irreversible. Nowhere in these volumes is there to be found either a conservative hankering for a return to the past, or the hint of a suggestion that capitalism may have run its course, either in Africa or elsewhere. Indeed, as emphasised in the conclusion to this review, even another view of development does not appear in these works.

Where there are disagreements, therefore, they are primarily about the means by which structural adjustment (SA) can be improved in order to make accumulation sustainable, while dealing with its necessary corollary, poor people. Or as R.H. Green (Structural Adjustment and Agriculture, hereafter SAAG) expresses the matter:

How can the trend rate of growth of food production be raised? How can food production be made sustainable? How can incomes in rural areas be increased in order to alleviate the poverty of the working poor? How can failing import capacity (the counterpart of basic food production) be sustained? How can we increase the number of people in a given area? How can we raise the productivity of the land? How can the resources of society be used? How can we make the social fabric and the seeds of its own destruction - as well as the social context for its own survival? These are the crucial questions in SSA (sub-Saharan Africa). In SSA (sub-Saharan Africa) and SM (sub-Saharan Mali) there are probably the most crucial macroeconomic and human questions as well as those which stand out in respect of the agricultural sector (p.25).

It is tempting but unsatisfactory, however, to suggest that the answers to the development conundrum, between giving full vent to local, primary accumulation and maintaining a safety net for the poor, provided in the books under review can occupy only the increasingly narrow spectrum of contemporary liberalisms. Even if there has been a convergence, largely as a consequence of the recognition that the process of SA is irreversible, there are still substantial differences between the contributors. Thus the important empirical work done by Peter Gibbon et al A Blighted Harvest on the actual effects of SA stands in marked contrast to the historical model building which characterises other contributions. Similarly there are important distinctions between the intentions and prescriptions of the official 'development establishment' associated with the British Overseas Development Institute (ODI) and 'outsiders' with a long and deep commitment to serious scholarship about the advance of capitalism

in Africa, including its deleterious consequences for many people. Further, there is an important difference between accounts which want state-led development, toward the lines of the East Asian 'model', and others which urge that governments direct attention to checking corruption and aiding the poor, while removing barriers to private accumulation.

SAAG as well as the Duncan and Howell edited Structural Adjustment and the African Farmer (SAAF) collection reflect the early preoccupation with the economic terms of SA reforms. As the editors of SAAP explain in their introductory essay:

The focus in this book is on reform measures specific to the agricultural sector, and on the impact of wider macroeconomic policy reforms on the sector. In particular, we look at the impact of structural adjustment measures on the largest, and poorest, groups-the smallholder farmers, pastoralists and farm labourers.

This stagnation or 'crisis', it is claimed, had 'roots...(which lay) both in the international and domestic spheres, although the two are closely linked. In particular, the inability, over the previous decades, of the economies to diversify left them poorly placed to adapt to new and adverse external conditions' (p.3).

There follows the usual account of worsening terms of trade, declining export volumes and balance-of-payments deficits. SA became inevitable, embodying reforms which national states and their populations simply had to have. The empirical section of the SAF volume consists of five case studies of countries which on the surface appear very different (Ghana, Kenya, Madagascar, Malawi and Niger). Not surprisingly, Duncan and Howell conclude that 'the difference between agricultural sectors across countries shows clearly that there can be no single formula for reform which can be applicable across Africa' (p.189). SA requires greater specificity, "a need for more comprehensive analyses prior to implementation" (p.200).

However even at such an early stage the contributors to this volume found signs that reforms were improving conditions in the countryside for some. Based upon research completed in the late 1980s and therefore largely before the effects of another international agricultural price slump became apparent, the editors conclude that 'where adjustment measures have been significantly implemented, their impact on most groups of smallholder households has been positive, if limited' (p.205).

Consequently Duncan and Howell propose further reforms which echo Robert Bates' prediction,3 increased commercialisation of household production, by improving price incentives, lowering costs of production by cheaper on-farm processing, and more off-farm employment, all these and more are to be underpinned by an activist state ensuring improved research and extension services, facilitating credit and information flows, as well as stimulating production for domestic food rather than export crops markets. Such changes, it was averred, would build upon reforms already in place.

Peter Gibbon et al., authors of A Blighted Harvest, do not go any further with their proposals, despite the seemingly radical language in which their analysis of the SA experience in six African countries is couched. In their view, the object of SA is not at fault, just the analysis of how to obtain the desired outcome. The authors agree with what they perceive to be the World Bank's conclusion that the 'dominant mode of accumulation in African agriculture is elite-dominated and extractive' (p.147) but argue that how to end this requires a different strategy. For instance, '(developing) the progressive and dynamic elements of a consistently democratized market economy in Africa would require very considerable public investment' (p.147), rather than the large scale deficit reductions urged by the Bank. Unfortunately, even though they are clearly among the best informed about what has actually occurred, the Conclusion of just over one page is so brief that it

2 See, for instance, D. Session One Hundred Years of Socialism: The West European Left in the Twentieth Century


3 In Part One, Bates' self described 'skeptical appraisal' of 1987 was cited, that SA would increasingly be concerned with 'restoring the health of governments' (SAAG, p.22).
is difficult to know just what the object of further reforms might be.

However part of their analysis is instructive for what became a subsequent criticism of SA. Gibbon et al insist, in language which is not at all World Bank-speak despite the similarity of their conclusions, that there are questions of class and state power which need to be addressed. Even if their response is to do so in dependent terms, with a local ‘state bourgeoisie and petty-bourgeoisie’ indulged by international donors as reliable partners in the exploitation of peasants and workers, nevertheless the renewed emphasis upon such matters as the global character of class exploitation represents an important shift. That is, reform in Africa embraces the relationship between local and international forces.

The political as well as economic nature of this relationship became especially prominent during the late 1980s and 1990s. Domestic opposition, from both rulers and ruled in country after country, as well as a growing recognition by international financial and other institutions of their limited capacity to impose solutions re-emphasized that SA implied negotiation. In short, where capital is concerned lenders are no less vulnerable than borrowers.

Negotiations between African governments and international lenders were regularly interrupted, postponed and even broken off. The former characterized loan terms as threats to national sovereignty and the latter resorted to conditionality in an attempt to impose their authority. International agencies joined with domestic coalitions protesting against governments and the ‘corrupt’ domestic process of accumulation. The politics of SA came to the fore as ‘the coming anarchy’ of R.D. Kachin’s oft-repeated phrase loomed before the negotiating parties. The last three volumes Between Liberalisation and Oppression, Negotiating Structural Adjustment in Africa and Limits of Adjustment in Africa provide considerable evidence of the increasingly political character as well as political analysis of SA over the last decade.

As Thandika Mkwandawire and Adesayo Olukoshi, editors of the first collection, emphasize in their introductory essay:

This increased interest shown in the politics of structural adjustment in Africa is motivated by sharply differing considerations. Whereas for some, particularly those associated with the leading international financial institutions, including the IMF and the World Bank, the primary concern ranges from maestadzeutic considerations of how to weaken domestic social opposition to SAP to strengthening the managerial capacity of the state and helping to organise those social forces thought to be actual or potential winners from the adjustment process. For those interested in the consolidation and sustainability of adjustment processes in Africa, one of the central concerns is with the adverse implications of adjustment for that process and the role of law (p.2).

That is, when faced with the threat of revolt from below, the agreed space for political reform is defined internationally and domestically in the terms of ‘thin democracy’, legality, electoral competition and governance, which now characterise liberal democratic reform world-wide. International pressure is exerted against rulers who use ethnic cleansing and other extreme strategies to resist loan conditionality and local political opposition to adopt minimalist reforms. As Mkwandawire and Olukoshi note of several African countries, including Ghana, ‘struggle to authoritarianism arising from the implementation of SAP, not the democratic potentials of the programme, has been responsible for the pressures for democratisation’. Other contributors to their collection point out that SA deliberately breaks open established political coalitions and makes negotiating new alliances extremely difficult, leading to increasing authoritarianism by regimes struggling to retain power. Hence the scepticism about the relationship between capitalism and democracy noted in Part One of this review.

Phil Rair Mak and Peter Gibbon, in their essay on Tanzania between 1986 and 1994, in the Engberg-Pederson et al collection Limits of Adjustment in Africa emphasize one of the central objections raised by contemporary developers, that capital is itself ‘wild’, not developmental (any longer?). They conclude:

There is no doubt that Tanzania’s pre-adjustment economy was much constrained and distorted by the effects of a dogmatic state orientation, and that de-confinement of trade was very necessary to unlock resources and skills. In our opinion, the course of adjustment has been marked by a similarly dogmatic attachment to the market and a current stance which can be summarized in the words ‘privatize it’. This, together with weaknesses of the current Tanzanian leadership, has led to a situation in which any direction to policy is largely notable for its absence, and in which the major beneficiary seems to be ‘wild capital’, more concerned with working the donor-driven incentive system in speculation and smuggling than in more mundane and less profitable productive activities’ (p.301).

Certainly if speculation and smuggling are the pre-eminent forms of domestic accumulation in Tanzania and other African countries, then it is unsurprising that traders are unpopular, as Deborah Fafy Breyee argues in her Liberating Tanzania’s Food Trade (see Part One). But capital is always ‘wild’: ‘the chase across the globe’ noted by Marx and recently re-emphasized by Dick Bacon in his book of that title, is the perpetual restlessness of capital seeking the highest possible rate of profit regardless of location or the effects of this chase upon humanity. Whatever development occurred in the immediate post-war decades which form the yardstick for SA, it was not brought about because capital had become ‘tame’. Post-World War II state development may have blocked or curtailed private capitalists, substituting state action for private accumulation, albeit briefly, but it did not stop capital’s chase.

Indeed, the modern, now dominant idea of development arose at the beginning of the nineteenth century when capital also threatened social order. As Michael Coven and Robert Shenton demonstrate in Doctrines of Development, development as an idea and subsequently as a doctrine informing state practice arose in order to impart constructivist intent upon the erstwhile invisible hand of accumulation. Post-World War II, the baseline for SA, was an exceptional moment in the history of development, which passed globally by the end of the 1970s. None of the contributors to these volumes ask whether development of this form is any longer possible, or desirable.

If the developmental direction advocated in this collection of books, including by diligent, well-informed and serious advocates concerned about the immediate consequences of structural adjustment, seems to give little hope fortunately another vision of development still beckons. The second idea would be more familiar to Lekas as the 1998 Socialist Register co-editor and Communist Manifesto enthusiast than to the academic of just a few years earlier.) This vision remains central to the Classical Marxism which made such an important, if relatively brief appearance, in the development discourse of the 1970s and 1980s.

In this version of development, as much as the accumulation of capital opens the potential for human advance it also simultaneously, always and everywhere, acts to foreclose on such potential. In constantly separating human needs from capacities, in repeatedly enforcing scarcity over abundance, capital blocks ‘true’ or ‘free’ development. This capital is a necessarily exploitative, oppressive relation between humans, not an amount of surplus product required to be saved for reinvestment if human potential is to be realised. The contributions of the developers who appear in the volumes being examined also need to be assessed against this second vision of development. That none of the contributors sought to recall this vision and assess structural adjustment against another idea of development suggests a contemporary myopia which hopefully will not be sustainable.
BOOK REVIEWS

Melissa Leach and Robin Meams (eds), The Lie of the Land: Challenging Received Wisdom on the African Environment, An African Issues Book, Published by The International African Institute in association with James Currey, Oxford, and Heinemann, Portsmouth (N.H.) xvi, 240pp including a consolidated Bibliography and Index.

This book which originated in a conference at the IDS, University of Sussex in September 1994, entitled, "Escaping Orthodoxy: environmental change assessments, local natural resource management, and policy processes in Africa", includes ten substantive papers with an important first chapter reviewing the whole field. It is an important book in that it tackles a very significant set of issues. The component papers will be valuable resources in a number of teaching situations as well as useful to practitioners in the areas of rural development; land; agriculture; and rural resource management policy. Each of the component case studies would merit a review in itself. However since there is no way of doing justice to the whole collection in this review I will confine my comments to the volume as a whole as embodied in the introductory essay by the editors, Melissa Leach and Robin Meams. Entitled "Environmental Change and Policy: Challenging Received Wisdom in Africa" this chapter summarizes the basic architecture and the arguments advanced through the papers in the collection.

In its most basic form the argument of this volume is as follows. Much of contemporary environmental policy in Africa is (and has been) misguided. The policy is misguided because it rests on a set of erroneous assumptions. These erroneous assumptions can be construed as "received wisdom".

Received wisdom, it is argued, has been "constructed" by colonial and contemporary experts who have revered traditional or vernacular understandings of environmental conditions and processes. Indeed the perception and interpretation of ecological and land use problems by experts and policy makers in government bureaucracies, international agencies and NGOs frequently is wrong because of being viewed through the glasses of "received wisdom". There is one unifying argument, that the construction of "received wisdom" also serves the interests of powerful groups. In my opinion this argument is not given the centrality it deserves. This is a result of the book reflecting as a whole a theoretical approach which treats power and politics as a dependent variable of cultural formations. In Africa as elsewhere politically powerful groups often use ideological positions like those called "received wisdom" as rationalizations of political decision making rather than as a prime causal factor.

There is no doubt that the editors' core argument has been and often is still true. Case studies of those errors as presented in this volume provide valuable lessons. I would certainly want students studying rural development or environmental policy in Africa to examine the studies. Their authors bring a wealth of research experience and publication in the fields of Social Anthropology, Geography, Environmental and Land-use History, Soil science and Ecology. Yet despite this wide-ranging expertise I must confess the volume leaves me uneasy. Partly for the reasons given above it lacks a sense of class, power and ideology as dynamic and determining factors in the formulation and implementation of policy.

Indeed, although the book's subject is the environment and environmental policy, it is not ecological and evolutionary in its approach. The ecological approach to issues is to use a dynamic systems model. Using this approach one is concerned to describe and explain inter-linkages and processes over time. A person using the model is also concerned that contradictory tendencies are taken account of in any analysis of those processes. Yet the accounts in this volume frequently fail to do this; that is the terms of their own concepts and material. The concept of 'received wisdom' poses as an unchanging and non-contested except by the studies referred to here. Yet any rigorous study of land and agricultural policy will inevitably show that there were counter arguments and points of view, often embodying vernacular insights. While it may be true that they did not win the day because of the structures of class and power it is false to suggest they were entirely absent.

This problem of the structures of conflict and contestation has to become a much more essential component of policy studies of every kind, not simply land policy in Africa. There has to be a recognition of 'ideology' in the sense of a set of explanations that purport to explain reality. And the recognition that in so doing they give support to the inequalities in the outcomes of public commercial policy as well as provide the dynamic for the reproduction of social structure. The whole idea of class interests and ideology is much more central to any analysis of environmental policy than the concept of 'received wisdom' as if this was all there was to explaining ideologies of the environment.

So, valuable though these papers are, they create a problem of a static "political correctness" in the face of a changing world. It may be true that the 'firewood crisis' has been overstated and led to 'projects' of reforestation that were both misguided and wasteful. But ask many African women who find themselves spending more time and energy in gathering firewood and you will find a "crisis" exists for them. What needs analysis is the whole social-environmental system that creates that specific crisis in that place including war, displacement, land alienation, refugee resettlement and aid.

It is true that many "experts" from the North clearly did not understand the dynamics of pastoral grazing systems in the past. However wrong their perceptions were in the past that does not mean there is no problem in the present. To argue that overpopulation or soil erosion has been overstressed as an environmental problem in the past cannot be generalised to all settings today. The African present is constructed by local and international economic forces; by demographic changes with complex dynamics; by global and local forces of environmental change; and especially by complex politics involving local, communal, national, NGO and international coalitions with varying degrees of power and influence. Academic accounts like those can either obscure or clarify the political struggle over land, resources and the environment.

It is probable that the editors would contest my simplification of their arguments. However let them speak for themselves in their conclusion (p33):

"A further justification for generating counter-narratives is that excessive plurality or complexity could leave the door open either for no policy at all; or for politically motivated, doctrinaire measures in the absence of other clear guidelines. While offering counter-narratives may seem expedient, given the current nature of much development policy making in Africa, it tends to perpetuate the binary-oppositional type of policy debate which has so frustrated attempts to move beyond received wisdom. Most of contributions to this volume imply, rather, the value of a committed attempt to engage with plural rationalities concerning environmental-society interactions in all their diversity."

To this reviewer such a call is hardly a call to political struggle. One hopes that such a perspective with post-modernist concepts, like the errors of received wisdom, will be transcended by a call to go back to the future and return to an analysis of class, power and ideology in policy studies. One grieves for the powerless and the peasants as well as their environment if 'received wisdom' is their greatest enemy.

Roger Woods
Curin University of Technology, Perth, WA


Distributed by African Books Collective, The Jam Factory, 27 Park End Street, Oxford, OX1 1HU, UK.

These three books are an important contribution to the general debate about good governance in Africa. More importantly, they reflect current thinking amongst African scholars. Collectively, they represent a wide array of African voices from around the continent, offering an alternative perspective to the vast amount of western writing that has dominated debates about governance in Africa.

Bingu Wa Mutharika, the present Secretary-General of the Common Market for Eastern and Southern African States (COMESA), the former Preferential Trade Area for Eastern and Southern African States (PTA), brings to bear the experience of someone committed to regionalism and integration. The book is, in essence, an appraisal of the failures of African development thinking over the past thirty years and makes the case for transcending Africa's past in order to forge ahead in the new millennium. Wa Mutharika argues that, for too long, Africa has remained entrapped in various externally-driven ideologies and asks whether "human rights and multiparty democracy" will be "the last of conditionals for increased resource flows into Africa"? (p.3).

Wa Mutharika argues that if Africa is to climb out of its current malaise it has to embrace new directions which are grounded firmly in regionalism, democracy and good governance, recognising that these have to emanate from within civil society. Civil society, despite the influences and ravages of colonialism and neo-colonialism, is founded upon traditional values which continue to mould its direction and identity. It is in this sense of tradition which is essential for change in the future. He notes that, "economic philosophies that are not rooted in traditionalism, are not readily applicable as a solution to the continued underdevelopment in our continent" (p.9). It is against this background that a new development agenda for Africa is advocated by taking a holistic approach covering all sectors of the economy with a prime objective to reach all people at all levels. For Wa Mutharika, the most important aspects of civil society in Africa are not only its traditionalism but also its emphasis on regional economic co-operation. In this context, he argues that, "African civil societies and the social framework should be redesigned to form the new base for economic liberalisation, political reforms and democratisation" (p. 18).

While this book is good at analysing the problems which exist in Africa it fails to deliver on the remedies, a task that the author sets out to achieve. Rather, the book is riddled with assertions and general statements without any rigorous analysis which may lead to a solution to Africa's crisis. For instance, the author continually advocates regionalism without fully considering its implications. In addition, there are problems with the manner in which different concepts are utilised without grounding them or redefining their epistemological constraints. Nevertheless, the author's conclusion that Africa will only develop if Africans believe in themselves has never been more pertinent.

*Democracy, Civil Society and the State*, edited by Lloyd Sachikonye, is the result of a project on social movements in Southern Africa under the aegis of the Southern African Political Economy Series (SAPES) Trust. The findings were presented at two workshops in 1992 and 1993 in Harare. The book focuses on contemporary debates about democracy and the relationship between state and civil society. In particular, it examines the role of social movements which have been neglected in most analysis of civil society and democratisation processes in Southern Africa. The first part of the book is an exposition of the contemporary literature on democracy and civil society. Here, the authors challenge the liberal conceptions of both democracy and civil society, arguing that any analysis which seeks to separate civil society from the state is fraught with difficulty. Sachikonye argues that the relationship between state and civil society is "a continuous and dialectic one" (p.1). This dialectic relationship is central to the argument on social movements which, it is asserted, have been seen as autonomous from the state. Hence, the authors argue that social movements have a complex relationship with the state and the political process.

This perspective is utilised to examine case studies, including South Africa, Swaziland, Mozambique, Zambia and Zimbabwe. The most convincing argument about the importance of social movements is made in the case of South Africa where such movements were seen to play a critical role in the dismantling of the apartheid state. Yes, even there, the authors are not at all clear about their future role, given their incorporation into a government of national unity. In the case of Swaziland and Mozambique, repressive measures as well as the effects of war render the discussion of the importance of social movements problematic. In Zambia, where such movements were seen to be integral to the downfall of the Kaunda regime, the authoritarian tendencies of the Chibwa government necessitate that their role be re-thought. This trend is replicated in Zimbabwe where the government, since the mid-1980s, has adopted repressive measures when dealing with such movements. In all cases, it is not clear that studying the impact of social movements is appropriate, with the possible exception of South Africa, given their rather precarious existence.

*Democratisation Processes in Africa*, edited by Chole and Ibrahim, is the result of the Seventh General Assembly of the Council for the Development of Social Science Research in Africa (CODESRIA), which was held in February 1992. Of the three books, this is the most interesting and by far the most clearly thought out. It questions the kind of democratisation that has been taking place, whether it is "merely in form or more exactly, how much substance and how much form does it involve" (p. 2). More importantly, it seeks to understand the link between economic reform and democratisation. The authors correctly question the reasons behind the oscillations between arguments that a strong state was essential for economic growth to the current configuration which ties growth to liberalisation. The authors urge that uncritical adulation should not be fostered upon countries merely for holding multi-party elections. This has been vividly carried out by the disillusionment with the processes of democratisation which have occurred in much of the continent. As the authors point out, "the essence of democracy resides in the relationship between the state and the people, especially on how much control the latter have over the former" (p.3).

In particular, two papers in this volume need to be singled out for their ability to stimulate discussion and recognition of the complexities of the democratisation process. These are the chapters by Peter Anyang' Nyong'o, "Discourses on Democracy in Africa" and Mahmood Mamdani's "Democracy Theory and Democratic Struggles". The former makes the case that democracy is necessary in Africa on philosophical and moral grounds "before it becomes a political and economic" debate (p. 40). For Mamdani, it is the epistemological questions about democracy that are central when contextualised in different cultural locations - "democracy is not an artifact that can be introduced and sustained regardless of context, either as an intellectual enterprise or as part of a foreign aid package" (p.56).

Although these are important books which offer an African perspective on the democratic transitions which began in the late 1980s, it is unfortunate that events in most cases have superseded the debates. While there is little doubt that change has occurred on the continent, it is equally important to note that in most cases there has been little more than an inter elite transfer of power. For the bulk of Africans, these debates have not only not led to better conditions, but on the contrary, those conditions have become decidedly worse.

D Pal Ahluwalia
University of Adelaide
Department of Politics
Adelaide, SA

This is one of the latest volumes in the Social History of Africa Series edited by Allen Isaacman and Jean Hoy.* Barbara Cooper has written a rich text using marriage as a catalyst for examining the totality of Hausa society in Niger. While the main focus of her early research was on women's lives and experiences, interviews soon revealed that marriage and discourses about marriage were "sites of tremendously complex negotiations, competing interests, confusions and compromises" (p.xvii).

This was to become the basis for her analysis of marriage relating to economics, politics, religion, and women's position in a changing society. This book is a rich source of information for anyone interested in the cultural and social changes that have taken place in Niger, and it provides a valuable contribution to our understanding of the social and cultural dynamics that shape and influence the lives of women in the region.

Much of the book focuses on the role of marriage in Hausa society, and how it is influenced by factors such as economic, political, and religious considerations. Cooper argues that marriage is not just a personal choice, but is influenced by broader social and cultural factors. She provides a wealth of evidence to support her arguments, and her analysis is both insightful and thought-provoking.

There is much emphasis on gender and the role of women in society. Cooper examines the ways in which women's roles have changed over time, and how these changes have been shaped by factors such as economic development, political changes, and cultural shifts. She provides a rich and detailed account of the ways in which women have responded to these changes, and how they have used marriage as a means of asserting their autonomy and independence.

Overall, this is a highly recommended book for anyone interested in the social history of Africa, particularly in the context of Hausa society in Niger. It is a valuable contribution to our understanding of the complex and dynamic social processes that shape and influence the lives of women in the region.

* See this Review and Newsletter, Vol XVIII, Number 2, December 1996, pp19-24 for Patrice Hetherington's review article on this series.
Hanlon asserts that the IMF is actually hampering the rebuilding of Mozambique. The IMF sees Government funding of post-war reconstruction to be inflationary and prefers to curb inflation first. Even World Bank funded projects are delayed, postponed or cancelled if they go over the set expenditure limits. The rehabilitation of roads, schools, health posts must proceed slowly. Hanlon provides much anecdotal evidence of worsening conditions for most Mozambicans and particularly for those in the middle class. Reliable data regarding living conditions are difficult to find but certainly most civil servants have seen their purchasing power dramatically reduced over the last decade. This loss of purchasing power has been accompanied by the drastic reduction in the value of savings and pensions due to devaluation of the local currency.

Hanlon discusses the potential consequences of falling standards of living including return to war, growth in the crime rate and increased corruption. He fears that Mozambique will be unable to pull out of a downward spiral of underdevelopment.

Hanlon relies heavily upon the work of Tony Killick of the Overseas Development Institute of London (IMF Programmes In Developing Countries) and that of Finn Tarp of the Institute of Economics of Copenhagen University (Stabilisation and Structural Adjustment). These authors criticize the way in which IMF policy is determined by a Financial Programming Model that fails to take into account differences between countries.

Unfortunately for Hanlon, the two countries chosen to illustrate alternatives to the IMF approach - South Korea and Zimbabwe - have subsequently suffered dramatic economic crises. The point he makes, however, that each country requires an individual and tailored response, remains worthy of consideration. The state of the Mozambican economy has also moved on since data was collected for this book. The inflation rate that remained around 40% for many years dropped to 5% in 1998.

Mozambique's current annual growth rate is 8%, quite an impressive figure when viewed in isolation. It remains to be seen how and how quickly the desperately poor of Mozambique will benefit from these improving economic indicators.

Despite its sensationalist style, this polemic work by Hanlon is a short, easily-read piece that asks some important questions about the nature of economic reforms being implemented in Mozambique. The book asks more questions than it answers but then that is probably a result of the nature of development.

Rohyn Alders
National Veterinary Research Institute
Maputo, Mozambique

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Pal Ahluwalia's survey has appeared as part of a clutch of books on politics in Kenya. It follows Jennifer Widner's 1992 Rise of a Party State in Kenya and Angeline Haugrud's 1995 Culture of Politics in Modern Kenya. In turn, Ahluwalia has been followed by the monumental account of the 1992 multiparty elections, Multi-Party Politics in Kenya, authored by David Throup and Charles Hornsby and published in early 1998 (to be reviewed in the December issue of this Review). Given that Throup and Hornsby also provide a survey of the twenty year period of Moi government, and that there is a plethora of indigenous publishing on recent political change in Kenya, the general question is whether Ahluwalia tells us something distinctive about Kenyan politics, especially the basis of the Moi regime and why it has lasted so long.

Of particular interest in this survey is the question of regime inheritance and succession. In making the generally reasonable point that the politics of succession has been largely understudied in Africa, Ahluwalia's more specific argument of the book is that the basis of the Moi regime has been largely governed by the configuration of events through which Daniel arap Moi succeeded Jomo Kenyatta's first presidency of post-colonial Kenya in 1978. Moi, the author argues, intended to be a radical populist president while fending off Ouma, the preponderantly Kikuyu political and economic association which was behind the 1976 aborted attempt to prevent his ascension from the vice-presidency to the presidency. However, while he devised 'innovative policy' (p22) during the first years of his presidency, so the argument continues, Moi's distributive populism failed due to international economic events such as the 1979 oil shock; internal political crisis, particularly the 1982 attempted airforce coup; and the political struggle between the two key Kikuyu political leaders - Charles Njonjo and Mwai Kibaki - who had also fought off Ouma in supporting a non-Kikuyu successor to the first president. After 1982, through endemic political crisis and economic mismanagement, the Moi regime degenerated into authoritarianism and corruption. Reluctantly forced into multiparty politics, the regime managed the 1992 elections to secure Kanu as the perpetual ruling party-state of Kenya.

There is much which is questionable about this argument, largely due to the seeming reluctance of Ahluwalia to put class in the foreground of his narrative of political crises which have punctuated both the Kenyatta and Moi periods. Whatever Moi's politically astute inclination towards proffering populist rhetoric, the trajectory of his presidency has been to exclude the 'Kikuyu' from state power to replicate an earlier indigenous African layer of capital by forming one associated with Moi's own Kalenjin homelands and other 'tribal groupings' of the Masai, Tugen and Samburu who go by the name of Kamatusa business and politics. If the formation of a Kikuyu layer of capital created its own economic and political tensions during the Kenyatta period, more recent political experience has also done the same for the Moi regime. It could be said that the recent December 1997 elections, also won by Moi and Kanu, were partly played out against a background involving struggle within Kanu and Kamatusa business to mark out the ground of succession to Moi's presidency which is constitutionally due to end in 2002.

Thus, there is more to the question of succession than the narrative of critical events, ranging from the rise and fall of Odinga's KPU during the late 1960s to the early 1990s agitation for multiparty politics. Like the political assassinations of Tom Mbaya and J M Kariki and those of Robert Osiko and Archbishop Mugo during 1990, the events were as much bound up with protecting regimes of accumulation as violent contests over succession. Furthermore, Ahluwalia's often contradictory contrast between the political personalities of Kenyatta and that of Moi, with Kenyatta privileged because he was fortunate enough to be 'father of the nation', cannot help to explain why Moi, the political 'son', has lasted in power. Nor, for that matter, does the overarching explanatory framework make it clear what is distinctive about the Kenya case.

Ahluwalia's more substantive explanation for the events of post-colonial politics in Kenya is diffusely rooted in the inheritance of, and succession to, seemingly inconsistent colonial implantations of both irresponsibly authoritarian and parliamentary forms of government. In offering a ground for the clash between alien institutions of centralised power, as exercised by a colonial governor and post-colonial president, and those of representative democracy, Ahluwalia
is conventionally post-modern. While the idiom of a progressive movement towards democratic government is dubbed to be indicative of evolutionary forms of European thinking, with Kant, Hegel, Darwin, Marx and Freud all cast as the spectres of racism, contributing towards a ‘discourse of Africanism’, the post-colonial African alternative remains elusive because it is trapped within that discourse.

It is not clear why and how Ashuwalla’s insubstantive and one-sided call for liberation from all these apparently deluded European vestiges of thinking is likely to advance the cause for real democracy in Kenya. When thousands of Africans have been incarcerated in the past, and humiliated, torn down on streets, whether shouting the words of ‘freedom’ or ‘civil society’, it is difficult to know from this book whether they have been victims of deluded thinking on their own account or of the oppressive authorities who have had no trouble in concurring, also whether colonial or post-colonial wise, with the view that ‘Western democracy’ is no way for reform or revolution, progress or development, and change or transformation in Africa.

Michael Cowen
University of Helsinki


Karin Barber opens her excellent introduction to her selection of Readings in African Popular Culture with a quotation from Kwame Anthony Appiah, and it is such a good choice that I want to repeat the date here:

For all the while, in African cultures, there are those who will not see themselves as Other. Despite the overwhelming reality of economic decline; despite unimaginable poverty; despite wars, malnutrition, disease and political instability, African cultural productivity grew apace: popular literature, oral narrative and poetry, dance, drama, music and visual art and thrive. The contemporary culture production of many African societies - and the many traditions whose evidence so vigorously remain - is an antidote to the dark vision of the postcolonial novel. (p1)

Both books reviewed here are edited (at least in part) by Barber, and both are eloquent witnesses to the cultural productivity Appiah refers to in his bold claim. While I found one of these books more satisfying from an academic point of view than the other, they both work together to correct a misleading bias in African cultural studies, and therefore are important and timely additions to work in the field.

Barber continues in her introduction to argue that the "two categories, ‘traditional’ and ‘elite’ have dominated the study of African cultures...the African universe is often represented as being divided into two halves: made up of egunen masquerades on the one hand (‘traditional’ art), Soyinka’s The Road on the other (‘elite’/modern’/Westernized’)(p1). However, Barber argues that this ‘binary paradigm’ has ‘obscured...the cultural activities, procedures, and products of the majority of people in present-day Africa’ (pp1-2). Such work, gathered in these books under the rubric ‘popular’, ‘straddles and dissolves’ these binary distinctions (p5). The papers collected in Readings prove the validity of her point, celebrating, as well as critiquing, a vast array of artistic production which, called ‘hybrid’ by some writers, ‘creole’ by others, cannot be labeled as either traditional or modern, but shows how “porous” (Barber) these categories actually are. These forms, apart from the much discussed Yoruba popular theatre, include cartoons from Cameroon, plantation songs from Mozambique, painting from Zaire and ‘kanga’ cloth from Kenya and Tanzania (and much more!)

What is even more impressive about Readings is the complexity and critical subtlety with which most of the contributors treat the concept of ‘popular’ itself. Once again, Barber sets the example with a finely balanced discussion of the category ‘popular’ in her introduction, then interrogation which refuses to settle on a simplistic or totalling definition. With regards to African cultural studies, ‘popular’ has been used to describe cultural forms which belong to the ‘people’ in two different, but not mutually exclusive, senses: either in terms of the ‘people’ as ‘mass’ or ‘folk’, possessing culture seen as ‘low’, opposed to the ‘high’ of elite culture; or the ‘people’ as ‘class’ or ‘the oppressed’, with culture here being seen as linked to their partisan ideological and material interests. Barber shows how neither of these definitions can be applied exclusively in Africa, and her selection includes examples of both kinds of ‘popular’, juxtaposing mass fiction from Ghana with South African and Kenyan resistance theatre. However, she argues that in both forms of ‘popular culture there are a number of ‘common concerns’ She argues, for example, that there is a ‘powerful sense of people naming the inequality they suffer from, and recognizing, often with humor and bitter irony, their own struggle and endurance’. Secondly, there is a common ‘aspiration for a better life’; these forms are often “sites of emergent consciousness” (pp5-6). Even the forms which appear the most clearly to be examples of commercial culture, cannot be simply labeled as exploitation, rather, they are complex forms which are often contradictory, critical and conservative at the same time. Most importantly, she argues, they are "(we) ‘recognizable people’ who are produced, are known and are constructed as such in the communities that produce them", the product of "thought, effort, collaboration, experiment, and revision" (p8). They demand to be taken seriously by the critics who would seek to interpret them.

I found this selection to be fascinating reading. While some of the work is dated, and much I have seen before, it is a great step forward to have it all in one volume. The range of work discussed, and the level of discussion (implicit and explicit) between the papers, made the reader feel to be a part of a wide ranging, informed debate about the production of popular culture across the continent. It is hard to pick papers that were especially interesting, as I found all contributions worthwhile reading. However, I found Ulf Helmers’s papers on “culturalization” extremely useful in its discussion of the complexity of what have been called “centre/periphery” cultural relationships, and the way in which the cultural flow is never one way. Lesly Vail and Landeg White’s paper on the “paiva” cycle of plantation songs merged historical research and epochal sensitivity in a very powerful, and sometimes moving, manner. Jane Bryce’s perceptive reading of gender representation in African popular fiction recuperated the form for a more complex understanding of the way the works both advanced, and contained, changing notions of women’s place in the cultures involved. In doing this she engages in an interesting debate with Bisi Bancle-Thomas and Richard Prince’s less enthusiastic readings of popular forms in Nigeria and Ghana. Olatunse Bayo Lawuyi and Ropo Sekoni provided excellent readings of taxi vehicle slogans and urban orature respectively. Mamadou Diawara discussed the complex relationships between the electronic media and the tradition of the griot, and C A Waterman shows how Yoruba popular music actually helped produce the identity it then celebrated. Not unexpectedly, Barber’s own reading of the way Yoruba popular drama reacted to the “petro-africa” phenomenon is a significant contribution to the field.
I have two reservations about this volume. Firstly, it is still dominated by European and American researchers, which is a little disappointing. This is a book which still reinforces the privileged viewing position of the Western expert too much for my liking. However, the excellence, engagement and sensitivity of the research itself makes it difficult for me to make this a major issue. Secondly, the book, apart from an excellent cover, is presented rather poorly, with a size and density of type which made it quite a chore to read. However, it was certainly worth the effort.

West African Popular Theatre was not as satisfying as Readings, although it was presented in a glossier, more easy-to-read fashion. It provides first-hand experiences of three popular theatre formats by three participant-observers: Yoruba popular traveling theater (Barber); Ghanaian concert party (Jean Collins); and Togolese concert party (Alain Ricard). The emphasis is on a kind of "thick description", rather than analysis and provides valuable historical background to the development of these forms. There is a kind of nostalgic mood to the volume, as the three writers are dealing with what they see as the "heyday" of these forms, and see them as, if not doomed, certainly in a vulnerable position. Ricard and Barber do build an argument out of their accounts, while Collins' work is more in the form of a journal. Ricard argues that Togolese concert party needs to find an author with something to say before it can make its step out of "oral" culture into something more sophisticated: it is, he argues, a theatre "in search of a project". This seems to me to repeat a Western obsession with the individual creative genius which might be missing the whole point of the genre. Barber's argument partially rehashes her argument on "petro-mania", tracing contradictions within the plays' own approach to contemporary social issues. Of the three papers, I found hers to be the most rewarding, although much of it I had seen elsewhere.

One of the main virtues of this collection was the primary material itself, which included three scripts from the forms studied. This makes the work doubly useful as a resource for scholars unfamiliar with these genres. Providing first-hand accounts of the way these companies operate within their social context, the writers provide a unique record from which more analytical judgments can be made.

Both books, especially taken together, are a welcome edition to work in African cultural studies.

David Moody
Theatre and Drama Studies
Murdoch University
Perth, WA


Linitier-Goumez's interest in Africa has been a lifelong affair, first as a teacher working for UNESCO in Zaire (1962-68), Congo (1969-72), Equatorial Guinea (1972-74), in Paris' Central Office (1974-79) and eventually in Switzerland. He has written numerous books and articles, many aimed at denouncing the bloody dictatorships that have marred the development of the last Spanish colony, Equatorial Guinea, since Independence. The current volume brings up-to-date the shady deals that have dominated relationships between the 'Super Powers' and the two successive dictators who have held the Guinean people to ransom for the past thirty years.

The book is broadly divided into two main sections. The first comprises five essays in which the author exposes the political intrigues and foreign interventions (and misinformation) that have contributed to Equatorial Guinea's increasing ills.

"Amitié joueuse", the first essay (written in French) provides a brief overview of the country's history since Obiang Nguema's 1979 coup. The next essay is entitled "Eighteen years of the Second Nguema Dictatorship (1979-1997)" (written in English). It provides a brief historical overview of the area since early colonial days. This is followed by a study (written in Spanish) of the relationship between Equatorial Guinea and the USA; a relationship at first dominated by missionary activities, later by Cold War ideology and ultimately by lucrative oil deals. An outline of Equatorial Guinea's relationship with France comes next (written in French). It shows how French governments of various political persuasions have all bent to the demands of Obiang Nguema, the last dictator, in order to secure political as well as economic advantage in an area they have considered their own for more than a century. A final essay entitled "Se Demočeara" (written in Spanish) emphasises the need for both education, recognition of human rights for all and a change of direction in the "Developed" world: one that has lost all sense of humanity.

Although extremely well documented (quite confronting at times), these essays are nevertheless often at the level of "raw data" recording the "Super Powers" manipulative strategies and hegemonies: listing rather than analysing events from various perspectives. This said however, they remain an important source of primary information not readily available elsewhere and that alone would justify a library dealing in African materials buying a copy of the book.

The second half of the book makes it an even more attractive proposition as it comprises four excellent bibliographies which focus loosely on the themes of the essays presented in the first half of the book. The magnitude, comprehensiveness and up-to-date nature of these bibliographies listing articles published in more than 50 journals and newspapers are impressive. All are written in Spanish, but they would be easy to use by scholars unfamiliar with that language since items are listed in the language of publication of the original article. The first bibliography (912 items) focuses on materials dealing with the USA-Equatorial Guinea relationship. The second (2015 items) focuses on materials dealing with the USA-Equatorial Guinea relationship. The third documentation covers coverage in some 50 newspapers of Nguema's dictatorship from January 1996 till March 1997. The last bibliography focuses on oil exploration and activities in the region between 1918 and 1997.

Seemingly trivial, but irritating enough to be mentioned, is the unusual presentation and poor editorial workmanship of the book. Two misspelt words, Historical and Synopses on the front cover, as well as numerous spelling errors in the next do no justice to the book's content. The task of the reader is complicated by the fact that the author is presenting different essays in different languages. It took me some time to realise that material in Spanish, French and English was not a direct translation of the same essays but was in fact new material. Furthermore, one remains puzzled as to why an historical essay such as "The second Nguema Dictatorship" should be written in English while the chapter devoted to the USA - Equatorial Guinea relationship is in Spanish. The decision to print two "front covers" also adds to the confusion while the Table of Contents, hidden just before the back cover, offers little help.

It will certainly be no consolation to Australia colleagues to discover that Swiss scholars are also falling prey to small publishers that do not do justice to important research work. Nothing more so than this volume shows the need for a rejuvenation of the way we share knowledge: the development of a professionally recognised alternative to amateurish "Book in print" is overdue.

Jean-Marie Volet
The University of Western Australia
Department of French Studies
Nedlands, WA

Joseph N’soko Swa-Kabamba’s study of Yaka traditional literary genres is important on two counts. Firstly, it provides an interesting and well researched outlook of Yaka society and language (Congolese Bayaka live Southwest of Kinshasa, along the Congolese-Angolan border). Secondly, it is a reminder of the importance and sophistication of African languages and literatures that have often been overlooked by academia, other than by a handful of specialists.

While the fieldwork materials collected by the author will certainly prove very valuable to African linguists, they will also provide Africanists dealing predominantly with African literature written in French, English or other European languages with a most interesting insight into oral literatures not readily accessible to most.

The study focuses on *Le Panégyrique Mbīmbī*, the song of praise sung by the “official court musicians and elders” to exalt the merits and achievements of the Land Chiefs who invaded the Yaka territories in the 17th century and ever since have imposed their rule over the inhabitants of the region. It analyses and locates this high literary form within the parameters of all local cultural and literary activities which comprise a large variety of other literary genres. Clear tables and explanations allow an easy overview of the latter as well as the restrictions put on the performer and the nature of the performance. To mention just one example, the panegyric Mbīmbī is strictly restricted to professional male official court musicians who have mastered a genre that requires extensive initiation in terms of expression, memorisation and musical training, while the “bitsimwaba” is more open and regroups stories, tales, myths and fables characterised by their secular and fictitious content and told by male and female storytellers.

Material used in the study was collected by the author himself a native Yaka speaker - during a number of sojourns at the court of the King Kudumu Nkélèfaye Nkhyewu. The book is divided into two parts, the first, entitled “Description”, comprises the following chapters:


Besides its literary focus, this part represents a wealth of information about many aspects of Yaka culture since it touches on both past and present community life in terms of history, political organisation, religion, clans organisation, etc. Furthermore the onomastic code provides fascinating insights to people’s whereabouts, activities and traits.

The second part presents transcripts of the texts taped during extensive fieldwork spread over the last 20 years. It begins with a presentation of the *bavala*, the “initiated official court musicians and elders” who shared their knowledge with the authors. Seven people are listed, leading to fascinating biographical information.

1653 verses of Panegyric Mbīmbī, (with French translation) follow, as well as a commentary on the texts.

This book is highly recommended to anyone concerned with things African.

Jean-Marie Volet
The University of Western Australia
Department of French Studies
Nedlands, WA


This special issue takes up the question of how globalization has affected anthropological fieldworkers and what we need to do in order to be good ethnographers in a globalizing world. It contains an introduction, seven substantive articles, of which three are of specific interest to Africanists, and a final summarising discussion piece on modern fieldwork. The editors, Bamford and Robbins, argue that despite changing conditions of field work, its practice is essential to realizing the anthropologist’s commitment to understanding the lives of those we study. They pose three questions. How does globalisation affect the study of cross-cultural encounters where the distinction between the field and home has been eroded in a world of moving populations, multi-local social worlds, displaced allegiances, circulatated meanings and the decline of intimacy (Appadurai: 116)? What happens to the professional responsibilities of fieldworkers under such circumstances? What is the impact of globalisation on our methods of inquiry?

Robbins concentrates upon the ethical role of the anthropologist: in a Papua New Guinea Carinian community where community members believe that a Second Coming is nigh which will absorb the community into a global white world. He is drawn unwillingly into the local politics of global millenialism as he is regarded as the possessor of special insights into when and how this will occur. Robbins comes to terms with the ethical dilemma of living with people whose millenial views he does not share by expressing skepticism of those views while at the same time taking them seriously. In this way, Robbins suggests he is acting ethically by paving the way for the kinds of relationships the community hope to have with white global culture.

Lambe and Tehindrazaravelo, one a Canadian anthropologist who studies Madagascar, the other a Malagasyan theologian and Christian minister sometime resident in Toronto, write about themselves as colleagues, informants, friends, confidantes, and professional collaborators. What comes through in their fascinating dialogue is the blurring of disciplinary boundary and life-world, the overlapping of cultural frames, the questioning of the dialogic nature of their relationship (Tehindrazaravelo asks: Is our dialogue real or a dual soliloquy?), and the delinking of home and fieldwork from separate and specific locations.

Orttung’s piece on a High School reunion shows how partially deterministised “postcommunities” are created through memory, and selective contact, chance meetings, return visits to local area, and links through children. In these ways she questions the notion of decline and fragmentation of community in a post-modern world. She argues we need to develop new trans-local methods of field work to capture the diachronic nature of many formerly localised communities.

Stoller’s work on West African traders in New York City deals with what he calls the creation of transnational and transcultural spaces and how to study them. He traces his intellectual development from studying the traditionally more spatially and culturally bounded Songhay in Niger to the more hybridised transnational communities of West African traders of New York. To study such spaces requires what he calls a globalising method organised around long-term research of five to ten years, multidisciplinary approaches to ethnography, multidisciplinary teams of researchers, and a 'supersens of imagination' which can be learned in part from those transnational migrants we study who themselves use globalising methods to survive.

Tunner, in her account of the impact of nuclear dumping on a small north Alaskan Inuit community, shows how the anthropologist’s lived experience with the people studied underpins the best ethnography as it particularises the ‘delicate kinship web and arteries of human interconnectedness’ (Tunner: 96) threatened by nuclear dumping or other manifestations of the
globally imperitive. For Turner, fieldwork is about being there, being with, and being for those on the periphery. As Appadurai puts it in his summary article, this is "...intimacy as advocacy" (118).

In her fieldwork in Papua New Guinea, Bamford discovers how inadequate simple dichotomies of local and global are and how unwise the principle of anthropological non-interference is when dealing with indigenous missionaries who, as both insiders and outsiders, aim to change 'the local' according to their versions of the global. Instead, she proposes viewing identities, including the anthropologists', as blurred where positions are negotiated and meanings situational and open to change.

Appadurai sums up the contributions through a discussion of how globalisation threatens the '...space of intimacy in social life'. He argues that globalising forces have torn intimacy from its spatial and temporal boundaries and so threatened ethnography's special claim to understand the local. However, he is cautiously optimistic that the work being done by the contributors goes some way to showing how anthropologists can '...speak for and about people who cannot square the experience of globalisation with the globalization of experience' (Appadurai: 118).

I am not entirely convinced that all of the issues discussed by the contributors are new or the product of so-called globalization. For example, Stoller's notion of 'transnational spaces' is undertheorised. His argument that West African traders in New York are creating new 'transnational spaces' ignores the transnational spaces created by historical and contemporary trading diasporas in Africa as well as by slavery, indentured labour, migration, wars, pilgrimages and the like. What is more, these processes have been studied by anthropologists for decades. Similarly with Turner who describes the anthropologist's intimate involvement in people's lives and emphasises how the ethnographer is shaped by the experience and cannot remain an outside observer. However, what Bamford calls the 'dance of intimacy and distance' has been felt and resolved in different ways by fieldworkers for a long time and pre-dates globalization.

Despite these minor criticisms, this special issue is an interesting and at times provocative look at globalization and its ethical and methodological consequences for anthropology.

Bob Poignant
Curtin University of Technology
School of Social Sciences and Asian Languages
Bentley, WA


"Images of weaving cloth and images of clothing permeate the literature on human culture, and nowhere is this symbolism more acute than in the story of the Black experience in white America". So begins this fascinating analysis of dress, body and culture. The book seeks to understand how those who did not even legally own their own bodies sought to express individuality and a sense of community through dress that blended both African and European forms into a new symbiosis reflective of the Afro-American experience that lives on in contemporary Afro-American culture. It is a brilliantly structured text, with extensive utilisation of quotations to give agency to subjects.

The perspective reveals new dimensions to often familiar sources, from Equiano and Levitzon, missionaries, traders and explorers, however it is in the use of testimony drawn from over 2,000 former slaves collected in the late 1930s under the Federal Writers' Project that the subject truly comes alive. The author shows a keen awareness of the problems of oral testimony and the filters of narrative, both in the memory of the teller and the cultural comprehension of the transcriber. The FWP's Slave Narratives were based on a set of twenty questions transcribed by often inexperienced aspiring academics. Nevertheless, careful reading has resulted in a fascinating narrative, laced with testimonies.

The aspects that readers of this journal may find of greatest interest are the author's endeavours to illustrate the aesthetic and metaphysical links with the West African heritage of so many Afro-Americans and how that found expression in dress. The literature on African clothing and textiles is voluminous and the author confines her admittedly limited survey to West Africa. Her rendering of West African textile culture, cloth production and technology is intended to provide resonance with antebellum Afro-American practices.

While manufactured cloth carried prestige in Afro-American culture, home produced cloth was the norm, with a high degree of gendered tasks mirroring West African norms. Parallels are drawn between the fascinating testimonies of plantation fat-iron production and that of West African raffia palm technology. However the primary focus of the chapter on technologies deals with the platations' slave technologies of cotton cloth production and fabrication, with only the thinnest links to Africa.

It is in attempting to forge a connection between the Afro-American experience and the asserted West African heritage that the study is weakest. "The African values inherent to African American culture are most easily descerned as a particular style. And by 'style' I mean a studied way of presenting the self: an idea of how one ought to appear before others". (p 219) Yet the attempts to link antebellum Afro-American dress norms to African analogies are frequently strained, especially in the section on use and presentation of self through apparel. The parallel drawn between dress as a signifier of passage into African male adulthood and the addition of trousers to the male slaves' wardrobe is less than convincing.

While the use of slave narratives is handled with sensitivity, the African sources are gleaned for references which are rarely unpacked. Thus Mungo Park's comments relating to African dress are set against former slave narrative (p. 165), without any reflection on the factors which may have influenced an eighteenth century Scotman's description of West African dress. It strains scholarship to then leap to conjecture that: 'In particular, the ubiquitous shirt, worn by so many enslaved Blacks, may well be an adaptation of a West African article of clothing, and not merely something thrust upon them by white overlords'. One could as well build a case for white overlords possible recourse to a dress code of subordination based on the ubiquitous smock of European peasants since the late Middle Ages.

There are also separate chapters on footwear, 'embellishing the head', including hair styling, and headwraps, primarily it would seem because of the prominence in the narratives rather than to any specific point. In seeking to assess the prominence of footwear in former slave narratives, the author focuses on the cultural dimensions associated technical skills and metaphysical beliefs, with scant regard for simple utilitarian value. The volume is crafted in lucid prose that is a joy to read. It gives agency to ex-slaves while reconstructing their culture through notions of dress and self-representation that is fascinating. Would that the links with the West African heritage had not been so laboured.

David Dorward
African Research Institute
La Trobe University
Bundoora, Victoria

This book examines an important issue: whether the "statist" enterprise of trying to create civil nations based on allegiance to the old colonial territorial boundaries should now be regarded as having failed. This enterprise led generations of state-elites and scholars to regard ethnic allegiances as "the backward, divisive and disruptive tribalisms" which undermined democracy and good governance, eroded national unity and political stability, and made a mockery of all efforts at development. The "proof" of this analysis is all too evident in the endemic ethnic conflicts which litter contemporary African politics and which provide Hamese's case studies— including Nigeria, Zaire, Kenya, Ethiopia, Sudan, Somalia, Rwanda and Burundi.

The suggestion in this book, which claims to offer a new theoretical approach, is that we should reverse our perspective and our terminology. The term 'nation' should be used to refer to the ethnic communities of Africa, and state-sponsored nationalism should be recognized as a coloni aist and oppressive imposition antithetical to any authentic efforts at development and democracy. We should therefore build new ethnic nations based on indigenous values of consensus democracy.

This is not by any means a new approach, having long been espoused by Basil Davidson and in certain respects by Walker Connor. But its restatement is timely, given the currently fashionable view that we should now regard ethnicity, unless perhaps it is in Africa and parts of Eastern Europe, as the moral and cultural community which provides individuals with the identity, security and liberty which they need in order to fulfill themselves. Thus the suppression of ethnic claims is tantamount to genocide; an argument put most cogently and thoughtfully in Will Kymlicka's work on minority rights and multiculturalism.

So Hamese's book is thought-provoking. Unfortunately, however, it is not a good book. This is not just because it is full of typographical, grammatical and stylistic errors, or even because the structure of its argument is muddled. It is because by examining a serious issue in a loose way, it further erodes the possibility for real debate between the 'top down' and 'bottom up' approaches to African development. Accommodations between state and ethnic interests, between Western-imperialist and African-consensual approaches to democracy, between central planning and grassroots participation, are all possible with careful crafting and tight analysis, but this needs more precision than is offered here.

Studies of nationalism and ethnicity are sometimes regarded by academics with suspicion, either on the grounds that these are inherently ambiguous concepts, or because they detract attention from the real causes of Africa's problems which lie in economic and political exploitation. There is indeed a danger that the use of the term 'ethnicity' leads us to assume far more coinciding of linguistic, religious, racial, cultural and political groupings, than has ever been the case in Africa, and thus to underestimate the extent to which those communities which perceive and portray themselves in the language of common ancestry, are new—new in the sense that they have in many cases never thought of themselves or acted as political communities prior to this century. The fact that ethnicity employs the language of historical continuity should not blind us to the recent origins of ethnic consciousness, and the fluidity of ethnic identities. Thus Hamese's insistence that the present ethnic communities of Africa are its authentic nations because they comprise the resilient primitordial building blocks of its social structure is problematic both because it is not true, and also because it does not help his argument. Moreover, Hamese's analysis is unclear in part because he seems to mix up calls for each ethnic community to form its own nation-state, with calls for a politics of pluralistic ethnic accommodation which clearly implies the need for multi-ethnic political communities.

Hamese is quite right in suggesting that the colonial states developed in an authoritarian direction because they were 'artificial' states which were isolated from the social structure and culture of the societies they controlled, and that real progress towards democracy and development can only occur once ethnicity is treated as a legitimate affiliation. But this is not because ethnic groups are primordially authentic. It is because, in the absence of other civil society associations and a stable political arena, ethnicity can employ the language of kinship security so as to offer people a potentially useful way of defending their 'way of life' interests. Ethnic communities are, in other words, interest groups, albeit recalcitrant ones, which can potentially function like other interest groups. Unfortunately, the lesson of Northern Ireland and Lebanon seems to be that the 'vicious circle' of mutual suspicion can only be broken by death and exhaustion, which eventually prompt the realization that ethnic rights are negotiable, and that politics is possible.

Hamese's book is muddled, but its heart is in the right place in its valuable message that ethnicity appears to be the cause of the problem only when, in Isaiah Berlin's phrase, it is a bent twig seeking release. The only way forward is to stop trying to bend it, and to recognize it as a legitimate part of the political tree.

David Brown
Murdock University
Department of Politics and International Studies
Murdock, WA


The two volumes listed above are part of the *African Historical Dictionary Series* produced by Scarecrow Press, New Jersey and London. (The American publishers are now in Maryland). The Congo edition is a second edition and the one on Togo is a third edition. Samuel Decalo, author of 13 books and 70 articles on Africa, is responsible for the compiling of both these bibliographies, the one on the Congo being a revised version of the 1984 publication by Virginia Thompson and Richard Adloff. Decalo is also the compiler of other bibliographies in this series on Chad, Benin and Niger.

Both texts begin with maps showing administrative and ethnic divisions and provide a recent chronology of events. In each case this is followed by a long introductory essay which introduces the reader to the geography, economics, history and politics of the state. The main purpose of the publications is to provide an alphabetized dictionary of entries covering people and places, historical and political personalities, ethnic groups, administrative organizations and public and private agencies.

The entries also include details about the economy and political parties as well as difficult terminology.

For example, the Congo edition has a five page entry under the word 'Petroleum', which is the main export commodity, a twelve page entry under 'Political Parties', and a five page entry under 'Religion'. There are entries for 'Brazzaville', 'Caravan Routes', 'Witchcraft' and 'Women'. In both dictionaries we can find details about places large and small and people of great and lesser importance. These Congo and Togo dictionaries are the work of a scholar thoroughly familiar with the politics and history of these countries.
The main dictionary entries in the Togo volume are followed by a brief appendix, providing *inter alia* figures for demography, ethnic breakdown, budgets, foreign trade, GDP, and imports and exports. Some of these statistics appear in the introduction to the Congo volume which has no such appendix. Finally, both books have an extensive bibliography under specific headings. This occupies ninety pages in the Togo volume and seventy pages in the Congo volume.

These dictionaries provide information which is not readily available elsewhere in such reliable detail, while the bibliographic sections, although needing constant updating from other sources, are easy to use and point to all the classic texts.

Penelope Hetherington
University of Western Australia
Department of History
 Nedlands, WA


*Given the continuing chronic violence and political tensions in Burundi (and neighbouring Rwanda) this is a timely book. It is a revised edition of a 1976 work by Weinstein, and thus long overdue. To what extent does it help to explain the origins and complexities of the “Hutu-Tutsi” divide? Is it an effective short reference to themes in Burundi history?*

The book is divided into three parts: a chronology (76p), dictionary (146p), and bibliography (47p). The very detailed chronology is strongest on political history and will be valuable to some users, though at times it has an unnecessary US slant, whilst Africans tend to disappear as historical actors from events listed in the period 1916-1960.

The dictionary entries are written at a basic level. Those on linguistics are more detailed, reflecting the author's interests. Three pages are devoted to an entry on “Hutu and Tutsi” which, whilst not definitive, alerts the neophyte to the complexity and pitfalls of the frazzling of these terms. There are very broad entries under subjects such as “economy” and “religion”, but none under “politics”, “health”, “population”, “literature”, or even under “Byumbu”. The text on “kwashikoror” states that the disease was prevalent, but does not state when, or how, or even if, it was every eradicated. There is no general entry on genocide/conflict. A useful survey of one instance of conflict is listed under “Light on the Events of Ngena” - but lack of indexes makes this difficult to locate. Total entries listed only under their Rundi names are hard to find for the same reason. Of particular interest to historians are the entries on Jan Vansina and Ali Mazuri, yet neither clearly point to specific sources of their ideas.

Nevertheless, as a starting guide to Burundi history for new students the book is useful. For instance, most entries on kings, parties, and political leaders are informative, if brief, and most data has been updated to recent times.

The bibliography is somewhat limited and, at times, dated. Readers should thus supplement it with other works, such as Daniels, *Burundi* (1995). Nearly half the bibliographic entries listed under “International Relations” are devoted to relatively insignificant (but of great interest to US policy-makers of the time) Rwanda-China relations. Yet none are devoted to Rwanda-Burundi relations despite the fact that there are bulky entries on the topic in the dictionary section - this disjunction is typical of the book. There is a short, but incomplete, note on Internet news sources on Burundi. The bibliographic sections on health (latest reference published in 1965) and agriculture are too dated to be of much use. Those on pre- and post-colonial history are more detailed and up-to-date. Many core historical works are included, and Eggers wisely points readers to some of the best work, notably that by Lemarchand. Some more recent works (Nlarubugyi, 1995; Reysjens, 1994/1995) are omitted. The author apparently was last in Burundi in 1986 and her absence is reflected in her disdain for including government publications, such as the 1991 report on democratization. The section on literature is brief, understandable given the paucity of available material, but could have included, for instance, *Papier blanc, encore noir* (1992).

There are some typographical errors. The entry for July 24, 1964 in the chronology appears to have some text omitted. The map is hard to read due to shading. The unevenness of entries on different historical themes suggests that the book could well have benefited from joint-authorship, and the serious history of Africa will find the above-mentioned flaws irritating. But the lack of such guides in English, and the detailed nature of the dictionary and features such as Rundi terms, make it worth acquiring as a convenient ready-reference on the history of Burundi.


*M. Daniels, *Burundi* (Oxford: Clio, 1992).*
dictionary are men, with a surprisingly large proportion of these being Europeans. Of those with individual biographical entries in the dictionary, there are 44 European men, 36 African men, 4 Arab men and 21 Tanzibaris, many of whom were members of the royal family. Of course, when the latter categories are added together to form a group of non-Europeans, they outnumber the colonialists, but not by much.

The situation is grimmer when it comes to women. Women are hardly mentioned except for one line additions to the entries on African education which explain that the colonial governments largely left the education of females to mission schools, revealing the depths of the paternalism of the colonial administration. The authors of this dictionary have reproduced this patriarchal structure by their neglect of women’s history. Only 7 women merited individual biographical entries in the dictionary – 4 European women and 3 African women. Worst of the 3 African women, only one, Lucy Lameck, was an independent political activist of the twentieth century. The other two were Tanzibari royal women from the eighteenth and late nineteenth centuries, active and influential in their own ways, but hardly representative of the many Tanzanian women who have played active roles in their country’s history. Even Bibi Titi Mohamed, founding leader of the Umoja wa Wanawake Tanzania (UWT), the major women’s organisation of Tanganyika and later Tanzania, was not accorded a separate entry in the dictionary, although she is mentioned in the UWT entry. Fortunately for readers of Tanzanian history, Susan Geiger’s recently published TANU Women: gender and culture in the making of Tanganyikan nationalism, 1955-1965 should fill this gap.

At the risk of seeming finicky, I was also unimpressed by the lack of care taken in proof-reading this volume. There are errors of both detail and spelling which spoil the dictionary’s efforts to be a reliable source. For example, in the chronology, the entry for 26 April 1964 states that ‘The Republic of Tanganyika and the People’s Republic of Zanzibar unite to form the United Republic of Tanzania and Zanzibar’ (p.xxv). This should have read ‘United Republic of Tanganyika and Zanzibar, as the name Tanzania only came about when the words Tanganyika and Zanzibar were combined to form one word. That the error is due to inattention rather than ignorance is evidenced by the correct explanation of the union of the two republics offered in the narrative historical background chapter. Other inaccuracies include the misspelling of Louis Leakey’s name in the entry on Jane Goodall (p100), the misspelling of Lake Nyasa (p17), and of Mwensyi Mkuu (p135). These may seem like minor details but, in my opinion, in a book of this calibre they are inexcusable.

Although I have been rather critical of the omissions from this historical dictionary, I would still recommend it as a useful reference text. As a standard background volume it provides a wealth of useful information and adequately performs the task of giving a reader an outline of Tanzanian history. If its scope were broadened to include women’s issues and other matters of current political concern, it could be of outstanding value.

Catherine MacDonald
Perth, WA

ABOUT RESEARCH AND RESEARCH MATTERS
Agricultural Crisis, Impoverishment and Gender in Rural Africa: A Nigeria Case Study, 1900-1990

Chima Kereke

In the study of African economic predicaments agricultural crisis, and poverty are two key areas that have received considerable attention from scholars and development agencies. Yet, agricultural development and poverty remain topics of intense discussion because of the seemingly perpetual famines, increased food insecurity and the level of poverty that occur across the continent. In Nigeria, studies of agricultural decline have been strongly influenced by the decline in agricultural exports since the late 1970s, increasing poverty and droughts in the Northern parts of the country.

I am presently engaged on doctoral research on agricultural crisis, impoverishment and gender in among rural farmers Southeastern Nigeria from 1900-1990. In this forest region with adequate rainfall, an historical explanation for agricultural crisis and impoverishment is that a combination of factors such as government policy, poor soil, geological endowment (petroleum), and high population density, constitute critical threats to sustained agricultural growth. The crisis has exacerbated the impoverishment of the rural areas and affected gender relations. Rural peasants and households responded and adapted to the crisis by innovations in the farming system, adaptation of new food crops and through regional and sub-regional migrations.

To understand agricultural crisis and impoverishment in Southeastern Nigeria, I will examine the viability of indigenous agricultural economy to sustain the peasants of this region vis-a-vis the physical and natural endowments of the region. I will examine the roles and policies of the colonial and post colonial states in the agricultural transformation of the region, their link with the agricultural crisis, impoverishment and the changes in gender relations of the region. I will appraise the impact of the commercialisation, political centralisation and state-initiated agricultural projects on the conditions under which the peasants produced agricultural goods and the peasants’ reactions thereto. Specifically, I will explore peasant strategies aimed at ensuring subsistence and alleviating poverty, such as subsistence food production, cash crop production, adaptation of new food crops, agricultural innovations and how these were eroded by state interventions and neglect at different historical times. I will examine other dynamics such as off-farm employment, local and regional migrations, the changes and transformations of peasant households and their roles in containing the impacts of agricultural crisis and impoverishment. I will examine the impact of high population density, and land tenure system, the scarcity of agricultural land and the development of the petroleum industry on the agricultural economy of the region and their links to the impoverishment of the region. I will also investigate how the peasants cope with the debilitating impact of the Nigeria-Biafra Civil War from 1967-1970. In this direction, I will attempt to establish a historical link between conjunctural poverty and structural poverty, and how the people of this region cope thereafter. I will also examine the impact of the agricultural transformation of the region on the pre-colonial gender relations of production and examine the extent to which the agricultural crisis in this region has feminised poverty.

The emergence of an agricultural crisis and increasing poverty rates in Nigeria has provoked this study, which will employ both qualitative and quantitative methods to investigate the problems raised.

University of Adelaide
Department of Social Inquiry
Adelaide, SA
Ideology and religion: The missing link in explanations for the rise and persistence of the Zulu state

Jennifer Weir

My thesis examines the role of religion and ideology in the rise and maintenance of the Zulu state. Patterns of religious and ideological thought are likely to exert an enormous influence over the people and serve as useful indicators of the values, uncertainty, changes or turmoil in societies. There are three parts to the thesis. Part one notes that religion is expressed through ritual, symbolism, and oral history by individuals, lineage seniors, rainmakers, diviners, and in some instances by kings. It examines the role of kings and chiefs in certain rituals, as well the issue of power and its location.

Part two then looks at a popular story of King Shaka (c. 1816 - 1828) in the early days of his leadership; the frequently told and often quoted story of Shaka’s relationship with diviners, as reported by E.A. Ritter in Shaka Zulu: The Rise of the Zulu Empire, first published in 1955. Nineteenth-century printed sources and the translated James Stuart Archive, traveller and missionary recordings, contemporary and popular histories for evidence of the story are systematically examined. The many accounts differ; not only in terms of how they are explained, but in detail - sometimes minor and sometimes material. This section interprets the story in the context of certain other central features of Zulu society including the role of the ancestors, kings, chiefs, diviners, ritual and symbolism, social organization, and the location of power. Explanations are then offered to account for Shaka’s ambiguous relationship with diviners in terms of religion and state.

Part three considers the role of politically significant women and the development of the Zulu state. This is a significantly under-researched area and my research up to date suggests a contradiction to many long held beliefs regarding Zulu patriarchy. In terms of ideology, religion and power this section has proven to be the most challenging and stimulating of the three.

The main focus of the thesis is to determine to what extent Shaka seized upon opportunity stemming from religious and ideological beliefs to facilitate consolidation. Rather than examining individual features of Zulu religion in isolation, a more comprehensive approach is offered, exploring the relationship between religion and power and offering an alternative explanation for the legitimacy of Shaka’s kingship and his authority.

In the course of my research I have uncovered material which makes the project considerably larger than the original MA proposal. I have undertaken archival research in Cape Town, Pietermaritzburg and Durban, South Africa. I have also presented several papers in progress seminars including one for the history department at the University of Natal, Durban which provided a wonderful opportunity to gain extensive feedback on my research from Professor Jeff Guy, departmental staff and students. Over the past few years I have also had discussions with Professor John Wright (University of Natal, Pietermaritzburg) and Dr Carolyns Hamilton (University of the Witwatersrand) and Dr Dan Wyile (Rhodes University) who have provided much valuable feedback and encouragement.

The sources consulted include unpublished manuscripts, published compilations of manuscripts, official papers, unpublished theses and conference papers, newspapers, and published books, and articles.

Department of History
University of Western Australia

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Kirk-Greene Junior Research Fellowship in Tropical African Studies, St Anthony College, University of Oxford

Applications are invited for a Junior Research Fellowship, working in the field of 20th Century History, Politics or International Relations of Tropical Africa, to be tenable for Hilary and Trinity Terms, January to June, 1999. The Fellowship is primarily intended to allow the successful candidate to write up his/her thesis for publication. Applicants must have successfully completed a doctorate or should have done so before taking up the appointment. The basic stipend of the Fellowship will be £A$37,500 plus research expenses and College benefits. Further particulars may be obtained from the Bursar, St Antony's College, Oxford, OX2 6JF, to whom applications should be sent not later than 15 September 1998.

The College exists to promote excellence in education and research, and is an equal opportunities employer. Further information from Polly Friedhoff Public Relations and Development Officer, St Antony's College, Oxford OX2 6JF. Telephone: 44 1865 274497, Fax 44 1865 274494, Email: polly.friedhoff@eant.ox.ac.uk.

Where to Begin: Research Tools for Africanists
Penelope Hetterington

Although recent developments in computer technology offer opportunities for African research via the Internet, all students of the history or politics of any modern African society will still at some time need the assistance of the important research bulletins, directories, historical dictionaries and bibliographical texts which have proliferated over the last thirty years.

Research Bulletins

The search for contemporary material should begin with the Africa Research Bulletins produced by Blackwells. This has two series, one called Political, Social and Cultural and the other called Economic, Financial and Technical. These are monthly publications which collect reports from a wide variety of sources, some of which are used as the basis for reports and some of which they reproduce verbatim. Another useful research tool, the journal African Research and Documentation, published by the Standing Committee of Library Materials on Africa appears three times a year. African Studies Abstracts, a journal produced by the African Studies Centre, Leiden, provides information about recent journal articles. The list of journals from which the abstracts are taken is comprehensive and includes periodicals in many different languages. Two other publications of importance are the African Book Publishing Record from Hans Zell, which deals mainly with African imprints, and Current Publishing of African Affairs from America which abstracts books and journals.

Directories

Perhaps the most comprehensive of the encyclopaedias is Africa South of the Sahara which is published by Europa Publications, London, and which is revised every year. In the 1997 volume the editors explained its purpose.

This volume sets out to provide both the general reader and specialist readers with a comprehensive account of the main political and economic developments in each of the 52
states that comprise Sub-Saharan Africa, compiled and analysed by specialist authors, commentators and researchers. All statistical and directory material in the new edition has been updated, revised and expanded, and a calendar of key political events provides a convenient rapid reference guide to the year’s main developments. Extensive coverage of international organizations and research bodies active in Africa is included, together with detailed background information on the Continent’s major agricultural and mineral commodities.

The same publishers also produce The Middle East and North Africa which is now in its 44th year and completes the coverage of Africa. This volume also deals separately with each country as well as providing general survey articles.


The New Africa Yearbook published by I C Publications, also provides basic information about separate states, with maps, statistics and all sorts of detailed information.

Bibliographies

The directories listed above do not include very extensive bibliographies of any one country although some of them do list key texts after substantial articles. For those who are looking for bibliographical material there are many single publications on the shelves, usually not in serial form. This means that the material is soon dated. However, there are publications which are regularly updated. The most contemporary one is called The International African Bibliography: Current Books, Articles and Papers in African Studies. This series is published by the School of Oriental and African Studies, in association with the International African Institute.

But there are other notable bibliographical series which deal with Africa and which try to keep up to date by producing new editions every few years. One publisher, the Clio Press, Oxford, produces a bibliographic series, called the World Bibliographical Series, which is updated on an episodic basis. The Africa Bibliographic Center: Special Bibliographic Series, working through the Greenwood Press, Westport, Connecticut and London, also publishes extensive bibliographies. One series that is updated at intervals is the African Historical Dictionary Series produced by the Scarecrow Press, N J and London. A number of volumes in this series have already been reviewed in this journal, and a further four are reviewed in this issue.
Sir Keith Hancock Symposium Recognises Significance of Modern African History for Australia

This Symposium, jointly sponsored by the Research School of Social Sciences, ANU, and the Australian Academy of the Humanities was held at ANU, 1-3 April 1998. Its purpose was to review the work of Sir Keith Hancock, one of Australia’s most distinguished scholars in the humanities and social sciences on the centenary of his birth and ten years after his death. Hancock’s scholarly oeuvre covered an extraordinary geographical, political and methodological span and includes works, such as his biography of General Jan Smuts, which are of major historical and political significance for modern African studies. Hancock was also something of a pioneer of comparative colonial history, and it is now beginning to attract fresh interest from a new generation of researchers and teachers interested in analysing Australia within a broader regional context that includes Central and South Africa.

Papersgivers and discussants were asked to review Hancock’s original writings and to assess how the field of study had evolved since he wrote. The afternoon on the first day began with an analysis by Professor Anthony Low (Research School of Pacific and Asian Studies, ANU) of problems of nationality and politics raised within Hancock’s large three part Survey of British Commonwealth Affairs of 1937-42. Professor Keith Jeffery (University of Ulsan) and Dr Saul Dubow (University of Sussex) acted as discussants. This was followed by Professor David Fieldhouse’s (Cambridge) evaluation of the ways in which modern scholarship both supported and diverged from Hancock’s interwar analyses of West African economic history. Professor Heinz Ardelt (ANU) served as discussant.

On the second day one of the liveliest sessions of the conference focused on Hancock’s contribution to South African history and politics, particularly his sometimes contradictory perceptions of racial issues. Professor Shula Marks (School of African and Oriental Studies, University of London) and Dr Paul Dubow contributed a joint paper on the theme ‘Patriotism of Place and Race: Hancock and South Africa’. Broadly Marks and discussant Professor Donald Denoon (RSNLS, ANU) emphasized Hancock’s relative blind spot on demotic and racial questions, while Dubow and discussant Association Professor Jim Davison (Victoria University of Technology) defended his more nuanced and judicious grasp of the South African white liberal tradition as represented by Prime Minister Jan Smuts. Subsequent debate in question time centered on whether Hancock’s experiences as a government mediator in Uganda had led to a growth in his appreciation of black African racial and economic grievances. Overall, perhaps the most significant achievement of the conference was to inspire a new generation of mainly Australian scholars with the importance of understanding modern African history both for its own sake, and for its renewed significance within a future Pacific-Indian Ocean regional nexus.

Jain McCallum
Director
Humanities Research Centre
Canberra, ACT

Australian delegation to the Inter-Parliamentary Conference, Southern Africa – report by Senator Sue Knowles

The 99th Inter-Parliamentary Conference took place from the 4 to the 12 April in Windhock, Namibia. I had the honour to attend with the Hon Bob Halverson, the Hon Clyde Holding, the Hon Bruce Reid, Senator Barney Cooney and Senator Julian McGauran.

The Conference discussed a number of issues, notably the global socioeconomic and political situation, prevention of conflicts, and the associated human cost and problems of HIV/AIDS. It enabled Australian politicians to debate these matters with overseas counterparts. Included was a meeting of Parliamentary women. The importance of such delegations to our relations in Southern Africa cannot be underestimated and the visit to a region that receives little mainstream media reporting in Australia was particularly informative.

The Australian Parliament Delegation also had bilateral visits to Angola, Zimbabwe and Mozambique. Notably Australia is establishing an Honorary Consulate in Angola, reflecting Australia’s growing investment in the country. The delegation was able to see the work being done with Australian aid money for demining purposes and the manufacture of prosthetics. In will visit Australia. The meetings with various Ministers and the Speaker were therefore of special significance as was the meeting with the President.

While in Harare the delegation met with the Hon C F Ndzebele, Speaker of the Parliament and the Zimbabwe/Australian Friendship Group and a range of Ministers including the Minister for Health who outlined the serious and significant problems associated with the delivery of health services.

While in Mozambique a courtesy call was paid on His Excellency the President and meetings were held to assess the opportunities for investment in Mozambique. The office of Australia’s first woman Honorary Consul, Jeanne Stevens, was opened during the visit. We had the opportunity of visiting a minefield being cleared by the UNDP Accelerated Demining Programme (ADP) in Mocamba district, about 50km west of Maputo. Australia participates in this programme with $1 million in aid and two army personnel as technical advisers. This is particularly significant as the clearing also allows farming to take place, the produce from which is vital for the local community.

All in all the visit was most enlightening, enabling us to learn of the challenges and opportunities that are present in all four countries.

Building Education Links: Australia South Africa

(Ed. This note is taken from an article in International Review, March 1995, and I am grateful for permission to reproduce.)

Leading Young Lions: Development Strategies for Youth Development and Advocacy in South Africa

Frontline Management Training for Black Women

Distance Education Project for the In-service Education of teachers in the Eastern Cape

These are three of the 11 projects recently funded by the Australia Government’s Agency for International Development (AusAID) in a Second Round of project funding under the Australia South Africa Institutional Links Program. AusAID has provided A$4 million to support a total of 21 projects which link some 20 Australian universities and technical and further education colleges (TAFEs) in collaborative activities with more than 40 higher education institutions in South Africa, including a number of previously disadvantaged universities and technikons. DEP Education Australia is managing the Program.

Program funds include approximately A$400,000 which was used to assist South African universities and technikons with little previous contact with Australia to send staff to Australia in 1997 to identify appropriate partner institutions. Staff from prospective Australian partner institutions were invited to South Africa to further establish a linkage and to collaboratively develop project proposals for Round 2 of the Program. Fifteen South African institutions and some three dozen Australian institutions participated in this activity.
The Australian Minister for Foreign Affairs in his announcement of the Second Round of Links Project funding on 15 December 1997 stressed that "the projects will contribute to the social and economic reconstruction objectives of the South African Government, particularly poverty alleviation and redressing educational disadvantage". Australian assistance is making a real difference. The Distance Education Project for the In-service Education of teachers in the Eastern Cape will enable a current pilot program in distance education to grow from 260 to 5,000 teachers by 2005. Through the project the University of South Australia will share its expertise with the University of Fort Hare to help Eastern Cape teachers and teacher educators to upgrade their teaching and management skills to cope with large classes in poor conditions. The project will produce better qualified and more effective primary school teachers, 75% whom are women, directly benefiting students in poor rural schools. The projects all contribute to the social and economic reconstruction objectives of South African Government, particularly poverty alleviation and redress of educational disadvantage. Project activities are also aimed at strengthening relationships between Australia and South Africa and at achieving outcomes with mutual benefit. A number of Australian institutions, for example, are assisting a South African partner with course design and then contributing to the internalisation of their own courses by including South African case studies. The 21 funded projects are each for a period of two or three years and focus on community education development, institutional development or to a lesser extent on collaborative research and development in:

- Education in primary health care, disease control and public health;
- Environmental education and research including improvement of rural water quality;
- Teaching and learning skills and delivery modes, especially in relation to science and mathematics and the South African Curriculum 2005;
- Youth workers;
- Women in management;
- Agricultural transformation and income generation for disadvantaged communities; and
- Development of technologies for assistance to informal settlements.

Rehnyn Stokes
Manager, Projects Group
IDP Education Australia

Visit of East African Maasai Leaders in Australia

In March 1998 a large delegation of East African (Kenyan and Tanzanian) Maasai community leaders visited Western Australia. They were accompanied by Dr Charles Lane, an anthropologist who has written widely on land rights in East Africa. The highly articulate and representative group included a High Court judge, a Kenyan anthropologist, a law lecturer from Dar es Salaam, a local politician, and lawyers for, and local community spokespersons of, the Bunda and other Maasai peoples.

The delegation visited Rottnest Island, where they were portrayed in the local media inspecting evidence of the island's history as an Aboriginal prison. They also attended a whole day's proceedings of the Native Title Tribunal before flying to Broome to meet local Aboriginal groups. In Perth most members of the delegation participated in a forum at the Centre for Ethics, Christ Church Grammar School, on 25 March. They expounded on the problems of land rights and the conflict and misunderstandings with environmentalists. The latter, it was argued, often seemed unaware that the regions of greatest natural game populations, such as Serengti, are the very regions traditionally inhabited by Maasai who, as pastoralists, co-exist with wild animals and have no cultural interest in killing game. Naomi Kipari dwelt on how the 15-16 groups of Maasai had been divided by colonial borders, despite the fact that they speak the same language and share a common culture. Pastoralists, she pointed out, provided the bulk of meat available in the markets of these two countries, but others wanted their lands for crops such as wheat or beans, or for mining. Issues about conservation in Ngorongoro, Tanzania, the "human vs animal" debate, and the legal complexities of customary law and land rights were aired by other speakers. Pastoralists, it was noted, had not been consulted by governments when national game parks were established. The concept of "terra nullius" had been applied by colonial authorities in East Africa just as in Australia. Charles Lane discussed problems such as pastoral resource tenure, displaced pastoralists, and transferred wheat technology in Tanzania and Kenya. A lively discussion ensued in which, among other things, comparisons were made with land rights' campaigns and colonial policy in Australia.

Jan Smuts Library, South African Institute of International Affairs

The Smuts Memorial Trust met at the end of August 1997 and gave permission for the majority holdings of Jan Smuts House Library to be incorporated in the Wartenweiler and William Cullen Libraries at the University of the Witwatersrand. The South African Institute of International Affairs has kept a small core reference library. This fragmentation of the ISH Library holdings has meant the demise of South Africa's only specialist library in international relations. There was a particular focus on the Southern African region which prompted the library's professional staff to embark on an extensive bibliographical programme to make this material accessible worldwide. This contribution of some 31 annotated bibliographies, complemented by a bibliographical journal, the Southern African Updated culminated in a CD-ROM database which eventually became incorporated into the NISC database published in the USA. This programme has been terminated by the SAIAA signalling the end of the library's creative output which had spanned over two decades.

University of Zambia Resumes Publishing

The University of Zambia Press, inactive for almost a decade, has resumed its publishing activities.

- The Zambia Law Journal, Vol 25-28 came out in May 1997 and will be published annually, now on a regular basis.
- The maiden issues of the Journal of Humanities and the Journal of Science and Technology (both bimonthal) are also out.
- African Social Research 37/38 and the monograph Zambia Papers 19, following up from where they had ceased publication in the early 80s are also now available.

Apart from Zango (annual) and the Journal of Medicine (bimonthal) which are still being processed, the University of Zambia Press will also publish the Inaugural Professorial Lecture series, the University's prospectus, the Annual Report and two academic titles per year.

Contact:
Mr Samuel Kasamba, Acting Publisher, UNZA Press, PO Box 32379, Lusaka, Zambia. Telephone: +260 1 290329/259380, Ext. 1379/2290
Email: skasamba@admin.unza.zm

[Ed note: For an interesting article on scholarly publishing by the University of Zambia see Belloquo Publishing Network Newsletter, Number 21, December 1997, p9.]
International Conference on “Reflections on Leadership in Africa: Forty Years after Independence”

The Institute of Development Studies of the University of Dar es Salaam, in collaboration with the Mwalimu Foundation, convened an international conference on “Reflections on Leadership in Africa: Forty Years after Independence” on 15th and 16th December 1997. The conference secretary was Professor Harrold Oratan, and participants included international scholars, Tanzanian academics and politicians as well as many students from the University of Dar es Salaam. At the opening session Tanzania’s first president, Mwalimu Julius Nyerere, in a speech entitled “Reflections” appealed to the new leadership of African countries for unity, seeing the only way forward for Africa to be in uniting the efforts of the African peoples. Mwalimu also put great hope in the new South Africa. In a report on the conference written for H-Africa, Professor Vladimir Shubin of the Institute for African Studies in Moscow, noted that “a distinct feature of Nyerere’s presentation was his rejection of neo-liberal concepts, of terms dictated by so-called international financial institutions. That rejection was confirmed and underlined in most of the other presentations and virtually became a main theme of the conference.”*

The Organising Committee intends to publish the conference papers.

* [For the full report refer to H-Africa@h-net.msu.edu: 3/4/98).

International Symposium on 1987 Benin Massacre

An international symposium, A Conversation on Benin 1897: Empire and the Making of “History” in Nigeria, took place at New York University’s King Juan Carlos I of Spain Center on March 6th, 1998.

Those who took part in the evening’s Conversation are leading scholars, Africanists and Africans, from Nigeria, England and the United States. They included Professors: A F C Ryder, historian, University of Bristol England and the University of Ibadan; Adeline-Igho Apena, historian, Sage colleges New York, University of Lagos/Benin; Philip Ighaba, historian, University of Ibadan/Edo; Folorunsho S Kaplan, anthropologist, New York University; Jacob K Ologone, religious studies and African and African-American Studies, University of California; David Olufemi, Awolowo University, Il-Ife; Oluwed O Ogboro, historian, Allegheny College PA; Edo State University, Ekpoma.

The symposium took a long overdue intra-regional view of the ancient empire of Benin in the late 19th century. The British saw subjugation of the Benin kingdom as central to seizing control of inland and coastal trade that was eluding them in what is today southwestern Nigeria. Benin’s neighbours and subject peoples saw Britain’s ambitions in the region as both threats and opportunities to escape the control of the powerful Oba of Benin — whose “juju” held them captive, as the British saw it. Using a provocative incident, Great Britain launched what became known, thereafter, in western history as the “Punitive Expedition” — in reality a heavily armed military assault against the Benin empire in 1897. Thus, the independence of a kingdom that had dominated and influenced much of southern Nigeria from the late 15th to 19th centuries, was ended; and six decades of colonial rule were ushered in. This symposium critically reassessed some aspects of the conquest of Benin, lasting into the 20th century.

Papers on Political Violence in the KwaZulu-Natal Midlands, 1984-1994

A conference was held at the University of Natal, Pietermaritzburg, on 28-30 January 1998 on Political Violence in the KwaZulu-Natal Midlands 1984-1994.

Copies of the papers and audio tapes of the sessions can be ordered from Anne Harley at: harley@cas.unp.ac.za or at: Centre for Adult Education, UNP, Private Bag X01, Scottsville 3209, South Africa.

Call for Articles for a Forthcoming Issue of - Mots Pluriels - on “Discourse Ownership

‘Africa as a textual construct: Who is entitled to write the text and who owns it?’

“Mots Pluriels” is looking for contributions for its special issue on the theme of Discourse Ownership. Scholars interested in discussing this topic are encouraged to submit short articles for the Fall issue of the journal. The concept of discourse ownership goes far beyond legal considerations and relates to power, culture and identity. This special issue intends to emphasize literary, philosophical or socio-historical points of view in an attempt to broaden our reflection on the topic.

For further information contact Dr Jean-Marie Volet, Department of French Studies, University of Western Australia, Nedlands, WA 6009. E-mail jvolet@cyllene.uwa.edu.au.

Call for Papers - Special Issue of:

Comparative Studies of South Asia, Africa and the Middle East:

“South African Labor and the Left: Past and Present” — Spring 1999

This special issue of Comparative Studies of South Asia, Africa and the Middle East is concerned with the relationship between the South African labor movement and the left, both historically and in the present. Papers analyzing the relationship between labor and the left in the post-apartheid era as well as papers examining critical episodes in the history of the labor and socialist movements are sought. Papers addressing themes that have been relatively unexplored in the existing literature, such as gender relations and the relationship between urban and rural movements would be particularly welcome.

Deadline for submission: July 31, 1998.

Send submissions and enquiries to: Allison Drew, Department of Politics, University of York, Heslington, York YO1 5DD England
Email: ad15@york.ac.uk

African Studies Centre of WA

The African Studies Centre of W.A was established in July 1997. It grew out of an earlier African Studies Seminar programme established in 1996 by a small group of WA academics and others concerned with Africa and African studies. That initiative attracted a small but increasing number of members to a series of seminars given both by visiting and local academics and encouraged participants in 1997 to establish the African Studies Centre.

The Centre is a multi-disciplinary and multi-campus body, with contacts on all Western Australian university campuses, which
*organizes an annual seminar programme in all fields of African studies;
*encourages the study of African studies and awareness of Africa in W.A;
*maintains a web page and an e-mail contact list;
*hosts international visitors in the field of African Studies.

It will work closely with the African Studies Association of Australasia and the Pacific (AFSAAP).

This year's programme to date has included seminars by Saul Dubow, (University of Sussex, UK) on "Australia's W.K.Hancock and Frontier Theory in South African History" and by Julian Cobbing (Rhode University, South Africa) on "Rwanda: An African Holocaust." The Centre also held a social event at the end of March to welcome the new Vice-Chancellor of UWA, Professor Deryck Schreuder, to celebrate the third anniversary of the African Seminars and to publicise the '98 seminar programme.

Home page address: http://www/arts/uwa.edu.au/ASCWA

Adelaide Area African Studies Association

Adelaide academics working in the area of African studies last April established the Adelaide Area African Studies Association (AAASA).

The aims of AAASA are to unite both students and academics working in African Studies across the various Universities and campuses in the Adelaide area. Through establishing a student and academic collective in the fields of African Studies, we aim to encourage a supportive environment for presenting proposals, work in progress and seminars. AAASA also aims to establish a point of contact for African students and professionals in South Australia and conversely, for South Australian students and professionals interested in Africa. AAASA has been officially affiliated to the University of Adelaide and we hope to hold seminars across the three Universities in the Adelaide Area for the rest of the year and in future. As part of its community programme, AAASA intends to hold information sessions this year in Colleges around South Australia aimed at presenting positive images about Africa as well as African peoples and cultures.

Chima Kroieh
AAASA President
Department of Social Inquiry
University of Adelaide


Produced by Kathleen O'Brien Wicker and Kofi Ase Iwopoku

The first two videos in this new series are an engaging documentary of rituals celebrated at the Abidjan Mamiwata Shrine at Abidjan Mamiwata Village in the Eastern Region, Ghana, and the Talessa No 1 Shrine in Mome, Central Region, Ghana.

"Priesthood and Ritual in Ghana: Abidjan Mamiwata Shrine" was photographed at the Abidjan Mamiwata Village Shrine located on the banks of the Volta River in the Eastern Region, Ghana. It documents the "Peotokor", the annual Festival of the Divinities, celebrated at the Village in 1994, which includes pouring of libation to the Divinities and Ancestors, rituals of Asa, festivities for Tolono, the sacrifice of a bull to Mami Water, and the purification of the stools of Abio. The "Ntikloko Epe Konu", a purification ritual, was conducted on the occasion of the death of Togbi Abidjan Mamiwata's wife in 1993.
CONFERENCE

Announcement of Call for Papers: South African Historical Society, Biennial Conference, July 11-14, 1999, University of Western Cape, Cape Town, South Africa

Conference Title: “Not Telling: Secrecy, Lies and History”

In July 1999, the History Department at the University of Western Cape in Cape Town, South Africa, will host the biennial conference of the South African Historical Society. We hope that the theme of the conference, “secrecy, lies and history,” will attract a range of scholars from South Africa and abroad, utilizing multidisciplinary approaches to examine the little-discussed after-effects of historical memory: the individual or collective decision not to tell, to keep a secret, to lie or to forget.

We hope to hold a conference where, with theoretical justification, secretive aspects of historical topics will be discussed. But we are cognizant there should also be discussion of the uses of discretion and of censorship. Are there, for example, images and data so sensitive that they must be hidden away? In regards to historiography, there are also always secretive aspects of a topic which an author knows but decides not to tell, and lies which are either told as truth, decides not to expose or perhaps does use as some kind of disguised evidence. This is a process with which every historian is familiar. Can we reveal the reasoning behind the judgements we make?

The idea behind this conference is consequently two-fold: to write openly about any variety of historical secrets; and to look critically at the processes of memory and forgetting in the context of secrecy: secrets kept and secrets told, large and small lies in historical sources and historiography. We hope to discuss whether or not distinctions can be drawn between contradictory information: the accurate information that one simply holds back because it places a conclusion in an unfavourable light or in disrepute — and actual secrets.

There will be two kinds of panels in this conference: the first, “exposing secrets” would tackle secret, factual aspects of specific historical incidents. The second, “analysing secrecy”, would explore secrecy as a historical practice. After all, “truth” as a concept has come under the withering spotlight of postmodernism. We are told that the truth is necessarily relative and that there is a multiplicity of truths in any issue, depending on the standpoints of the observers. “Truth” is walking about the emperor’s new clothes these days. Lying, however, is alive and well and unexamined. What constitutes a lie? The conscious telling of a falsehood. But if truth is relative, how does lying remain absolute? And so, what can the meanings and consequences be of an “uncovering”, a “telling” or a “sharing” of a historical secret?

The Fifth Luso-Afro-Brazilian Social Science Congress will take place between 1-5 September 1998 on the campus of Eduardo Mondlane University, Maputo, Mozambique.

The objectives of the Congress are to promote debate on themes and problems of common interest to Portuguese speaking countries and to create strategies and mechanisms for cooperation between them in the area of Social Sciences. The gathering will include social scientists interested in stimulating, designing and implementing action aimed at responding to problems affecting our societies, such as those in education, development, human rights, the situation of women, culture, among others.

The Fifth Congress invites participation of interested individual researchers — from Portuguese-speaking countries and from other countries if they work on subjects related to these countries. The main themes of the Congress will be The Indian Ocean, People and Settlement, New Democracies and Social Insecurity; contributions will be allocated to panels which will be organised later.


The South African Data Archive (SADA) was founded in 1993 by the Centre for Science Development of the Human Sciences Research Council (HSRC) in Pretoria. SADA is the only known data archive on the African continent, and one of roughly 40 data archives in the world. Data archiving is a method of conserving computer-readable research data and ensuring that their research potential is fully utilized. Now in its fifth year of operation, SADA is planning to host a 3-day conference to be held at the HSRC from Wednesday 8 to Friday 10 July 1998. We are inviting papers, posters and demonstrations. The first day of the conference, Wednesday 8, has been set aside for exhibitions, including posters and demonstrations, which will continue until midday of Friday 10. Reception to welcome participants will also be on the evening of 8 July.

More information about SADA and its activities is available in our informational material and Web Homepage:  http://www.hsric.ac.za/sada.html

The Second International Conference on Women in Africa and the African Diaspora will be held in Indianapolis, Indiana, from 22-27 October, on the theme Women in Africa and the African Diaspora: Health and Human Rights. Health will be discussed not only as a physical and medical question, but as a social issue, thus allowing participants to debate health issues in their relatedness to the economy, education, human rights, militarization, the environment, the arts, ethnic conflicts, refugee problems, etc. For more information contact Obioma Nnamoko, French and Women’s Studies, Cavanagh Hall, Room 001C, Indiana University, 425 University Boulevard, Indianapolis IN 46202, USA (Tel: +1-317-278 2038/274 0062, Fax: +1-317-274 2347, Email: nnamoko@indiana.edu).

Visitors

In March 1998 Baroness Caroline Cox of Christian Solidarity International (and Deputy Speaker of the House of Lords) addressed meetings in Perth, before flying on to the Eastern States. She has extensive experience of working for human rights in the Sudan. She gave informed and passionate presentations, illustrated by slides of the war and suffering in Sudan, at Christchurch Grammar School and the One World Centre, Subiaco.

Dr Julian Cobbing, of the History Department of Rhodes University, South Africa, has spent the first semester of the 1998 university year with the History Department at the University of Western Australia. Dr Cobbing’s critique of the mestizo/afroquero launched an historical revolution in nineteenth century South African studies. While Dr Cobbing has been in Perth he and Professor Norman Etherington, of the UWA History Department, have been working together on their common interest in early nineteenth century South African history on which they gave a joint paper to the History Department seminar in April. Dr Cobbing also taught the department’s first semester African History course. At the beginning of May he also gave a paper on “Rwanda: An African Holocaust?” to the African Studies Centre of WA seminar.

See also Professor McCalman’s Report on the Sir Keith Hancock Symposium, ANU, 1-3 April 1998, (p58).
AFSAAP PUBLICATIONS


$5.00 overseas
$3.00 within Australia


$5.00 overseas
$3.00 within Australia

The Proceedings of the 1996 annual conference in Adelaide were published late 1997. For information contact Dr Pahl Aliwalah, Politics, Faculty of Arts, Adelaide University, Adelaide, SA 5000. Email: pahlaliwalah@chemskeyarts.adelaide.edu.au.

Annual Conference Papers, on Microfiche:

1992, 3 fiche - $15.00
1991, 7 fiche - $35.00
1990, 7 fiche - $35.00
1989, 4 fiche - $20.00
1988, 5 fiche - $25.00
1987, 3 fiche - $15.00
1986, 1 fiche - $ 5.00

Please add postage and handling:

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More than 3 annual conferences: $5.00 within Australia
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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 and 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 5,000 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
STOP PRESS
Cinema Africa: Australian Screenings

Cinema Africa is a program of contemporary films from west and north Africa. It screens in the Sydney Film Festival 5-19 June and tours concurrently to Adelaide, Canberra, Perth and Darwin. The program is curated by Cameron Bailey and presented by the Sydney Film Festival with the assistance of The Australian Film Commission.

Dates are:
The Sydney Film Festival 5-19 June
The Mercury Cinema Adelaide 6-8 June
Electric Shadows Canberra 13-14 June
Luna Cinema Perth 19-21 June
The Deckchair Cinema Darwin 24-26 June

The films to be shown include:
When the Stars Meet the Sea. France/Madagascar, 1996. 86 mins. Director, Raymond Rajanarinvela.

AFSAAP State Representatives

South Australia:

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

Western Australia:

P Limb
Reid Library
University of Western Australia
Nedlands WA 6009

New South Wales:

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

Tasmania:

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

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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.

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