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

Current rates:
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- Regular member outside region: A$30
- Organisational Member: A$50
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AFRICAN STUDIES ASSOCIATION OF AUSTRALASIA AND THE PACIFIC
REVIEW AND NEWSLETTER

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OBITUARY
John Omer-Cooper, 1931-1998

Professor Emeritus John Omer-Cooper died on 31 July this year after a brief illness. John will be sorely missed by all of us. He was a generous and innovative scholar, an active member of the African Studies Association from its inception and for years represented New Zealanders on the executive committee.

Born in Britain, John grew up in South Africa, where his father was Professor of Zoology at Rhodes University in Grahamstown. It was in his youth that John acquired his fluency in Xhosa, that was to remain with him always.

John graduated from Rhodes University and went on to Corpus Christi College, Cambridge, graduating BA (subsequently MA) in History in 1955. Three years later he received an MA with Distinction, from Rhodes.

He taught at the newly founded University of Ibadan from 1955 to 1965. His famous Zulu Aftermath, published in 1966 as part of Longman’s University of Ibadan African History series, was the first of many distinguished publications.

In 1966, he became foundation history professor at the University of Zambia, later Dean of Humanities and Social Sciences, Pro-Vice Chancellor and Acting Vice-Chancellor. He helped found the Historical Association of Zambia and was instrumental in building the University of Zambia into one of the leading centres of scholarship in post-colonial Africa.

He took up the chair in History at Otago University in Dunedin in 1974, and was instrumental in the development of African history in New Zealand. He fell in love with New Zealand and Shirley, a New Zealander, whom he married in 1982. They shared a love of the world of the South Island and outdoor pursuits.

John was a scholar and a gentleman but will be best remembered by all who knew him for his warm smile and infectious enthusiasm. He will be dearly missed.

David Dorward
NOTE FROM THE EDITOR

John Omer-Cooper's death at the end of July saddened all of us who knew him. As David Dorward put it in his obituary printed in this issue of the Review & Newsletter, John will be sorely missed, not least for his infectious enthusiasm for the study of Africa that he always brought not only to his own scholarly historical work but to AFSAAP, and especially to those AFSAAP Conferences in which he participated over the years. Especially we will remember the last one he attended, that of 1995. On that occasion his enthusiasm and commitment to the study of Africa were evident not least in his paper to the conference in which he re-examined "the picture of the South African past which historians had previously developed in the light of what has actually happened".

Contributions to this issue of the Review & Newsletter reflect that same enthusiasm for and commitment to the study of Africa and for a better understanding of what actually happens. As is always the case the range and diversity of issues raised, directly or indirectly, is considerable. David Dorward's very interesting article on the US African Growth and Opportunity Act (pp. 19-23) relates not least to the environment of structural adjustment that Scott MacWilliam's long review article dealt with in the last two issues. The two review articles by Reeves and Moore shift our attention to the issues of conflict that are equally characteristic of the environment, and to the complexity of the causes underlying today's violence. Directly or indirectly, numeous of the other contributions relate to the same need to understand better the causes of conflict at the end of the twentieth century (for instance Rae Porter's useful overview of Uganda's New Land Act of 1998). Robin Burns and David Hapgood shift our attention to the underlying (and fundamental) questions about "development" and remind us that sustainable development has to start from and be rooted in the citizenship at the local level. I am particularly grateful to David Hapgood for his contribution, not least because it makes clear Australian involvement with the study of Africa at the scientific level.

There is ample evidence in this issue that the study of Africa in Australia is alive and well, even if the community itself is small. See Liz Dimock's report of the June 1998 Conference and the Postgraduate Workshop that preceded it.) In addition, given the case currently before the High Court concerning Ethiopian refugees, it is difficult to avoid coming to the same conclusion about Africa in Australia as does Saskia Huyseghen for Belgium (p.53): that African issues remain in many respects at the centre of Australian society. (See again Dimock's (p.66) comments on the 1998 conference as well as the report of her Women, Race and Gender in Africa course in La Trobe's Inter-Semester Program.) All these issues moreover will continue to be part of our annual conference discussions.

So we hope you will all participate in the 1999 conference in Perth for which preparations are well underway. While we have argued vigorously about the most appropriate title we are agreed that the success of any AFSAAP Conference is ultimately determined by the participants, so we look forward to seeing you in Perth 26-28 November 1999.

Cherry Gertzol

LETTER FROM THE PRESIDENT

As the year draws toward its close and we prepare to launch off into our summer research, I would like to extend my congratulations to the team in Perth who are already well advanced in preparations for the November 1999 conference. I would also like to note with admiration the African Studies seminar program and the new African Studies Centre they have launched. The continuation of African Studies in Australia has always been dependent upon local initiatives and the willingness of a few to bear additional burdens. No small feat in these times of declining staff and increasing student and administrative workloads.

I would like to draw members' attention to the new African Studies electronic Directory form on the AFSAAP website. You can now submit modifications, additions, corrections, etc to your entry or make new entries electronically. While we have experienced some teething problems - my apologies to those who have experienced problems - a new system has been installed that will allow me to make corrections directly through the web-server. It also means you can make your entry as long and as detailed as you desire.

Finally, I would draw readers' attention to the Notes and News segment on the web. This is not intended to superecede the Review and Newsletter in any way but to provide a supplementary source for shorter or more immediate items to which members may wish to draw the attention of others.

Inaugural Postgraduate Essay Prize

I would also like to announce that Andrew Honey has been awarded the inaugural prize for the best paper by an African Studies postgraduate presented at the annual AFSAAP conference. The panel were impressed by the originality in Andrew's treatment of domestic jurisdiction versus human rights in a not unfamiliar subject, that of the links between South African Apartheid and White Australian Policy.

The Executive Committee would like to thank all those postgraduates who submitted papers for consideration.

David Dorward
1999 AFSAAP Conference

New African Perspectives: Africa, Australasia and The Wider World at The End of the Twentieth Century

Call for Papers

The second annual Conference of the African Studies Association of Australasia and the Pacific (AFSAAP) will be held at St. George's College, The University of Western Australia, in Perth, WA, from Friday 26th to Sunday 28th of November 1999. It will be opened by the Vice-Chancellor of the University of Western Australia, Professor Deryck Schreuder, himself a major contributor to South African historiography and a past President of the Association. As the major Australian gathering that annually brings together Australasians concerned with Africa and African affairs the conference has also over the years attracted an increasing number of overseas scholars, from the USA, Britain, and most recently from Belgium, as well as regularly from Africa; making it an international as well as Australian occasion. AFSAAP especially welcomes the participation of the growing number of members of the African Diaspora now living in Australia.

AFSAAP conferences are always broad in theme with papers reflecting the different disciplines and wide-ranging interests of academics, professionals, the diplomatic, government, aid and NGO and business communities. The 1999 meeting will be no exception. Taking place at the end of the 20th century when the nature of African studies is itself under review, the 1999 conference however also offers an excellent opportunity to look critically both at the African encounter with the twentieth century and at the past and present study of Africa.

Conference sessions and topics already foreshadowed include: missions; African religions; African literature (Francophone, Anglophone, Diaspora); African art; African cinema; the political economy of mining on late-twentieth century Africa; war and state formation; Aboriginal-African relations; Indigenous rights; Central Africa in crisis; South African historiography; the history and politics of anti-apartheid movements; Human rights; Reconciliation and memory: South Africa and Australia compared; Labour and capital in Africa; the State and democratization in Africa; gender issues; water resources in Southern Africa. It is hoped also to include a panel on African Publishing and Libraries at the turn of the century.

Papers will be welcomed not only in these but in other areas as well.

The annual African Studies Postgraduate Workshop will be held on November 25th.

A number of events are planned to coincide with the conference including an exhibition of Aboriginal and African Arts and a Festival of films from Southern Africa.

It also expected that the play “Birthdays are not for Dying”: by Nigerian dramatist Femi Osofisan will be playing in Perth at the time of the conference.

For further information please contact either of the organisers to whom offers of papers should also be sent:

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The Desert Ecological Research Unit of Namibia: Creating Partnerships for Sustainable Development

The words ‘sustainable development’ are frequently used, but the concept is rarely defined either theoretically or in detail in relationship to particular situations. The training of local people for planning and implementing resource management strategies and alternative technologies is a concrete example of sustainable development education, and the Desert Ecological Research Unit of Namibia (DERUN) is a good example of such work. Established 30 years ago as a pure research institute, it now combines research, experiential education and training programs for local students and local communities in Namibia in the fields of ecology, resource management and alternative technology, in partnership with a range of other national and international institutions. It is a dynamic place to visit, and gives one a sense of the possibilities for a small organisation to make an impact on critical national issues. Here I will focus on the work of the organisation and its partnerships in research and training for sustainable development.

Background

Namibia is the driest country south of the Sahara, with 97% of its area classified as arid or semiarid. 2 The Namib Desert stretches along the entire coast, and the Kalahari Desert is in the east. Seventy percent of the African Namibian population lives by subsistence agriculture, and over 60% are in the wetter, more populous northern regions. 3 Some of the white population also lives from farming. Water conservation and resource management which deals with the threat of desertification, degradation, overstocking and inappropriate land use are challenges which must be met to enable the country to continue to support its population. It is in this context that any discussion of development must take place, assuming as fundamental that development is not synonymous with economic growth. The particular colonial history of Namibia 4 and its very recent demics, adds an urgent need to the national agenda for development to orient its services to the whole community, but in particular, those interests that have little economic leverage in the market. That is especially important where those who are the most successful in the market become increasingly influential in setting its rules. 5

There is potential tension between equity and human rights issues in development, necessary for the sustainability of effort which reaches into the whole population and engages them in the

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2 Dr Robin Burns is a Senior Lecturer in the Graduate School of Education at La Trobe University. Her doctoral dissertation was a comparative study of development education.

3 This paper has arisen in the context of the project “Doing scientific work in the field” which is funded by the Australian Research Council. Permission for the fieldwork at Gobabeb was kindly granted by the Ministry of Environment and Tourism, and the Desert Research Foundation of Namibia. The assistance and encouragement of Robin Thomson and Dr Jennifer Jarvis (University of Cape Town); Dr Mary Seeley and Margaret Paisley (DERUN, Windhoek); Helen and Harriett Keha (Windhoek) and in particular, Dr Joe Henschel (Director of Resources and Research, DERUN, Gobabeb) and the Gobabeb residents during July 1997, is warmly acknowledged. Kim McLeod provided invaluable assistance with locating background literature.

4 Janine Zeiler (1996) The Desert Research Foundation of Namibia (DERUN) as de Forschungsstation Gobabeb, Namib-Naukluft Park, Namibia, [The Desert Research Foundation of Namibia (DERUN)] at the Research Station Gobabeb, Namib-Naukluft Park, Namibia, Gobabeb (mines, unpaginated).

5 SNAPOCD (1997) Namibia’s National Program for Combat Desertification, Windhoek: DERUN.


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MDE, op. cit., p.16.
development processes, and the particular attention to issues and strategies necessary for ecological sustainability which may not be perceived by the people as in their immediate interests. This is a key dilemma for all sustainable development, highlighting the difficult processes for developing and implementing long term strategies while achieving visible improvements for the population.

A Key role for education?

While the rhetoric is reminiscent of the heyday of hope for education as a transformative institution, the Namibian government has embraced education as one of the cornerstones in the national development strategy. Given the history of discrimination and neglect of services for Africans in Namibia, the main educational priorities of the present government are equity, lifelong learning strategies, and learner-centered education. Working within the colonial legacy of a very steep educational pyramid, the University of Namibia (UNAM) has a modest program mostly restricted to the bachelor level programs.

There is tacit acknowledgment that education has a role in the creation and dissemination of the knowledge necessary to continue to achieve development with sustainability through the direct link made between the national development plan and education for all. Given the generally eurocentric nature of much of the sustainable development literature and practice, it could be said that the struggle to realize appropriate universal education in Namibia may implicitly achieve the goals of bottom-up knowledge development for sustainability, thus creating "...an ecologically literate and ecologically competent citizenry who understand global issues, but who also know how to live well in their places". It is hard to argue against an active role for education and training for sustainable development. While there is obviously some knowledge that has wide application to ecologically sustainable development, sustainable development requires the development of local research competency and knowledge creation, in partnership with other researchers and appropriate knowledge transfer and adaptation.

The Desert Ecological Research Unit, Gobabeb: A history of partnerships

The Desert Ecological Research Unit (DERU) was established at Gobabeb in 1965 as a unit of the Transvaal Museum. It is located at the conjunction of three major systems: the gravel plains of the northern desert, the southern sand sea and the bed of the ephemeral oasis, the Kuiseb River. It is within the Namib-Naukluft National Park, about 130km from the nearest town, and over 400km from the capital, Windhoek. The core staff at Gobabeb has always been small (10 or below) but is regularly augmented by visiting scientists, and local and international students and volunteers. Thus, its programs have always been collaborative scientifically, with diverse funding sources.

With approaching independence, Desert Research Foundation of Namibia (DRFN) was established in 1990 as an independent, non-governmental organization (NGO), with DERU as one of its branches. The DRFN works in collaboration with higher educational institutions and a number of government ministries and instrumentalities. It no longer has core infrastructural funding, and while major funding has come from overseas governmental aid programs (SIDA in Sweden, the BMZ (Germany) and USAID), DRFN and DERU operate on a very tight and often uncertain budget.

Scientific partnerships have been fundamental to the mission and program of DERU from its inception. The Unit is dedicated to understanding the unique environment of the Namib, which is of intrinsic scientific interest, and as a place where human and natural activity may combine for survival or for disaster. It is thus of both 'pure' and 'applied' interest to scientists, planners and local people, and already has a 30 year database invaluable for the future. In particular, it has fostered the study of the relatively simple Namib eco-system, which has both local and international significance. With the formation of the independent DRFN, there has been greater emphasis on applied research.

DERU's program is funding-dependent, which is stimulated both by its long-standing tradition and reputation amongst scientific communities, and its ability to initiate, fund and undertake applied projects. There are interesting symbiotic relationships for this to be successful: since the research community in Namibia is still small, there is a need for international partnerships, but to support facilities to attract such partners, there is need for infrastructural support: the station site is maintained and operated by the Ministry for Environment and Tourism and Laboratories and library largely rely on donors. The goodwill of visiting scientists, and active encouragement from the DERU staff, is required for the research undertaken at Gobabeb to be fed back not only as publications, but amongst scientific colleagues and potential donors. Even the library, a drawcard for its specialist collection on desert ecology, is both a service and dependent on others.

Another aspect of collaboration is the supervision of post-graduates from abroad. So far there is little revenue traffic (mostly with South African universities); some Namibians who have worked at DERU have gone to partners abroad for further study. Co-operation is also involved in attracting international volunteers, some of whom have to undertake practical work as part of their courses, and agreements are being made with particular institutions abroad for volunteer placement. Local volunteers occupy a different position, since there is a more overt training element in the placement at Gobabeb.

Partnerships for teaching and learning. While there has long been a training component of DERU, in the 1990s this has been given more focused attention. All research which involves junior team members has a teaching-learning component, and the deployment of local staff in particular on research projects and ongoing monitoring makes this explicit. It is also found with the development of a practicum and a summer program for UNAM students. School groups may spend a day at DERU where they can sample the Namib environment, see scientists at work and the attempts to develop environmentally friendly technologies for the running of the station itself, and weekend
open days for the public are held annually. In addition, there has been a major program of teaching material development, Enviroteach, for all levels of Namibian schools, which now involves a support program for the Basic Education Training Diploma of the four Namibian Colleges of Education. Other information is distributed as publications on Namibian environmental issues, intended especially for local audiences.

Advocacy is a form of partnership-building practiced by DFRN and DERU staff, through network building both amongst overseas scientists and donors, and amongst government and other agencies in Namibia. Staff provide advice and policy input at the national level and the executive director, Dr Mary Seeley, is a member of the National Planning Commission, which guides national development. In 1994 the DFRN was contracted by government to carry out the first phase of a national program to combat desertification. DFRN organised a major workshop which led to the Namibian Program to Combat Desertification (NAPCOD), of which DFRN is a major partner (the German Cooperation for Technical Cooperation, GTZ, is a key financial partner). A subsidiary of DFRN undertakes environmental impact evaluations for other agencies, joint courses have been held on environmental impact assessment for prospectors and geologists, there has been input from the foundation of the Institute for Natural Resources in Namibia, and DFRN co-sponsored a Legal Environmental Awareness Program (with Norwegian funding). Most recently, an innovative information service on environmental issues, UPDATE, has been provided twice monthly for all National Assembly and National Council members (others may subscribe).

Partnerships with local communities have become important to the work of DFRN and DERU. At DERU, the Mission Statement notes that it is "a resource centre for arid-lands studies that conducts and facilitates appropriate, participatory, and applied, short and long-term research and training. Participation of Namibians is evident in the foregoing overview of partnerships for research, teaching and learning, and advocacy. Additionally, recent projects attempt to co-operate with the local communities living in 12 semi-permanent settlements along the Kuiseb. They belong to one of the two Tsumkwe tribes of the Nama-speaking group. With the declaration of the Namib National Park in 1997, human facilities remained undeveloped and the presence of people permanently living in the park has been controversial – and not entirely settled today. DERU sponsored an exchange with a Nama-speaking group from the Richtersveld in South Africa who are facing similar issues. Research has been done on issues involving the local community but it has been mainly since independence that the concepts of partnership and participation have been to the fore in research planning.

No Tsumkwe people are employed at DERU except as manual workers, and one technical assistant. Current projects to harvest water from the heavy seasonal fog, to assess local water needs and sources, and on intermediate technology, are attempting to involve local people and during 1997 and 1998, a Nama-speaking assistant with qualifications in community development was employed to facilitate local participation – a slow process which must overcome barriers built from the former neglect and racial separation policies of the SWA. Projects undertaken by DERU in other parts of the country also concern local problem-solving and training, applied research which has the capacity to empower people to use local indicators of change in their ecosystem and adapt landuse.


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patterns to prevent degradation. But forging such partnerships cannot be forced. It is not helped by the short-term nature of most employment at DERU, and the time imperatives of most university, especially qualification-oriented, research, which take scant account of the nature of communication and trust building.

Discussion and Conclusions

With the formation of the DFRN, DERU has moved towards combining the ongoing process of knowledge-building with a proactive role in knowledge dissemination and application. With its long record of systematic environmental monitoring and data collection, it provides ideal information sources for environmental and land use management. These data have also been used in the recent educational activities, and in texts and information packages about the fragility of the environment, the impact of human activities on it and actions for the future, an important research service to education. Basic research also provides the foundation for applied and evaluation research, and the research unit is a vital link in the knowledge-action chain. Namibia, given its history of neglect is fortunate to have a resource such as DERU.

DERU provides some exemplary work in the field of environmentally sustainable development. Evaluations of its various educational programs and the carry-over effects of volunteer exchanges is timely. The participatory nature of DFRN’s work is not always obvious. Experience generally in community development projects suggests the necessity of community involvement at every stage for successful and sustainable outcomes. There are some tentative beginnings at DERU and DFRN, as well as room to address issues such as the role of local knowledges in projects, and joint decision-making about projects with local communities. It is well placed to obtain project funds from international agencies, and has so far been successful, though its core budget is below pre-independence levels. And reliance on overseas funding partnerships may be problematic. As Henschen has demonstrated in the natural world subsitution is a strategy which impoverishes local resources and increases the dependence of local consumers, a potentially destructive state of affairs.

Such reflections lead on to wider questions about sustainable development and the role of education for sustainability, especially the uneasy compromise between a notion of environmental sustainability that placates radicals, especially environmentalists, and one of sustainable development which placates “businessmen and bankers”. These problems are reflected in the contents and processes of education about sustainable development, including the extent to which education enables a radical critique of current national and international approaches. Namibia today, and organisations such as the Desert Ecological Research Unit of Namibia, are engaging with critical issues regarding education for sustainable development. For a small country and a small foundation, partnerships are clearly important in the furtherance of their task. A major challenge is to retain a critical edge, and sustainability, without the one compromising the other, while continuing to work in partnership with the people for whom, after all, the future most poignantly awaits.

A GLIMPSE AT UGANDA'S LAND ACT, 1998

Rae Porter*  

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After a decade in the making, Uganda has a new land act enacted by Parliament in July 1998. Although the main provisions of the Act were agreed in the Constitution of 1995, the Bill was for months buffeted by fierce public debate. In Kampala the Criminal Investigation Department police summoned Central Broadcasting Service commentators for making statements that could incite the public to violence. One commentator, echoing the views of many Baganda, was quoted as predicting that the current war on land might turn bloody like the Rwandan genocide if Buganda's interests were not favoured.

Although some issues were resolved by enactment of the Bill, at the end of the day there were conflicting opinions about its merits. Prime Minister Kintu Musoke hailed the Act, 'I am very happy' he said. "This is the first time in my lifetime for a land law in this country to be debated and passed by a democratically elected body." Other MPs remained resolutely opposed to the legislation. As one said "This has been bungled through Parliament. Once things go through Parliament, an individual can't do much about it." Far from settling matters, he predicted, "One day that land will come back and will settle where it must settle." Since the 1900s, traditional, colonial and post-colonial authorities have attempted to regulate social relations by imposing conditions on rights to ownership, use and benefit from access to land. Political history can in this sense be read according to the adage that 'to alter property rights is to redefine social relations'. Each authority has attempted in turn to write down, enact and enforce stability. President Museveni's exhortations to 'sort out once and for all' current land confusions is the latest in a long history of efforts to stabilise and define a fluid reality.

This article provides a brief background to the current situation, reviews the objectives of the National Resistance Movement (NRM) Government in enacting the land bill, and addresses three key (in terms of future change) provisions of the Land Act. The article finishes with brief remarks about the potential impact of the new law.  

Background to the Land Act

Under the 1900 Uganda Agreement the British Protectorate Government gave approximately 8,000 square miles of land in freehold to a small number of Baganda notables. The remaining land in Buganda became Crown Land and was leased to tenants. Outside of Buganda, and in accord with the strategy of indirect rule, 'Crown Land' was defined as a communal possession under the control of native authorities. The defining of land as a communal 'customary' possession meant that land remained outside the scope of the 'market' but crops and labour were market commodities.

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* Rae Porter is at present engaged on doctoral research on land reform in Uganda, with a particular focus on urban land.

2 Prime Minister Kintu Muso, New Vision 30/6/98, p.2.
5 Sunday Vision 12/10/97.
6 This short article aims to provide factual material on the Land Act. I am currently in the process of writing a longer, more analytical article.
7 Under the Toro (1900) and Ankole (1901) Agreements much smaller amounts of land were similarly granted in freehold also.

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On the mailo estates peasant producers became tenants of the new Buganda land-owning elite and had to pay increasingly higher ground rent and tribute on cash crops they were obliged to grow for British industry. The use rights of tenants (bibanja holders) on mailo land were strengthened in the 1928 (Bibanja) and (Enuggi) Law which gave them inheritable usufruct rights in return for payment of a set ground rent (buxuli) and a tribute on crops (enuggi). Freehold and mailo tenures were abolished by Amin’s 1975 Land Reform Decree (LRD). All land became leasehold and was vested in the Uganda Land Commission. Mailo and freehold tenants became tenants at sufferance. However, in reality no mailo titles were exchanged for leases; tenants continued through the Amin years, and under the second Obote regime that followed, to occupy the land but without the security provided by the 1928 Law.

At the time of taking power in 1986 Museveni’s National Resistance Movement (NRM) announced a Ten Point Program aimed at democratization and reform of the economy. The Ugandan economy was shattered through years of misrule. Law and order had broken down in most parts of the country and the once highly regarded civil service was generally discredited and unable to deliver services. Land was a key issue in the development of Uganda’s 1995 Constitution. The Constitution stipulated that within two years there would be a law to regulate the relationship between the occupants and owners of land. However, the Constitution itself presaged fundamental land reforms. It vested land in the citizens of Uganda, as opposed to vesting it in the State, as was the case under the 1967 Public Land Act and the 1975 LRD. Freehold and mailo tenures were restored. Provision was made to enable customary tenants on public land to become freehold owners. Lawful and bona fide occupants on registered land were recognised. Finally, the Constitution anticipated that land management would be decentralised to the districts.

Although the Land Act, 1998 does not contain a statement of principles various statements have been made by the President, Ministers and Government officials on objectives of the Act. The Minister for Lands, Housing and Physical Planning put it most pragmatically by saying that ‘the objective of the Land Bill is to operationalise all constitutional reforms relating to land and to provide a framework for the management of land under the decentralised system’.

President Yoweri Museveni, in response to a challenge insisted that the main point was to use land for development:

For you, it is to talk about land to be used for justice, for equality. But equality in what context? In the context of backwardness? Because we can always be equal in backwardness: no problem. We can all be on ground level and we are all equal. But what I think we should address is using land to increase productivity.

The aim of increased productivity appears in earlier Position Papers by the government:

A good land tenure system should support agricultural development and overall economic development through the functioning of a land market which permits those who have rights in land to voluntarily sell their land and for producers and investors to gain access to land.
Thus a key objective of the Act is individualization of land ownership. It is believed that security of tenure through certificates of occupation and customary ownership will in turn create a market based on registrable interests that can be traded. The pro-government daily, the New Vision argued the Bill was “underestimating a progressive outlook ... exemplified in the ability to individually own land and to be able to use it as collateral for loans to improve the land.”


Discussion in this section focuses on three key aspects of the Land Act. First, Customary ownership, because outside of Buganda this is the basis for the majority of Ugandans for access to land. Second, the relationship between lawful or bona fide occupants and the owners of registered land, because in Buganda this relationship is historically economical and politically fraught. And third, the rights of women and children, because this is where traditional and modern practices meet head-on.

Customary Ownership

In Uganda 90 per cent of people are dependent on peasant agriculture. For the majority of these people access to land is through customary ownership. Under Section 5 (1) of the Act any person, family or community holding land under customary tenure may acquire a certificate of customary ownership. This certificate is upgradeable to a later stage to a freehold certificate under the Registration of Titles Act. Some commentators noted that this implies that certificate is inferior to a title. The holder of a certificate of ownership is able to transfer, mortgage or otherwise pledge it.

Museveni had made no secret of his views on customary land tenure and the need for change: ‘Nobody can decide to do this instead of that, they are all paralysed on decision making. ... In my view where this system still exists, it is a hindrance to development’.18 The Minister of State for Land echoed these views:

> The problem is these people cannot access credit because the customary land is not modernised. ... It is not quantified and not valued. The moment it becomes measured in units that are standard and universal which can be valued in terms understandable by credit institutions you will see a very big change.19

Judy Adoko, in a rejoinder to Museveni’s claim, pointed to misconceptions about customary land tenure:

> What is most important is the right to use the land which men, women, and adult children have. ... What is restricted is the right to sell or to lease the land. ... The role of the leaders and elders in controlling sale is already being undermined by the introduction of the Local Council system and as a result more people are selling. Not for development, but for reasons of poverty. Land is sold to raise dowry, school fees and medical fees.”20

In District consultations on the Land Bill, concern was raised about the provision of certificates of ownership for customary tenure. In Iganga District, for instance, fear of land loss was expressed because individuals might not grasp the concept, purpose and implications of sale of their livelihood. Overall, the main fear was of an increase in ‘distress selling’ by the poor. A pointed remark came from a Northern Uganda participant who questioned land registration for purposes of collateral, when 94 per cent of banks are located in Kampala.17

The relationship between lawful or bona fide occupants and the owners of registered land

A. The relationship between lawful occupants and the owners of registered land.

The Land Act restores the mailo tenure but subjects registered owners to the rights of lawful and bona fide occupants. Section 30 describes a ‘Lawful occupant’—

(a) a person occupying land by virtue of the repealed——
(b) a person who entered the land with the consent of the registered owner, and includes a purchaser;
(c) a person who had occupied land as a customary tenant but whose tenancy was not disclosed or compensated for by the registered owner at the time of acquiring the leasehold certificate of title.

Lawful occupants or ‘tenants by occupancy’ can be issued a Certificate of Occupancy after verification of the claim and boundaries of the land. With this Certificate and the owner’s consent the tenant may assign, sub-let, pledge or bequeath the right of occupancy.

While 30 (b) recognises people that entered with the consent of the registered owner, it is silent on whether those who entered with the consent of the occupant (now lawful) can also claim to be lawful occupants. In other words does (a) (i) cover all those who occupy the land by virtue of arrangements with the bibanja holder? This is an important issue as a large number of transactions in usufruct rights have occurred since 1975, particularly in Kampala District. Interviews with key informants indicate that occupants who acquired land from a bibanja holder (lawful occupant) do become “lawful occupants” under the Act.21 This interpretation of Section 30 legitimates transactions that have occurred in the informal land use market. It is the informal market that has financially benefited bibanja holders despite their insecure occupancy rights from 1975 through to the present.

16 Editorial New Vision 15/5/98.
17 New Vision 13/5/98.
19 Judy Adoko, New Vision 19/6/98.
20 Particularly if the transaction was witnessed by an elder or documented through the Local Council system.
B. Relationship of bona fide occupants and the owners of registered land

Section 30 (2) defines a bona fide occupant as a person who before the coming into force of the Constitution had:
(a) occupied and utilised or developed any land unchallenged by the registered owner or agent of
the registered owner for twelve years or more; or
(b) been settled on land by Government.

The twelve-year period draws on the Limitation Act. This Act provides that no action for the
recovery of land shall be brought after the expiry of twelve years from the time such right of action
arose.19

Article 30 (2) states: any person who has purchased or otherwise acquired the interest of the person
qualified to be a bona fide occupant shall be taken to be a bona fide occupant. This means that land
transactions by squatters (before the Act made them bona fide occupants) will be honoured. Consider
the case of a squatter who entered land and occupied 5 acres. Over time the squatter decided to sell
unsufficed rights on 2 acres in 0.5 acres lots to relatives needing land. With the proceeds of the sale of
the use rights the squatter plants income earning cash crops and builds two
mud and wattle dwellings on the remaining 3 acres which are rented to tenants for Ush40,000 each
per month. The Act deems as bona fide the squatter and those who purchased unsufficed interests
from the squatter. As bona fide occupants they can acquire a Certificate of Occupancy and they
possess the same rights as the lawful occupant (described above).

This provision created much controversy in Buganda. Landowners claimed that ‘squatters’ were
trespassers who had occupied land without consent. They felt the granting of inheritable occupancy
on registered land was depriving a registered owner of his/her interest in land. That it contravened
Article 26 (2) of the Constitution that provides no person shall be compulsorily deprived of property
or an interest in or right over property. However, criminality or guilty knowledge is absent in the
definition of bona fide. This is not a difficult regimen in Uganda where there is widespread
acceptance that unutilised land should be available for use by others. Those who use Article 26 (2)
to deny bona fide occupants may argue that only registered owners have ‘property or an interest in
or right over property of any description’. However, occupants also enjoy unsufficed ‘property
interests. It could be argued that they can make property protection claims under Article 26 (2) of
the Constitution, along with owners. The Government position on this issue is that the Constitution
both guarantees a qualified right to own property and also provides for security of occupancy.20

Regardless of legal interpretation, the Government has reinforced the status quo and failed to reduce
tensions between the occupant and the landowner. This arrangements suggest a continued
impasso between owners, (who ‘own’ but don’t ‘control’ the land) and lawful and bona fide
occupants who exercise control by virtue of occupancy. Legal title is further denied its economic
content by the provision that all occupants are required to pay Ush1,000 (less than US$1) per year
in rent to the owner, regardless of the size of location of the land. The Prime Minister said:

This nominal ground rent is to avoid the charge that people are staying on the land free
of charge as this would amount to back door expropriation. Furthermore ... it should
be stressed that this relationship dating back from 1928 has never been commercial but
rather a social relationship.21

Museke’s claim of a ‘social relationship’ could be debated at length. Museveni suggests that the
outcome he wants is commercial: ‘... hoping that they (owners and occupants) would sort it out
commercially. That the landlord will sell to the tenant and go through (sic) other things while this
one (the occupant) enjoys full use of this land’.

What likelihood is there that registered owners and lawful tenants will settle this impasse? Will
they buy out each other’s interests, thereby placing ownership and control in the same hands?
These questions are difficult to answer: to date occupants have had effective control and monetary
reward through transactions in unsufficed, what more would they gain from ownership title —
prestige? On the other land if an owner wishes to sell title to the land where is the market? The
occupant is one potential buyer. How many others will buy encumbered land? Maybe owners will
wait for the predicted day ‘that land will come back and will settle where it must settle’.

The land rights of women and children

The Uganda Land Alliance claimed that history was made in the Land Act in the area of women’s
rights. In particular they refer to Section 40 that puts restrictions on the transfer of land by family
members:

By this provision spouses will co-own land on which the matrimonial home is and any
other land from which the family derives sustenance. Upon the death of one of the
spouses, the surviving one either inherits or is subjected to the will of the deceased
spouse. Protection of family property and security of tenure from usurpation and
speculative sale of land by irresponsible spouses has been put to an end.22

The names of both spouses will appear on certificates of customary ownership and on freehold titles
acquired from former public land held in customary ownership. Wives in polygamous unions will
own land jointly with their husband. Where wives all reside and share the same land, this will be
owned jointly. Where a wife has her own piece of land, that piece will be owned jointly with her
husband. The spouse as an individual will own any other land not directly supporting a family.

Initially there had been concern about the impact of the Land Bill on women in customary tenures:

Under customary ownership systems, the usage of land is more stressed than
ownership. In usage, all adult men, women and children have equal rights to land.
When the Constitution and the Bill stressed ownership the right of usage of the man
alone is upgraded into that of ownership while the right of usage of women and adult
children remains that of usage.

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22 New Vision, 13/5/98.
24 Judy Adoko, New Vision 19/5/98.
Section 28 states that any decision that denies women, children and persons with a disability access to ownership, occupation or any use of the land shall be null and void. The real test of what women have gained in land rights will be in the implementation of the Act. Will women be able to enforce their rights and how will the implementing agencies know whether coercion was used in a land transfer case? Not all Ugandans are enthusiastic about the gains made by women in regards to land, although in public the opposition is modulated: "although this is desirable from a moral point of view. It is however likely to inhibit commercial transactions and its administration is likely to be cumbersome." 25

What Outcomes Are Expected?

In a country where agriculture dominates economic output the importance of land development cannot be underestimated. The Government’s objective is to achieve agricultural and economic development through the functioning of a land market. Conrad Nkuutu, writing in the Sunday Vision, expressed the view that: "The broad thrust of the Bill is to put land in the titular hands of he (sic) who lives and produces on it. This is the key change that has changed every country that has made it." 26 But many people also believe the underlying assumptions of the Act are simple minded:

It is too simplistic to say that the land bill will necessarily lead to transformations in agriculture. Agricultural production is retarded in Uganda due to lack of adequate infrastructure in terms of passable roads, and an effective market-consumer network that can advise farmers when and what to produce and in what quantities and of what quality. 27

Will the Land Act create the sort of land market envisaged and provide development incentive? Earlier research in rural Uganda revealed that the security of farmers in their land holdings was not positively associated with a higher level of investment and progressive farming was not necessarily associated with the size of land holding. 28 Furthermore it is evident that legal title has not been necessary for investment in long-term crops. Nor has title been necessary for the existence of a land market. More important for determining outcomes of the Act are questions such as: is there sufficient ‘fit’ between what people experience now in their access and use of land and the new provisions, to give them legitimacy and will the gains of certification and title justify the transaction costs? If the answer to either of these is ‘no’ then the Land Act will not necessarily provide more secure property rights or incentive for change.

In Buganda the Act does not vest absolute land rights, comparable to western notions of private property, in the hands of one group. Rather, it has enforced ‘bundles of rights’ for owners and occupiers respectively. There has been an attempt to incorporate or formalise land transactions that occurred alongside (but not outside) the officially sanctioned land market in registered titles. However, rather than ‘bundles of rights’ that are defined in a way that the owner of a ‘bundle’ may exclude others from enjoying such a right, the Act leaves ample room for contest over the allocation of rights. Contest is made enduring by the occupant requiring the owners consent to engage in any land transaction.

27 Charles Peter Mayiga, New Vision, 7/6/98.
AFRICAN GROWTH AND OPPORTUNITY ACT: AMERICAN RE-COLONISATION OF AFRICA

David Dorward

The United States aid to Africa is undergoing the most dramatic policy transformation since the 1960s. The so-called "African Growth and Opportunity Act", presently before the United States Congress, marks the death knell of American development assistance to Africa. The Crane-Lugger Bill1 is not simply a continuing erosion of overseas development assistance, characteristic of Western aid since the end of the Cold War. It is in line with the program outlined in the 1998 Trade Policy Agenda. The African Growth and Opportunity Act is a witch's brew of the worst elements of NAFTA (North American Free Trade Agreement), MAI (Multilateral Agreement on Investment) and SAPs (the IMF's structural adjustment programs). The Bill might better be titled 'A Charter for Transnational Re-Colonisation of Africa'.

The legislation needs to be viewed against a consistent U.S. trade deficit with sub-Saharan Africa for the past decade. While dwarfed by its trade deficit with Asia, this is relatively large in terms of the overall volume of trade, roughly equal to half the value of the U.S. trade deficit with Western Europe. Moreover, sub-Saharan trade with the EU is such that dollars pass through Africa into European coffers, further strengthening the relative advantage of Europe against the United States.

The problem has been exacerbated by steady decline in U.S. investment in Africa since the 1993 peak of $856 million or 1.1 per cent of U.S. overseas investment. By way of comparison, British and French investment in sub-Saharan Africa during the 1990s were 200-300% greater than those of the United States.

The legislation has attracted widespread criticism from President Mandela and others. They fear both a further reduction in U.S. aid to Africa and the opening of African markets and economies in terms essentially beneficial to U.S. companies. In the words of Charles Abargue, the Bill is regressive, "because it wants to re-enforce the external economic planning for African economies".2


2 The Bill was sponsored by Rep. Phil Crane (Republican-Illinois) and Senator Richard Lugar (Republican-Indiana).


8 Charles Abargue is the Chadian Head of the African Secretariat of Third World Network, speaking at the July World Bank Washington meeting of African NGOs.

Despite the outcry, the House of Representatives passed a version of the bill on 11 March 1998 with bipartisan support, a Senate version has been moving through committee stages, and the legislation has been strongly endorsed by the Executive Branch.7 The American corporate sector has given powerful support to the Bill, both in testimony before the Senate Finance Committee in June 1998, lobbying and seeking to influence public opinion.8 The legislation became mired in pre-election maneuvering, as the Republican majority sought to further exacerbate Democratic divisions over the Bill. Now that the elections are over, legislative horse-trading will recommence. However, without some extraordinary and unforeseen circumstance, it could become law before the end of the current session.

The legislation is framed in terms of "partnership" and "trade-not aid". In the place of American development assistance, African development is predicated on economic growth through promotion of private sector investment and increased access to the United States market, free of duties and quotas. As in most legislation the devil is in the detail. In 1996, 58.4 per cent of U.S. imports from sub-Saharan Africa were dutiable.9 However, as the Lome Convention granting African countries access to the European market has demonstrated, abolition of duties and quotas is no panacea.

The Bill would establish an annual high-level forum, modeled on APEC, for discussion of bilateral and multilateral trade and investment policies. The President is also authorised to develop initiatives for a United States/sub-Saharan African free trade area by 2002. As a sweetener, the legislation holds forth promises of $150 million equity funding under the Overseas Private Investment Corporation (OPIC) and US$500 million in OPIC loan guarantees for private sector infrastructure investment. (The loans come from the private sector with taxpayer funding limited to 3-4% guaranty at default). In other words, the money is predominantly private sector, primarily to support U.S. companies to increase American trade and investment in Africa. Moreover high-profit investments in mining and infrastructure will not necessarily support linkages to the broader domestic economy or generate much-needed technological spin-offs.

Despite reference to "mutual economic interest", the Bill imposes stiff eligibility requirements (Section 4) in return for promised negotiation on future reductions of U.S. tariff and quota. The potentially increased access to the U.S. domestic market for African manufacturers and produce comes at a very high price in terms of sovereignty and national self-interests.

Despite pontificating against countries engaging in "gross violations of internationally recognised human rights", the main thrust is on enforcement of free-market economies:

- promotion of growth through joint ventures with U.S. companies
- promotes free movement of goods and services
- protection of intellectual property rights
- protection of property rights

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1 Secretary of State Albright, Secretary of Commerce Daley and Deputy Secretary of the Treasury, Summers all spoke in favour of the Bill before the Senate Finance Committee on 17 July.

2 Supporters of the Bill include Texaco, Mobil, Amoco, Chevron, Occidental Petroleum, Enron, General Electric, Caterpillar, Knorr.

3 Senior executives of International Mass Retail Association (trade organisation of U.S. discount retailers and their suppliers), Citibank (the only American bank with significant African operations), and Chevron testified in favour of the Bill. Other corporate supporters include Eiloil Hall, Vice-Pres of Ford Motor Co. and spokesperson for the Coalition of American Corporations.

4 The corporate sponsored USAfrica website (http://www.USAfrica.org) provides a facilities for readers to write their comments in support of the Bill.

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7 Mandela Tells Clinton Trade Bill is "Unacceptable" by Steve Holland, Reuters, Cape Town, 27 March 1998.
8 Charles Abrego is the Ghanian Head of the African Secretariat of Third World Network, speaking at the July World Bank Washington meeting of African NGOs.

Despite the outcry, the House of Representatives passed a version of the bill on 11 March 1998 with bipartisan support, a Senate version has been moving through committee stages, and the legislation has been strongly endorsed by the Executive Branch. The American corporate sector has given powerful support to the Bill, both in testimony before the Senate Finance Committee in June 1998, lobbying and seeking to influence public opinion. The legislation became mired in pro-election maneuvering, as the Republican majority sought to further exacerbate Democratic divisions over the Bill. Now that the elections are over, legislative horse-trading will recommence. However, without some extraordinary and unforeseen circumstance, it could become law before the end of the current session.

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Despite reference to "mutual economic interest", the Bill imposes still eligibility requirements (Sect 4) in return for promised negotiation on future reductions of U.S. tariff and quota. The potentially increased access to the U.S. domestic market for African manufactures and produce comes at a very high price in terms of sovereignty and national self-interests. Despite pontificating against countries engaging in "gross violations of internationally recognised human rights", the main thrust is on enforcement of free-market economies:

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8 Senior executives of International Mass Retail Association (trade organisation of U.S. discount retailers and their suppliers), Clibank (the only American bank with significant African operations), and Chevron testified in favour of the Bill. Other corporate supporters include Elf Xell, Vice-President of Ford Motor Co. and spokesperson for the Coalition of American Corporations.
9 The corporate sponsored US Africa website [http://www.USAfrica.org] provides a facilities for readers to write to their congressmen in support of the Bill.
Deputy Treasury Secretary Lawrence Summers put the blame back at African government policies, without reference to foreign interventions or IMF SAPs.\textsuperscript{15} Philosophically, the legislation rests firmly on the American ideology of universalism and ‘free trade’, based on private investment. In effect, it would increase relative powers of American transnational corporations in their dealings with African governments. African governments would lose what little power they currently exercise over economic policy and the abilities to direct investment-financing toward domestic productive networks.

The latest Senate version has appended the usual array of special interest qualifications and removing provisions relating to debt relief contained in the House version. Ironically, the most significant opposition to the Bill came from representatives from the Southern Piedmont textile belt, who eloquently defended the American consumers, textile workers and the industry.\textsuperscript{16} Against strong opposition from the major retailers and discount stores who wanted access to cheap African merchandise, they inserted into the Senate version a clause similar to the Caribbean Basin Initiative, allowing only African garments cut and assembled from U.S. cloth and thread duty free access.\textsuperscript{17} At present African textiles and apparel attract roughly 17.9% tariff.\textsuperscript{18}

The Congressional debates and lobby are continually punctuated by patronising self-interest. Among the market opportunities for African producers extolled by the retail industry was ‘the market for Afrocentric products’. Indeed an entire handcraft export industry developed in Ghana to supply major U.S. retailers.\textsuperscript{19} The main constraints on such U.S. imports as perceived by the retail lobby were the capacity of African manufacturing on sufficient scale at a price competitive with China, the reduction of tariffs and transport costs, as well as unit cost of production.

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\textsuperscript{15} Deputy Secretary of the Treasury, Lawrence Summers, Senate Finance Committee, 17 July 1998.


\textsuperscript{17} International Mass Retail Association, statement to Senate Finance Committee regarding the African Growth and Opportunity Act, 17 June 1998.

\textsuperscript{18} This is similar to the regulations under the NAFTA where only finished goods from fabric out in the United States can be imported duty free and without quotas. Despite American rhetoric of ‘free trade’, in 1994 the United States took action against Kenya under the Agreement on Textiles and Clothing, successfully imposing quotas on so-called ‘sensitive’ categories, such as cotton shirts and pants, thereby restricting the expansion of the Kenya textile export industry. Successive American governments have used such ‘agreements’ to protect their domestic markets and employment.


\textsuperscript{10} International Mass Retail Association, statement to Senate Finance Committee regarding the African Growth and Opportunity Act, 17 June 1998.

\textsuperscript{19} The negative impacts of policies implicit in the new Bill are well documented in an open letter to the Senate from 28 Prominent African Americans published by TransAfrica.
The implications for African agricultural exports are even more unclear. The United States has long been a major opponent to agricultural trade liberalization and its incorporation within the GATT agreements. While the Bill requires African countries to remove subsidies to agricultural inputs, there is no reciprocal requirement against American grain (subsidised by over US$7 billion in 1996) undermining African agricultural development programs by dumping subsidised US agricultural produce on African markets. To bring it closer to home, one implication for Australia could be American-owned cane sugar production from Africa undercutting the growing Queensland exports into the highly protected and overpriced American cane-sugar market.

Many African nations, starved of access to capital, may be tempted into joining — on the grounds that half a loaf is better than none. Only time will tell what will eventually emerge from the U.S. Congress.

23

STUDYING THE MAMMALS OF AFRICA

David Happold*

To many people, Africa is best known for its wildlife. The scores of documentaries, books and magazines attest to the magnificence of fauna of the African continent. However, only a few of the 1,100 species of mammals in Africa — for example elephants, gorillas, lions and antelopes — are well known; the majority of species are small and rarely seen but they, too, play an important part in every ecosystem. An understanding of African ecosystems is of paramount importance because these systems determine every aspect of life of an African country including economic management, agricultural development, water and soil conservation, human population numbers, and the level of sustainable development. Wildlife — whether mammals, birds, fish or insects — is a natural resource of great value which should be utilized in a sustainable way for the benefit of all citizens.

I have been studying African mammals for the whole of my professional life, and I have been lucky enough to live and travel in Africa for many years. Much of the time has been spent teaching biology to undergraduates at the University of Khartoum, University of Ibadan and University of Malawi, as well studying small mammals (less than 1kg in weight) in desert, rain forest, savanna and mountain ecosystems. My work embraced three inter-related disciplines: original research, conservation, and biological education. Most of my original research has been on rodents and bats (which account for 57% of all mammalian species in Africa). The main aim of these studies has been to gain an understanding of the life-cycles of individuals, how species live together in a community, and what has determined the biogeographical range, adaptations and strategies of species. I have been particularly interested in the demographic changes within and between years, reproductive cycles (and how reproduction affects demography), habitat selection, and intra- and inter-specific behaviour. An understanding of these characteristics is necessary if we wish to conserve rare and endangered species, or to minimize the impact of a pest species. My wife, Meredith, also a zoologist, has collaborated in many of these research projects; she too has experienced the pleasures (and discomforts) of field work in Africa, the difficulties of data analysis, and the relief when a scientific paper is published!

Readers may wonder how our field information is obtained; I will give just two examples — one from Nigeria and one from Malawi. In Nigeria, I was interested in the population dynamics of small mammals in undisturbed rain forest. So I established a study area, covering 1.9 ha, in Gunlake Forest near Ibadan. One hundred live-traps were set once each week, in the evening, at set points in the forest, and on the following morning I examined each trapped animal before releasing it. Each of these animals carried an individual number, so over time, I obtained a complete record of all the trapped animals on the study area, and for each individual I had records of its movements, condition, home range and reproductive state. This study lasted for seven years, and was a huge commitment of time and energy. The traps had to be checked, beginning at first light, regardless of weather — on many days, I had to walk around the forest under a huge umbrella to protect animals, notebooks and equipment from the heavy tropical rainstorms! This study was the first long-term demographic study of small mammals in an African rain forest. The results showed that there were nine species (of which the most abundant species formed 62% of the total), and that population numbers remained remarkable constant from year to year (except for small ups-and-downs due to births and the regular loss of individuals from the population). Although some reproductive activity occurred in most months of the year, the most births were recorded at the end of the wet season and

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During the early dry season. Each species exhibited a slightly different pattern of reproduction in relation to the seasonal changes in the environment. None of these forest species was able to live outside the undisturbed rain forest, and each species showed preference to a particular habitat within the forest. "Savanna species" were unable to invade or survive in the rain forest. Thus the rain forest fauna is quite unique; any changes in the structure and composition of the rain forest flora (as a result of logging, for example), and reduction in the extent of African rain forests, have adverse effects on the small mammals. Why are small mammals important? It is because they are part of the extremely intricate web of forest ecology; they move and bury seeds, dig holes, feed on insects (which themselves have adverse and beneficial effects), provide food for predators (both birds and mammals), and form links in many food chains and processes. The same sort of comment could be made for any species of mammal in any part of Africa.

In Malawi, we investigated the dynamics and behaviour of banana bats. These are small bats (adult weight: 3 grams) which live in the furled leaves of bananas. This study lasted for nearly a year, and we sampled every furled leaf in a plantation of 138 banana clumps every two weeks. The methodology was very simple: we placed a modified insect net, with a very long handle and a 2.5m long net, over each furled leaf so we could capture all the bats roosting within the furled leaf. Each bat was given a numbered tag; details of its roosting site, reproductive condition, and which other bats were roosting with it were recorded each time it was captured. From this data, we were able to show that each male bat showed considerable fidelity to particular clumps of bananas (although it had to move to a new furled leaf every 3-4 days when the previous leaf unfurled). Although groups usually consisted of one male and several females, over a period of time each male roosted with a number of different females, and females roosted with a number of different males. We also found out that the breeding season is an unusually long interval – five months between mating (June, early dry season) and giving birth (November, early wet season). After mating, sperms were stored in the Fallopian tubes of the female (an unusual condition in mammals) until ovulation in August. Implantation of fertilised eggs occurred in early September and pregnancy lasted for two months. This reproductive strategy appears to have evolved so that males produce sperm at an optimal time of the year for sperm production, and females give birth at the optimal time of the year for the survival of the young. Reproductive strategies, and sexual selection, are major topics in modern biology; our studies have shown how this species of African bat has evolved strategies suitable for living in groups in a seasonal tropical climate. This study enabled interesting comparisons with banana bats in other parts of Africa, and with other species of bats.

Conservation of animals, plants, and ecosystems is a topic of great interest and importance to ecologists in Africa. University lecturers can rarely influence government decisions, but they can contribute to debates and can provide the basic information which is necessary for determining suitable conservation areas and conservation policies. In Nigeria, I enjoyed being part of a team assessing National Parks and Game Reserves in western Nigeria, and providing information on the mammalian fauna. Much of my field work has been done in National Parks and Game Reserves, where human disturbance was minimal, and has provided a “base line” for comparison with farmlands and plantation forests. If it is known how human activities affect animal species, suitable policies and practices for non-conserved areas can be formulated; these should encourage a high level of biodiversity concomitant with good agriculture and forestry. One of our recent studies in Malawi, for example, showed that a well-managed tobacco estate can support as many species of small mammals as a nearby National Park!

Education in all aspects of wildlife and ecology is essential if ecological systems are to be maintained, especially in the face of the massive increase in the numbers of humans. It is very difficult for African people to learn about their environment and wildlife heritage because of the lack of books and other forms of popular literature. To remedy this, in a small way, we have been involved in many enjoyable educational activities. These include seminars to wildlife societies, talks to primary and secondary schools, impromptu talks to game rangers and children walking home from school, and the publication of semi-popular books. When I first went to Africa, in 1953, I was disturbed by the lack of books and papers which could be used for teaching and which I could recommend to students. This lack prompted several publications: "Large Mammals of West Africa," "Ecology of African Mammals," and "Mammals of Nigeria," all of which, in different ways, have presented information to a wide audience.

When I came to Australia, I had to look for a research topic which would complement my African interests. Having always been interested in mountain ecology, I began a project on small mammals in the Australian Alps. The problems of living in alpine regions are similar on all mountains, wherever they may be. Hence, long-term studies in the Australian Alps had the potential to provide comparative data for similar studies in Africa. After several years working in Kosciusko National Park, I was able to investigate similar habitats in Malawi. Although the mountains of Malawi do not have an extensive cover of snow at any time of the year, they do experience large daily and seasonal changes in climate, high insulation, and freezing conditions at some times of the year. The small mammals of both Kosciusko and the Malawian mountains respond by having a short breeding season, delayed sexual maturity, relatively stable population numbers, and the physiological and behavioural capacities to cope with cool conditions. In other respects they differ, but this is not surprising considering their different phylogenetic backgrounds. Such comparisons are useful because they often show that distantly related animals show convergent evolution when exposed to similar environmental conditions.

What is the future for mammals in Africa? There are many scenarios. Pessimists predict mass extinctions; optimists suggest a managed sustainable relationship between humans (and humanised environments) and the natural ecosystems (with their full complement of animals and plants). Although there have been many excellent studies of mammals in recent years, many of these have been on the conspicuous "umbrella species" (species whose conservation will result in the conservation of many other species) in "keystone species" (those that drive ecological processes). Much less is known about the inconspicuous smaller species. These small mammals – our particular interest – are as important in an ecological context as the larger species, although they do not have the potential to attract the tourist dollar. The conservation of all species, large and small, will depend largely on the level of education and economic prosperity of the citizens of Africa. Our studies during the past years have been directed to the first of these two requirements. In the coming years, now that we have retired from teaching, we will be continuing our studies in Africa and writing all those semi-popular books that should have been written years ago!
by an ethos that linked wealth and virtue, and virtue to a sense of history that regarded land and goat ownership as a trust for future generations. The elders within this society saw as fundamental to their role a sacred trust. The arrival of the mutungu (white man) in 1902-3 began the process of land alienation as land was appropriated for settler farming. The story of Kikuyu land shortages and land hunger, and migration of many landless to Nairobi and to the Rii Valley, had begun. The task for the majority who remained behind was to rework property relations in a diminished land area. The richer landowners tightened their hold on the land, engaged in frequent litigation, and gradually shed their gift-giving obligation to provide access to land to their kin. The landless and poor peasantry continually hoped for redress. Initially this appeared in the form of the Carter Land Commission which examined local land grievances. The Commission's report certainly did not satisfy them and contributed to a 'sense of anger and urgency throughout the land' (Kershaw 1997: 104).

The return of Jomo Kenyatta to Kenya after fifteen years provoked a hero's welcome and aroused many popular expectations. Kenyatta settled at Githunguri as the head of the Teachers College. He settled down to being a Kikuyu elder by buying land and marrying a daughter of Senior Chief Mbiyu Kohange. In this way he secured his association with the small indigenous bourgeoisie whose accumulation trajectory was being blocked by colonial state policies. Kershaw depicts Kenyatta as a moderate leader whose preoccupation with his own financial insecurity, shortage of land, and need to establish a power base for himself, meant that he rarely antagonized the mbati leaders with explicit criticism of any of the injustices facing the abori and small peasants. Many angry women wanted him to take a firm stand against griot and land terracing which was itself a direct response to land shortages. Elders expressed some concern that Kenyatta's need to establish a political base would undermine their authority: 'elders were concerned that Kenyatta might have larger ideas, aspirations which might at one time or another come too close to ideas that Githunguri -- or Kenyatta -- had, or could gain, authority which might supplant mbati sovereignty' (Kershaw 1997:200).

In chapters xix and Seven of Mau Mau from Below Kershaw deals, first, with the forms of resistance adopted by the elders to colonial agrarian policies, and second, with the period leading up to extensive oathing and Mau Mau in which the younger, landless, and land poor men came into prominence. Considerable detail is provided of the way in which the chief's and elders in control of large landholdings, while concerned at times to mobilize support for their resistance through patron-client relations, were anxious to ensure that they retained control of resistance in ways which did not interfere with their sacred trust and accumulation activities. Ultimately they were concerned with protecting and extending their access to education, labour, land, and permission to grow cash crops such as coffee. Mbati elders were ambivalent about, and indeed often resentful, of what they saw as the usurption of their authority and power by outside political organisations and agitators. Although they were prepared to go along with the first oathing, they were generally opposed to the second, and were somewhat fearful of the translation of grievance, resistance and opposition into violent action.

Kershaw's study works not only against the long discredited view of Mau Mau as a unified, single movement, but also against the more recent scholarly tendency to see Mau Mau as representing a type of 'Kikuyu civil war' with anti-colonial dimensions. It is likely that the civil war thesis, with its somewhat easy identification of wealthier landed elements with loyalist forces, over-determines the position of the indigenous class of capital and those elements involved in trade. Individuals of the class were thoroughly in the Mau Mau camp, at least in the initial stages. Spencer's work, for example, indicates the extent to which the Kiambu, ex-Kikuyu Central Association people, including Mbiyu Kohange, his father Senior Chief Kohange, and Kenyatta, were involved in

stabilising the organisation for oathing and thus Mau Mau itself, between 1948 and 1952.2

Many of the older KCA leaders, including those representatives of the indigenous class of capital, were extremely fearful of further European land grabs after World War II, the arrival of more settlers, returning Rift Valley squatters, and further pressure on the land in already overcrowded reserves. There was also concern about the Government's restriction on African land ownership outside the reserves and the lack of government attention to African agricultural development. The third stage of the oathing began in late 1948 and early 1949 with the spread of a new oath into Nairobi with new aims of militancy and violence. Admittedly, when in early 1951 the Nairobi-KAU and then Mukimu began to take over the control of the oath and started the mass oathing campaign, the role of the Kiambu based group, and thus of the indigenous class of capital, became increasingly marginal. The focus of activity shifted to militant Nairobi-based workers and petty-bourgeois elements who could not be effectively controlled by the KAU leadership.

Both Kershaw's Mau Mau from Below and Maloba's Mau Mau and Kenya are welcome additions to an already substantial literature on a violent struggle which continues to effect nationalist historiography, the intelligentsia, and political life in Kenya.

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3 The Mukimu (Swahili for 'important') was a Central Committee set up by the Nairobi Branch officials to control the rapidly spreading oathing. Given the Government banning of the 'Mau Mau Association' in August 1950 it was imperative that Mukimu had no connection with the actual oathing ceremonies.
GUERRILLAS AND/OR WARLORDS

David Moore


It says a lot about the nature of war in contemporary Africa that the distinction between the categories of “guerrilla” and “warlord” are blurred. Even though Christopher Clapham’s edited book is entitled *African Guerrillas* he prefers to label its subjects “insurgents”, and the young Sierra Leonean men Paul Richards’ makes nearly heroic freedom fighters appear in *Warlord Politics* as nasty as the rest of William Reno’s assortment of criminal-like characters taking advantage of decaying states to erect brutally raw structures of accumulation. The age old recognition that someone’s freedom fighter is somebody else’s terrorist is taking on only a slightly different twist: what’s the difference between a guerrilla and a warlord? Or even, for Reno, what’s the difference between a warlord and a cabinet minister? Not too much, save that the latter has a state and the former does not.

Times have changed. Today’s insurgencies are less exciting than the one I encountered during my introduction (long ago) to African politics. In those days, emboldened as they were by an anti-colonialism that promised social revolution, the books about the guerrillas were well-nigh inspirational. Gerard Chaliand’s *Armed Struggle in Africa: With the Guerrillas in Portuguese Guinea*, Amilcar Cabral’s works, John Saul’s forays with Frelinho, Eduardo Mondlane’s *Armed Struggle in Mozambique*, Basil Davidson’s inspirational tales, stories of youthful political soldiers in Zimbabwe and South Africa... the list goes on. Now, however, chastened by a new world “order” seemingly without alternatives and the realisation that Joe Slovo was right when on the eve of South Africa’s first real election he said “now comes the hard part”, the study of African insurgencies is a much more sober affair. Although the boldest of democratic reformers among the “guerrillas” are bound to face a neo-liberal global economy that leaves them little room to implement their plans, if indeed they have a decent state to work with at all on their ascent to the precarious pinnacle of power. And if they are not inclined to reform, they may be better off without a state, gathering to them the resources their piecemeal and permeable territories can offer. Are warlords then simply guerrillas without a conscience, or without hope of gaining a usable state? Given the tatters in which the African state is dressed these days, there will probably be more warlords than guerrillas in the next few years. These are the thoughts inspired by reading *African Guerrillas and Warlord Politics* together.

On its own *Guerrillas* is an excellent book, full of rich and nuanced, detailed and contextually balanced accounts of guerrilla movements from Rwanda to Eritrea, Sierra Leone to Somalia, and Uganda to the Democratic Republic of the Congo (and also including Liberia, Tigray, and the south of Sudan). Yet even without *Warlord’s* dark influence, the thrill of the old guerrilla struggles is somewhat diminished. The guerrilla wars in Clapham’s book seem a lot more complicated than those of the old days, and thus in a real sense more interesting, but perhaps because he has warned his contributors that it is too easy to get “uncomfortably close” to the subjects of their analyses (p.18) the insurgents in the book are mostly harder to like. To be sure, 1 Paul Richards, *Fighting for the Rainforest: War, Youth and Resources in Sierra Leone*, Oxford, James Currey, 1996.

David Powl’s analysis of the Eritrean People’s Liberation Front is only slightly less uplifting and exciting than Thomas Keneally’s *Towards Asmara*, and Pascal Nguja in nearly hagiographic in his portrayal of Museveni’s National Resistance Army in Uganda, but the rest are subjected to pretty cool and calculating scrutiny. They are not all made out to be warlords, of course, but the slide from the Sudanese People’s Liberation Army to Liberia’s Charles Taylor and his polyglot contenders seems too close for comfort to a definite and irreversible one.

In any case the verve of a couple of decades ago seems well and truly gone. In a sense, Clapham warns and perhaps predisposes us to keep our expectations low when he reminds us that the days of anti-colonial “liberation insurgencies” are well in the past, that “revolution” has never meant much in Africa, and that even his category of “reformist insurgencies” may be only ostensibly so (pp.6-7). That leaves only his last taxonomic slot, the warlords, that the skeptic can be sure about – and Reno’s book simply leaves one even more skeptical. Perhaps such caution is just as well. There have been many expatriate guerrilla enthusiasts – fellow-travelers, they have been called – who have had their fingers burnt in the past. Professor Clapham’s usually cool analysis wouldn’t allow that (although it should be enshrined, even though it is churlish, that he almost displayed a too-open optimism when he said that Kibabia’s Alliance of Democratic Forces for the Liberation of Congo-Zaïre was a “possible example” of a movement aiming for the “radical reform of the national government” (p.7) and few of his contributors take that risk. Yet the guerrilla struggle on they, at least, must be engaging, even if only self-interestedly (or religiously fanatically) so and if the rather dry analyses in this book tend to hide the commitment of the more altruistic ones.

Thus, as if to mute the optimism of Nguja’s chapter on Uganda’s NRA, Heike Behrend’s close account of Alice Lakwena’s Holy Spirit Movement and its offsprings’ unique combination of conventional military tactics with decided ethno-religious motivations reminds us that life is very difficult in Uganda’s north – indeed, it may be, as she argues, that the sheer is the very mode of production there. Yet it is in looking at Uganda’s insurgent wars that one is forced to go back to some of the intellectual roots of that country’s current leadership, and perhaps a more historical perspective on the regional and international conjunctures which have led to the current structure of possibilities (and impasses). It is probably no coincidence that some of the reason for Uganda’s success and optimism (aside from the possibility that the World Bank and the IMF are desperate for a “success story” for their structural adjustment agenda and thus that country a certain degree of latitude”) has its roots in Museveni’s student days in the heady hills of Dar es Salam and Frelinho’s liberated zones in Mozambique. One can only hope that some of those inclinations ran through to Rwanda, led by close associates of the current Ugandan rulers, for which Gérard Prunier’s chapter on the Rwandan Patriotic Front is most helpful and cautiously optimistic in spite of the horrific consequences of its incursion into the redoubts of the “Hutu’s” historically inscribed inferiority complexes and their consequently crude majoritarianism. Notwithstanding the genocide and efforts to pay back its perpetrators, there does seem to be an element of universalisism in RPF discourse sadly lacking in the peace of the Rwandan factions labeled as “Hutu millitant” (exclusive) might be a better term: and by the way, if we are in the game of criticising “fellow-travelers” here it may bear noting that the oft-celebrated Jean-François Bayart’s *Politics of the Belly* casually and very undialectically declared that the “Hutu’s” takeover of Rwanda at independence “offers an indisputable example of social revolution.”

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2 The Bank, the President and the Pearl of Africa, Films for the Humanities, Princeton, 1997, a “fly-on-the-wall” video of Uganda, World Bank and IMF negotiations within the context of structural adjustment and the conditionality of debt relief, is essential viewing on these issues.

Perhaps the traces of Tanzanian radicalism are now reaching into the second (post-Kabila?) round of DROC’s post-1996 elections (for a pre-understanding of which reading of Wm Cyrus Reed’s incisive and even-handed analysis of the events leading up to Laurent-Désiré Kabila’s presidency is absolutely essential, supplemented if at all possible by Mahmood Mamdani’s reflections on the colonial and post-colonial structuration of “ethnicity” in the region and the dichotomies between the military and political sides of the anti-Kabila forces’). Names like Wamba dia Wamba and Jacques Depelchin, associated with the Rally for Congolese democracy, leading the latest phase of rebellion, also hark back to the days of the scholar activism in Dar. They inspire hope, if only hesitant, for a Congo better than the one Kabila has been able to reassure of its rule. But on that score it pays to remember that from Lumumba’s days to now, Congo’s hopes have risen and fallen in ever shorter waves, and that, as Mamdani cautions, the militarists have preponderant power on both sides of the rebellion.

The positive side of the struggles in southern Sudan — where, as Douglas H Johnson’s study illustrates, the Sudanese People’s Liberation Army might be putting old colonial structures of native administration and chiefs’ courts to democratic use, in pleasant contrast to Mamdani’s more generally correct observations in Subject and Citizen about the rural despotism colonialism left in its wake — could also be linked to the days of student radicalism in Dar es Salaam given John Gombe’s time there. Perhaps Nyere’s legacy, and those to the left of him on the Hill, will be greater and better than many have believed. If we add in Tanzania’s hosting of most of the liberation movements in southern Africa, too, even more credit is due.

If indeed that intangible quality of “leadership” and education plays much of a role as many of this book’s writers claim, then education at the University of Dar es Salaam has had more beneficial effects on a new generation of African guerrilla leaders than have the higher realms of education in the USA. The latter can boast Charles Taylor, “the holder of an economics degree from Bentley College in Massachusetts, [who] has never shown a serious interest in questions of political ideology” (Stephen Ellis, pp. 159-160 — but Ellis does not ask if “economics” is indeed ideology by another name), but has, in quintessential American style, learned the techniques of public relations very well and exercised them by pouting BBC’s Focus on Africa when in need of media exposure. (He’s certainly not the first African guerrilla-politician to use the British media to hasten his rise to the top; in the mid-1970s Robert Mugabe rose from international obscurity into inter-tribal leadership struggles, and house arrest in Mozambique to claim on the BBC that he was the first African nationalist who had guerrilla rank and file support. David Martin’s writings for The Observer, too, are widely credited as having a lot to do with Mugabe’s international credibility at the time).

The American educative role in Somalia has been much more about educating, either, as Daniel Compendon’s sophisticated examination of the clan-based “political entrepreneurs” and the American inability to understand them reminds us (although there are probably more than a few English speakers who would see such a reminder as part of the French colonial hangover). Come to think of it, maybe the American presence in Somalia is what gave hope a bad name in Africa. Aside from the haves the last global policeman created there, the subsequent reluctance of the Americans to get involved in the continent meant that they hesitated too long when they actually could have stopped the Rwandan genocide that was foreseen by too many observers to ignore. The USA may well have hesitated too long on Kabila, too.4 Ah well, President Clinton made his apologies on his recent African tour — but then again, he seems to say sorry a lot. If American influence in Africa is indicative of post-cold war periphery-centre relations in the world as a whole, then the new single-superpower-world-order is not very promising. Is it surprising that Liberia is the closest thing to a “colony” the Americans have ever had in Africa?5


To get back to the book, it’s hard to criticize it at all (aside from noting a pressing need for every chapter to have a detailed map). Inhabitants’ and Patrick Manning’s diession of Sierra Leone’s Revolutionary Front is more politically and analytically acute than Paul Richard’s Fighting for the Rainforest, but the designatory label of “hunger-potentiatals”, accurate as it is, simply seems to substitute symptom for cause. This rich study promises more (and has encouraged this reader to search for the authors’ other material on Sierra Leone, cited in the notes), and certainly puts the writings of Robert Kaplan to shame. Mentioned earlier in passing, Stephen Ellis’s chapter on Liberia is equally exceptional. Indeed, his political economy approach to the ways in which pre-colonial patterns of patronage and pillage in Liberia’s hinterland were being transformed as the American-Liberian ruling class attempted to absorb the rural elites and “modernizing” subsistence classes into national patrimonial state, but were stalled in the wake of the global crisis of the 1970s, is a model of how to blend the langue douce with the conjunctural moment.

It is that type of structural and almost world historical analysis which could shed more light on all of the other studies, which tend to rely on more contemporary narrative approaches. It may be clichéd to invoke Gramsci’s line about “many morbid symptoms appearing as the old is dying and the new cannot be born”, but it does seem to fit contemporary Africa more than any other place; except that the “interregnum” he talked about seems more permanent than temporary. The fact does seem to be that the fragility with which so many African states were being constructed in the sixties and seventies was exposed with the crises of the seventies. Neo-liberal economic policies exacerbated the severity of these shocks, and the end of the cold war removed most of the great powers’ motivations for aiding and abetting the process of “passive revolution” or the “reciprocal assimilation of elites” Jean-François Bayart talks about, which was needed to keep the ruling classes in a co-optive system maintenance mode. Now that those modes of accommodation have evaporated, in many societies war is the mode of production, as Heikel Behrend put it.

Given those circumstances, the fact that at least half of the movements analysed in this fascinating book approach Clapham’s “reformist” category, and that there may be more reform minded youth among the “hunger-militarist” in the rest of them than we think, maybe the book does leave room for optimism. And if we apply Clapham’s hint (following Charles Tilly) about the plundering warfare economies which eventually produced modern Europe, we can be absolutely exhilarated about Africa’s future. After all, that process only took a millennium.

Such a perspective seems to inform Reno’s Warlord Politics. One thinks at first impression that this book will offer the definitive new word on the political economy of crushing states and at the same time will work its wonders as a swashbuckling journey into the noetherworld of mafia style politics, corruption, mercenaries and the highway piracy carried out by “rebels” (I think the Sierra Leoneans can take credit for coining this term, born of confusion over the identities of “soldiers” by day and “rebels” by night, or at different times of the day depending on the allegiances and material rewards of either category). Let us forget South Africa, though, one is reminded of the “communards”, or commune-petty-criminals, born of similar uncertainties about the identities of those administering ANC-based street justice and exhibiting less politically orientated behaviour during the 1980s. Would Reno have seen them as “warlords?” Both expectations are met to an extent. Reno’s claim that in the post-Cold War and structural adjustment age the politics of patronage that were in the past held together by an elite pacte redistributionist state are turning to sovereignty beggning wariordism — which the global forces of capital and war-making don’t mind too much at all — is well supported in his case studies of Liberia, Sierra Leone, Nigeria and the Democratic Republic of the Congo.

Reno’s documentation of the consequences of state decay make chilling counterparts to the World Bank’s 1997 Annual Development Report The State in a Changing World: if somebody does not take “good governance” seriously and build the African state up again, the Charles Taylors of the
BOOK REVIEWS


This is a great book which opens up frank discussion about, invites histories of, and acknowledges that doing fieldwork in Africa changes you forever. Edited by Carolyne Kayes Adeiakwe and Jan Vanista, the collaborative effort about the experiences of ten historians' first stay in the field (except for Vanista and McCurdy) grew out of a symposium held in 1993 at the University of Wisconsin-Madison aimed to explore how fieldwork contributes to the collection and interpretation of historical evidence from Africa. It affirms the important contribution of fieldwork to African historiography, debates notions of objective scientific researcher, women as honorary men (xix), and relegates the unhappy phrase 'going native' to the colonial past from which it sprang (xxxix). Notwithstanding finding inspiration in Living with Africa (Vanista: 1994), I bemoan not reading this book whilst I pursued history in Eritrea amidst malaria heat, rats, snakes, scorpions and confusion about how to understand and structure my fieldwork.

The long introductory overview by Kayes Adeiakwe sets the scene weaving common threads of ethics, adaptation, cooperation, gaining acceptance, respect and reciprocity, 'the interplay between insider/outsider facets of a fieldwork's identity' (xxvii) and multiple changes to the researcher's social identity over time. She notes all contributors lacked detachment, all stayed for long periods in a single community (minimum of a year to a lifetime), all learnt local languages—ability mattering less than sincerity of efforts expended in learning (xxxvii) or with Motibe (14), use of Zulu as a second language medium for ordinary people and English with the elite. All adapted to contingencies, challenges and difficulties for which no manual on field methods can provide preparation (xviii) including sexual harassment (except Ewald and McCurdy) and health problems, yellow fever (52), typhoid, malaria (11), and giardia (62). Most importantly, all contributors emphasised the 'historical shift from working-centred to person-centred relationships in the field' (xxxviii).

The chapters can be read as a single account of a journey told in many voices (xiii). Kayes Adeiakwe's 'Life During Research' (Chapter 1) fluently appraises the process of being accepted as neighbour rather than oyinbo (European) and developing a sense of home during her 2 and a half years in Ibadan only after she disengaged from the sophisticated university environment and expatriate community (6). Through initial misery and frustrating spending time on 'non issues' such as finding footwear that was a comfortable compromise between practicality and femininity, a lizard in the coffeeplant, snake in the kitchen, stove rool (7), purchasing peanuts when angry (5), carrying water and clearing the bush, she learnt important lessons about cooperation, authority, gender roles and household functioning (5). Although race does not receive the attention editors hoped for (despite efforts to recruit an African American scholar) (R45:xxix), Motibe's (chapter 2) research among neighbours proudly highlights the benefits of an African's view of another African country. Despite irritation at questions 'have you finished studying the history of your own country? Or why did you choose our country?' (16), as 'the first black non-Zimbabwean from below the Limpopo to do research in Zimbabwe' (14), he was afforded brother status to transcend ethnic divides, and extend his comfortable niche outside of the graduate student residence.

Michelle Wagners 'Both Sides of the Border' (Chapter 3) contrasts internalised fear laden time shadowed by security police in Bulubuma 1985-6 and Makena 1986-7 with the relaxed lowkey research atmosphere in Kasulu 1991-3. Her contribution is of considerable interest in its strong emphasis that collecting information is a political act, how the political milieu imposes itself at every step of historical research affecting degrees of trust and anxiety encountered from local
people to those carried within herself (24). One cannot be oblivious to trucks with foreign number plates loaded with weapons or refugees jammed into makeshift camps on the edge of town whilst collecting a vocabulary of medicinal plants from a female elder (20). In contrast, Mack’s (Ch 4) police monitoring was less problematic during her time spent living amongst a community of elite Kano women in the late 1970s and sensitively dealing with gendered spaces including getting locked inside her house. She narrates becoming invisibly familiar as a known member of the palace and an envoy of the emir but only after she stopped “going about naked”, wore traditional Hausa women’s attire and eyeliner (32), averted her gaze, fasted during Ramadan and was then addressed as Hajiya by the guffiest palace guard (40). Mack went only with “an idea of a beginning” (40), congruent with Vaninsia’s discussion that an eclectic mix of research designs suffices and sometimes sheer serendipity dictates (130-1).

McCurdy (Chapter 5) and Strother (Chapter 6) discuss how long stays in another culture can result in episodes of irreconcilable difference (74) and hostility. McCurdy’s poignant account about getting initiated demonstrates the importance of confidentiality, honor and trust not to reveal secrets. Always the mawu (the European), she became part of the problem (52), caught up in historic and heated factional struggles over status and authority. Strother’s analysis shows how an unsavoury reputation impacts up research (68) and the importance of personal relations in data gathering (71). Accused of witchcraft in East Pende for taking sides with the Sambes, her response-plus refusal to hand out fake amulets (69)- vastly differed from well known predecessors.

While Landau’s (Chapter 7) keen listening skills and mental gymnastics in reconstructing truth and falsehood of historical narratives occurred in situ in Botswana, Ewalid (Chapter 8) had to remove herself from the moment in the middle in the Nuba Hills in the late 1970s and its field of human forces to perceive the underlying dynamics behind the stories of events and personalities in order to project her own vision (100).

Shain’s double exile (Chapter 9) and Vaninsia’s venture in Tio (Chapter 11) conclude by raising very important questions about audience, who sets research agendas and how, and which Africans are we writing for. Their disclosures of the personal and professional costs of immersion and locally accepted research, combined with painful academic rifts and attacks from colleagues (xlix, 123, also Adensate), reinforce Vaninsia’s conclusion that “if the history of Africa written by outsiders becomes meaningless to Africans themselves then the whole endeavour becomes pointless” (Vaninsia, 1994:215). Vaninsia’s epilogue eloquently spells out why and how the practice is essential to the discipline (127) but constraints such as increased state control over access to the field, restrictions of topics acceptable for investigation, insufficient grants, expensive logistical problems, war and drought too often render fieldwork out of the question (134). Finally, Vaninsia challenges historians (139-140) to publicly deposit diaries and documents for future knowledge production and reproduction.

This refreshing book can be read again and again. Although fieldwork supervisory support and advocacy, and personal tragedies were left untouched, the ‘forest of grand themes’ and varied perspectives provide abundant room to savour the diverse historiographical sea changes. Designed primarily for use by foreign graduate students about to go to the field it provides material of interest also to African historians involved in fieldwork at home or in neighbouring countries as well as to a broader audience; and it is not fiction.

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The author of this book is among recent innovative historians in combining the now characteristic analysis of cultural representations with a political ecology analysis of the lives of her South African subjects. In other words, she analyses the economic context within which the emancipation of the African slaves occurred and explains how the slaves responded in economic terms. But she also examines the ways in which these Africans were represented in the discourses of the erstwhile slave owners, the missionaries, the colonial hierarchy and the abolitionists, which underpinned the legal framework in the post-emancipation era. In this way she enables us to see the limitations on the freedom of individuals after emancipation, especially the continuing restraints on African women. The ideas about gender differences held by lawmakers were especially important in positioning women as legal minors within their marriages and in the context of negotiations over family labour.

The first chapter of this useful text provides a clear outline of the circumstances under which slavery was established at the Cape and of the relationships between masters and slaves. The author explains the complexity of the slave population in terms of its origins and describes a world full of personal bitterness for slaves who had no power to control their family living arrangements and could seldom solemnize their marriages. The women were frequently exploited as sexual objects by slave owners and children were often separated from their parents. The children of the slave owners and slave women were seldom incorporated into their father’s family. Many slaves including women suffered severe illtreating and were often forced to work in chains.

The 35,000 slaves at the Cape had their conditions ameliorated to some extent by law for a period before they were finally emancipated in 1834. This was followed by a four year period of so-called apprenticeship as this society came to terms with the changes from slave to free labour. In the ensuing years most of the African population had to resort to a pattern of hiring themselves out as farm labour because there was too little land left for them to establish their independence as peasant farmers.

In the emancipation era, the pattern of wage labour for men gradually took hold, but under changing economic circumstances which often took men away from home as migrant labour. Some women worked from their homes, caring for children while they did piecework for a living, which might have been a sensible and probably preferred option for women who had to breast feed their children if they were to survive. During the slave era women had frequently not had the opportunity to care for their children properly. In any case it was preferable to hard physical labour on farms, which was still done by many women and children who were hired as “family labour” and paid less than men. It appears from this study that landowners continued to exploit their workers in a variety of ways including the payment of low wages, wages paid in kind and sharecropping arrangements in return for labour.

One of the authors’ main interests is in the ways the government and missions encouraged the formation of family structures through formal marriage patterns and laws which positioned African women as dependent on their husbands, a pattern which mismatched the society. Women were clearly positioned before the law as inferior to men and frequently suffered from rape by men who regarded them as sexually available. The rape charges were usually against African men, suggesting that charges against white men would have had no success before the courts. This period also saw an apparent increase in infanticide as a result of the growing emphasis by missions on moral codes which outlawed extramarital sexuality and illegitimacy. The period was
characterized by a growing surveillance over family and individual morality and 'missionaries and the state alike exploited the occasion of infanticide to evoke rituals of rule'. (p.151)

The use by Scully of gender as a category of analysis is generally successful in revealing that the lives of men and women, while inextricably locked together, were always very different. The emancipation of women from slavery did not make women free citizens, but led to the creation of a legal framework which made them subservient in a variety of ways. The discourses about gender positioned them in sometimes contradictory ways, but always in need of patriarchal control, exercised by fathers and husbands or by the missions and state. Their treatment before the law, for example, revealed that they were regarded as sexually promiscuous, inclined to immoral behaviour and in need of punishment. It is apparent that many women lived through desperate circumstances connected with pregnancy and childbirth.

However, the author makes clear that the formation of discrete family units did not occur as frequently as the state might have hoped and she points out that the idea that men exercised significant legal power over their wives might often have been a fiction. Although her main purpose is to reveal the existence of gender differences and examine the lives of women, she is aware that the influence of race and class were the other important underlying realities which structured everyday life. Her contribution consists in teasing out some of the differences in the lived experiences of men and women in what continued to be a bleak period for African people after emancipation.

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Susan Geiger’s book, the result of almost twenty years’ scholarship, has been well worth waiting for. It fills a longstanding gap not only in the history of Tanzanian nationalism but also of Tanzanian women’s political involvement. This study of the women involved in the Tanganyika African National Union (TANU) is innovative in approach, utilising a very sophisticated and reflective form of life history method in revealing the roles and attitudes of the many Tanzanian women who worked towards the founding of independent Tanzania.

Geiger commences with a sensible and highly nuanced discussion of the theoretical and methodological problems which face a researcher engaged in the production of oral history. She examines the multiple power differentials which exist between ‘researcher’ and ‘researched’ without the breast-beating which may pervade discussion of these difficulties. She also considers her position in the exercise of scholarship without the self-conscious exposure occasionally indulged in by scholars facing the fraught question of their own role in the process. Geiger is a leading international scholar in the field of women’s oral history and her sophisticated treatment of these issues make the framework of the book a pleasure to read.

A particular delight to read are the large sections of women’s narratives of their lives and their involvement in the creation of Tanzanian nationalism. Geiger interviewed more than 50 women, many of them on several occasions and at length. It is a treat to be allowed to enter into this part of some of these remarkable women’s lives and ‘hear’ them vividly recount their engagement in the political struggles of emerging Tanzania. The protagonist of this book is Bibi Titi Mohamed, whose life history narrative, in three parts, occupies a large part of the story. This is not surprising, as Bibi Titi was as well known throughout Tanganyika at the time of independence as was the founding President, Julius Nyerere. Bibi Titi’s account of her fall from grace during the treason trial of the early 1970s, her imprisonment and eventual rehabilitation enliven greatly our understanding of the first decades of Tanzanian independence.

TANU Women is far more than a collection of life histories. Geiger has skilfully analysed the many threads of the political scene of the latter days of British colonial rule in Tanganyika Territory, emphasizing the importance of indigenous activists in the making of the new nation. A most striking revelation is her discovery that, in contrast with the nationalist movements in many other countries, most leaders of the women’s nationalist movement in Tanganyika were not from the educated Christian elite (the Christian missions being the main providers of what education there was for African girls in the Territory), but predominantly Muslim women of more limited educational background. Muslim women were less isolated culturally from each other than their Christian sisters, once they had been married and left their years of seclusion behind. They were more likely to live in communal houses, belong to ngoma dance associations, and have alternative sources of income, particularly in the urban areas. The strong Swahili identity formed among these women, in their various collaborative activities, was the foundation upon which the Tanganyikan women’s nationalist movement was built.

Geiger’s book is the result of impeccable scholarship, outstanding vision and great warmth and empathy toward the women she writes of. I recommend it to everyone with an interest in women, East Africa and African nationalism.

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The symbolic power of creating iron cannot be underestimated, and it gives importance to the smelter and the rituals that surround his work. Power and strength and food came from the tools and weapons smithed from iron, and the release of malleable but strong and usable iron from the earth’s rocks has symbolism analogous, in many societies of eastern and southern Africa, to that of human procreation.

Iron production also has a symbolism to the archaeologist and historian of eastern and southern Africa, where the term “iron age” has been conventional shorthand for almost 50 years for the concept of “African” settled societies of mixed agriculture, negroid physical characteristics, or the spread of Bantu languages. A surface scatter of slag or tuyeres (clay tubes used for blowing air) mark the presence of a furnace – and a village site usually exists nearby, at an appropriate distance.

Peter Schmidt, an archaeologist from the University of Florida, has worked in the Buhaya region of north-western Tanzania since the early 1970s. His work has led to arguments – by no means universally accepted – for the development of ironworking around 600 BC independent of the tradition which entered the Nile Valley from the Levant some half a millennium earlier. Whatever the source of early ironworking in the Buhaya region its achievements are real.

Schmidt’s latest book starts at the other end of the timescale: the present day Haya people whose smelters and smiths have long ceased to practice. Archaeologists have taken up the mantle of
"ethnographic" work in many parts of Africa, maintaining the interest in technology, settlement patterns and human ecology that cultural anthropology sees as unfashionable. Under the banner of ethnoscience, the questions and even the techniques of field anthropology are applied to contemporary groups to illustrate both past and present. And the best of such work — Hodder, Lewis-Williams, more controversially Huffman — builds on the cultural anthropologists' modeling and work on symbolism and ideology and cognition and ritual. Schmidt makes a major contribution in this area.

His starting point is a series of experiments to reconstruct and test the abandoned traditional methods of iron smelting, and to record these in print (and on film — the author's The Tree of Iron). He brought together elderly iron smelters whose skills were — well — rusty. They needed several passes to achieve success: concern at technological problems was matched by their concern at the correct ritual procedures; the traditional technology belonged with the traditional rituals and beliefs but the Church, which had come with the new technologies, would not approve of a pagan religious revival for the sake of research. These quandaries were overcome, and in temperature up to 1800 degrees C were achieved and iron produced.

Schmidt with his collaborators presents a wealth of detail in both technology and social interaction. Thus the Haya experiments can be used to interpret in detail the physical remains of iron smelting found in field surveys and excavations throughout sub-Saharan Africa. The study also serves to emphasize the limitations of oral testimony on craft traditions: the study of what is done improves on reminiscence. It is convincing enough to relate the study to the local recent past, but more difficult to extend into distant prehistory. Schmidt is confronted, in this region, with a major break in ironworking in the whole region where the pioneering early ironworking disappeared from 700-1200 A.D. With such a dramatic break in the sequence, it is difficult — as the author realizes — to argue the continuity of the ideological and social elements of ironworking.

Here is where the difficulties exist in symbolic archaeology. We are well aware of the dangers of Eurocentric interpretations of African social forms and belief systems. But can we use our understanding of African societies in recent centuries to interpret earlier African cultures with which they do not have direct and simple links? We use the recent past to generate hypotheses about the early past, but unless these are testable hypotheses, have we gained much? It is easier to be confident in explaining the technology required to generate a ware with particular characteristics than to be sure the relationship between smelting furnace and village reflects the avoidance rituals or craft mysteries of the ethnographic record. Scholars need to tread cautiously in Africa where the past is fraught with so much danger as the present.

Like the act of iron smelting itself, this important book can be understood and used on many levels: as a technological reference on a vanished craft; as a tool for anthropologists to analyse and explain the evidence of ironworking; as a study of the role ritual and belief play in technological process of recent societies; and — more challenging, more problematic — the use of this to understand symbolism and cognition in the earlier societies of the "African Iron Age".

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Published sixteen years after the first edition of Writers in Politics: Essays (1981) and four years after Moving the Centre (1993) the new revised and enlarged edition, as the subtitle suggests, is a re-engagement with issues that have concerned Kenya's foremost dissident novelist for almost three decades: that is, the relationship between writers, their work and the politics of the postcolonial world. Writers in Politics: A Re-engagement with Issues of Literature and Society (1997) in Ngugi's own words, is "more a new book than a revised edition" (ix). The original division of the text into three sections has been retained and the subtitle changed — "War of Images", "Words and Powers" and "Links of Hope" — broadly speaking, cover language and literature, literature and politics and politics and future directions for Africa. Four new essays ("Freedom to Write is a Human Right", "Culture in Crisis: Problems of Creativity and the New World Order", "Kamau Brathwaite: The Voice of Pan-African Presence" and "Learning From Our Ancestors: The Intellectual Legacy of Pan-Africanism") swell a raft of others that have been abridged, revised or substantially rewritten to provide a sharper focus on "the nexus between culture and power" (x). Three essays have been deleted: "Kenyan culture: The National Struggle for Survival", "Handicuffs for a Play" and "Repression in South Korea". The overall impression is that Ngugi has retained the substance and thrust of the earlier text, strengthened the focus and argument and made some attempt to recast the polemical bluntness of the first edition. Although, of course, both editions are valuable as explicit markers in the process of Ngugi's developing reformist views, the revised edition, extending and reflecting on its prototype, is unequivocally the better book.

Writers in Politics remains vehemently critical of colonialism's accrued detrimental impact on former European colonies. Ngugi is particularly scathing about what he sees as the African elite's collaboration with the west's continued economic exploitation of Africa. With a great deal of passion he urges African states towards Pan-African unity and a strategic alliance with Asia and South America to avoid being overwhelmed by the increasingly powerful united European and US trading blocs. 'The loss of cultural autonomy is of central concern. The new edition reiterates Ngugi's well-aimed injunction that the Third World resist the cultural hegemony of the west by recuperating, revitalising and reaffirming the value of indigenous cultural identity. Writers and intellectuals, in particular, are charged with the task of reconstructing that identity, in Africa, for example, through, among other things, a revisioning of African history and the production of national literatures (and literary criticism) in indigenous languages. Echoing Fanon, he reminds us of literature's combative role in the process of cultural decolonisation arguing that context inevitably determines literary output: "Here a writer has no choice. Whether or not he is aware of it, his works reflect one or more aspects of the intense economic, political, cultural and ideological struggles in a society... What he cannot do is to remain neutral. Every writer is a writer in politics. The only question is what and whose politics?" (xvi). Choice of language, Ngugi implies in a number of essays in this collection, is a fair indication of a writer's response to that question.

Uncompromising in its condemnation of capitalist fundamentalism, Writers in Politics argues that "no people could develop a meaningful culture under any form of foreign economic domination and control" (p.90). Statements such as this are vintage Ngugi. In any repressive context (whether social, cultural, political or economic) the role of the writer, he maintains, ought to be to formulate and debate ideas. The role of the writer, he maintains, ought to include the creation of that of map-maker: what Ngugi clearly implies is that writers are more or less under a moral obligation to expose what is wrong and chart directions for the future, or, at the very least, signal the possibility
of a new world order free of exploitation. Ngugi's optimism that the local culturally specific can remain uncontaminated, that difference can not be respected but also desired, can sometimes seem out of joint with the current climate of globalisation and its tendency to erase, not re-install, boundaries.

Those of us familiar with Ngugi's work will be aware that much has happened since Writers in Politics was first published. Decolonizing the Mind (1986) and Moving the Centre (1993) have been joined recently by several new publications including Penpoints, Gunpoints and Dreams: Towards a Critical Theory of the Arts and the State in Africa (1996). Ngugi's choice to remain in exile, his public campaigns for the release of political prisoners, together with his outspoken criticism of the excesses of neo-colonialism and corrupt African regimes has guaranteed continuing international visibility for the writer and his views. Four years as a visiting professor at Yale University (1989 to 1992), followed by his appointment to New York University as Professor of Comparative Literature and Performance Studies finds him editing the Gikuyu journal, Mutithi, "one of the most exciting things" in which he is currently engaged (xiii). Indeed, this project in particular puts into practice what Ngugi has been moving towards since his "farewell to English" in 1986 (Decolonizing the Mind xiv).

Writers in Politics is in English, of course, although we are returning regularly to the question of choice of language throughout the text. The edited and abridged opening essay, "Literature and Society: The Politics of the Canon," contends that the best of African literature is that which is critical of colonialism for it "defines a people in terms of actors and not the act upon" (p2). It revises the, by now, familiar issue of curriculum change in postcolonial Africa and with it the need to repatriate African literature, "an essential part of those cultural forces that destroyed the hegemony of imperialism in the world", along with Asian and South American literature, "at the centre of twentieth-century literary and cultural studies" (p25). The call for indigenous language at the centre of African syllabus is still strongly voiced.

The substantially revised "A Novel in Politics: The Launching of Petals of Blood", goes beyond merely reflecting on the launching of that novel in Nairobi in July 1977. Here alongside an unflattering portrait of twenty years of neo-colonial Kenyan history, Ngugi pays tribute to this mother, linking her with the Kenyan prasantry, "the real actor in the novel" (p85), before elaborating on what has influenced his development as a writer: oral narratives heard in his mother's house, books avidly consumed during the process of his education, the study of economics at Makerere under Mwai Kibaki (later Kenyan Finance Minister), a lived experience of Kenya's colonial history and struggle for independence, disillusionment under Kenyatta and Moi, and, among other things, his observation of the debilitating effects of economic rationalism wherever he traveled.

The third section of the book, concerned equally with Africa's lack of internal unity and the need to strengthen links with nations beyond her borders, is, for the most part, new. "Learning from Our Ancestors: The Intellectual Legacy of Pan-Africanism", the first of two lectures in The Dubois/Nkrumah/Padmore memorial lectures series in Accra in 1995, calls up Africa's shared experience of four hundred years of disruption and fragmentation under slavery and colonialism. With a democratic United People's Republic of Africa as the goal, Ngugi argues that to reclaim the past is to reclaim one's history, language and culture: it is also to regain control of one's future. For Ngugi, unity of purpose is all: just as the divisive events of the past generated the vision of wholeness expressed in Pan-Africanism, so past resistance can be invoked (as it is in his later novels) to inspire present-day Africans to reject neo-colonial dictatorships, enslavement to western values and exploitation under global capitalism. Highly critical of contemporary African leadership, Writers in Politics nevertheless celebrates the power of the written word to set a course for the twenty first century that is independent, democratic, united and above all Africanized.

Ngugi's writings have attracted a significant amount of critical attention, particularly in the last decade. When first published in 1983 Cook and Okenikre's Ngugi wa Thiong'o: An Exploration of His Writings was a welcome addition to the material then available on Ngugi's work. It predated Stromberg's Ngugi wa Thiong'o: A Bibliography of Primary and Secondary Sources 1957-87 (1989) and Ngugi wa Thiong'o: The Making of a Rebel: A Source Book in Kenyan Literature and Resistance (1990) including, in a single text, biographical information and individual readings of Ngugi's published writing. Ngugi's life and non-fiction works had been carefully sifted for material against which the novels, short stories and plays could be read. This development approach reflects the organizing principal behind the entire book. Cook and Okenikre, clearly sympathetic to Ngugi's views, are careful to construct explanatory links between text and context.

The new edition, restructured into four sections -- I Introduction, II The Novels, III Short Stories, Plays and Non-Fiction, and IV Conclusion -- has been revised and updated to include information on Ngugi's career beyond 1982, a chapter on Matigari and revised versions of previous chapters on "Style", "Social and Literary Criticism" and "Literature and Society". The introductory chapters on "Career" and "Points of Departure" together with "Social and Literary Criticism" and "Literature and Society" summarise and elaborate on Ngugi's development as writer and radical social reformer: four distinct phases are identified -- Moralist-Humanist; Socialistic/Nationalist; disillusioned post-independence anti-neo-colonialist; militant reformist -- methodically mapping the most significant transitions in Ngugi's thinking. A useful discussion of Ngugi's journalism engages with his early views on social and political issues and forms part of a comprehensive rehearsals of his career path.

An analysis of individual texts forms the middle section of the book. The context of the literary works is probed to situate them intellectually and politically; strengths and weaknesses are identified and discussed in lucid, readable prose. Ngugi is praised as a courageous innovator who has "successfully set out to mould both the novel and -- in collaboration -- the drama into his own burning socio-political testimony" (p278). The vexed question of Ngugi's agit-prop writing is properly raised in relation to the later novels, noting, for example, that "the individual skeleton grins through the vital literary flesh" (p270) of Petals of Blood. The chapter on Matigari suggests this novel is both a thematic culmination of all that has gone before and a unique book in its own right, fitting somewhere between satire and socio-political tale, thus avoiding the stylistic extremes of Devil on the Cross.

Curiously the chapter on A Grain of Wheat bases discussion on the original 1968 paperback edition and the 1975 reset edition but fails to consider the not insignificant changes Ngugi made for the 1986 revised edition. There is considerable space dedicated to the two editions of Writers in Politics. Ngugi's musical drama Mau Mau Ngigoro or Mother, Sing For Me is mentioned but not discussed. It would have been useful at this point to refer readers to Bjorkman's book Mother, Sing For Me: People's Theatre in Kenya (London: Zed, 1989) for discussion of the play and audience response to it. Although there is more than a liberal sprinkling of quotations from Ngugi's works throughout the text, the new edition of Ngugi wa Thiong'o: An Exploration of His Writings remains somewhat inside. Cook and Okenikre make little reference to current critical thinking on the literature of Kenya's most contentious writer. Several collections of essays which admirably cover this aspect of Ngugi scholarship do, of course exist, but some engagement with the more prominent of them would have been helpful in this study, as would the inclusion of a select bibliography.

Ultimately what is most admirable about this book is its consistent and close reading of Ngugi's fiction and non-fiction with cross-references to the context that has shaped (and, some claim, been shaped by) his writing for over three decades.

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What is the relationship between the radical nationalism which developed in the Gold Coast during British colonial rule, and the subsequent episodes of dictatorial and incompetent government which bedeviled Ghanian politics during the 1960s and 1970s? Does reactive nationalism inevitably lead in an authoritarian direction as some theorists propose; or is the charter of politics more variable, depending on the choices made by nationalist elites? These two narrowly focused books do not answer these questions, but they do provide fascinating raw material for anyone reflecting on them, as well as offering well-researched data for those more interested in the particularities of Ghanian politics.

Marika Sherwood's book tells us how Nkrumah managed to get from the new teacher training college at Achimota, to Lincoln University near Philadelphia, so as to study first sociology, then theology (towards becoming a Minister), then education (towards becoming a teacher), then anthropology and colonial policy (towards the goal of getting a PhD). But this range of subjects is less impressive than it appears, since we are told at one point that whatever the title of the essay question, Nkrumah always brought it round to African nationalism; and at the end his PhD was rejected. Not daunted, he moved to London to register for a PhD in anthropology at LSE, then for a PhD in philosophy at University College, and also was admitted to Gray's Inn to study for the Bar. But by this time, the academic pursuits were probably mostly to keep the relatives and occasional financier happy, because Nkrumah became interested in the nationalist agitation, and began to devote himself totally to the Pan-African Federation and the West African National Secretariat. A picture of him begins to emerge. He is a dreamer—full of vision about nationalist liberation, but with no solid theoretical grasp of the issues. He is not completely honest. He is a poor administrator—apparently contributing to the failure of the various organisations he is involved in. He is an intensely ambitious and skilled political manipulator, more at ease with those younger or less educated than himself. But these are the judgements of one reader only, since the book does not offer any such evaluations, only telling us the comments of his peers, and the account of his activities.

Thus Marika Sherwood's book is not a biography, so much as raw material for part of a biography. That is to say, she deliberately censors offering her own judgement on Nkrumah's character and capacities, in favour of letting the facts, and the gaps between Nkrumah's autobiographical claims and her own research findings, speak for themselves. Initial irritation at the refusal of the author to follow the implications of her research by offering explanation, soon gives way to admiration for her willingness to leave the readers to think, and evaluate, for themselves.

Sherwood's book is littered with the names of the African nationalists whom Nkrumah met while in the USA and England; and it is remarkable how many of these names appear in Adu Boahen's book—as men who graduated from the prestigious Mfantsipim School in Cape Coast. One does not normally expect a school history, commissioned as a centenary celebration by the Old Boy's Association, to be either fascinating reading or thought-provoking as to the nature of nationalism. But Adu Boahen is both Ghana's foremost history professor, and a respected political activist, having opposed Rawlings for the Presidency in 1992; and he interweaves skilfully the history of the school and the history of colonial rule and nationalist politics. The issues here are the same as those of the Nkrumah book—how does radical nationalism deal with Christianity, elitism, and western education? The answer is that they are interwoven rather than countered. Mfantsipim School (the school of the Fanti nation) was founded by Mensah Sarbah and other radical nationalists of the Aborigines Rights Protection Society in 1904, in pursuit of their goal of the reassertion of African culture. But those radical nationalists soon sought amalgamation with the Wesleyan Methodist mission school which had been set up in 1876, and the school flourished only after they succeeded in achieving their goal of attracting a European Headmaster, and offering a liberal rather than a practical curriculum, inclusive of the Classics. It was the European Heads (particularly Blamer) who pushed the use of Fanti, the wearing of African dress, the training of Ghanaian staff, and then later the introduction of a more commercially practical curriculum. Adu Boahen's balanced judgement rarely deets him during this journey—perhaps only in his discussion of the 1948 school strike sparked off by the arrest of Kwame Nkrumah. The 'well loved' school Principal, the Rev. Sneh, and his wife, were surrounded by the striking students, wielding sticks and threatening violence (p.371). Sneh's 'fearing violence' phased the police, and later noted signs of 'racial feeling' against himself and some of the European preachers. Adu Boahen's judgement of this reaction on Sneh's part as racial prejudice (p.375) does not ring true. But the only substantial disappointment with this book arises from its failure to examine more fully the way in which the history of the school interweaved with the history of Ghana's slide into authoritarian government, when one Headmaster was sacked in 1963 for sabotaging Nkrumah's Young Pioneer Movement, and the next was sacked in 1970 by Prime Minister Busia (an Old Boy) as part of his 'Apollo 568/dismissal of public servants, presumably for being an Ewe.

The ambiguities of nationalism relate not just to the issue of who it refers to—Black, Africa, West Africa, Ghana or Fanti; but also to its counter tendencies of raising the masses to the status of elite individual citizens, while pulling the elite down into a mass collectivity. Mfantsipim's impressive history dramatically illustrates the nationalist pride in emulation and indeed surpassing the liberal culture and administrative efficiency offered by the best of western education. Nkrumah's translation from failed PhD to liberation hero, illustrates the nationalism which reacted against the elitism of the education and sought instead an authentic populism. But the two strands were never clearly counterposed. It was the radical nationalists who built the elitist, for paying Mfantsipim, and it was Nkrumah's funds for Mfantsipim which enabled it to shift its main recruitment from local to expatriate staff in the 1950s, so as to expand its output of senior public servants who would be nationalists inculcated with internationalism.

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This is a massive study, presenting an enormous amount of detail about an election which many, within and outside Kenya, hoped would provide a landmark shift in the country's politics. After more than two decades of often authoritarian regimes, the 1992 election was to mark the beginning of multi-party liberal democracy. The relatively comfortable victory of President Daniel arap Moi and the ruling party, the Kenya African National Union (KANU) dashed expectations.
Their victory, in the presidential, national parliamentary and local government elections of December 1992 represented for many the 'triumph of the system'.

Throup and Hornsby's account commences with a description of Kenyan politics, during the immediate pre- and post-independence periods, which emphasises its racial and ethnic pluralism. Even once it became formally a single party state, after 1969, the polity remained 'remarkably open', 'willing to incorporate dissent, (respond) to criticism and capable of dealing with local discontent and the rise of new leaders' (p.15). By 1978, when Kenyatta died, 'Kenyà had acquired the reputation of being one of the most open polities in Africa' (p.26).

Declining international and local economic conditions, as well as President Moi's need to construct an independent basis for his own authority, separate and distinct from that which he inherited, ended this 'openness'. A period of repression commenced. Against an initial populist tendency, Moi was increasingly forced to rely upon an authoritarian party-state, with a decaying civil society and declining 'neo-patrimonial structure created by Kenyatta' (p.27). In order to dismantle ethnic privileges, that is Kikuyu domination, Moi erected another form of ethnic domination, by Kalenjins, of whom Moi himself is the most prominent. Authoritarianism was the means of ruling when the government did not have the material resources to systematically extend its support beyond an ethnic heartland and when the opposition fiercely resisted its displacement from the apex of state power. Such support as was garnered among other ethnic groups occurred in an opportunistic, 'unbounded' manner, with Moi forever changing alliances as the circumstances demanded.

Multi-party electoral competition, formalized in 1991 and implemented in time for the following elections, was forced upon the government by a combination of international and domestic pressure. Throup and Hornsby note how Moi and his KANU allies opposed this direction, partly on the grounds that Kenya was not yet ready for a party arrangement which would (further) institutionalize ethnicity and heighten existing cleavages. Indeed it could be argued that the rest of their book simply confirms the official line, although the authors do emphasize the extent to which the government's strategy ensured their propinquity would be self-fulfilling, by deliberately playing the ethnic card in order to secure victory.

This strategy is extensively detailed by Throup and Hornsby, as are the ways the opposition parties failed to unite, thus giving Moi and KANU every chance of winning. While forming an effective alliance to press for electoral reform was within the capacities of the opposition, the election campaign as well as the election itself exposed their limits. Multi-Party Politics in Kenya describes the manner in which the governing regime mercilessly took apart the opposition, utilizing the panoply of state apparatuses to bribe, threaten, assault and kill opponents, whether leaders or supporters. In the end, the outcome was anti-climactic, meeting the forecast the book's authors had made prior to the election about the outcome. The fact that the election was 'unfair and unjust' meant little when Moi was sworn in again as President and KANU occupied the governing benches in Parliament. Post-election the regime returned to its old ways and reform stalled.

This book is an extremely rich source of material on Kenyan politics, before during and after the 1992 election. It simply has to be read by anyone seriously about elections in the country. Unfortunately, for all the empirical richness, the analysis does not move much beyond the rather

2 Streeks, 'Re-Democratization in Kenya'

3 Election is a shorthand for what were in fact three separate but inter-related elections, for President, for National Parliament and for local government councils.

worn tutelage: Why is Kenyan politics ethically determined? Because ethnic determination is the basis of Kenyan politics. This is the system which triumphed.

In part, Throup and Hornsby managed to construct such a description because they steadfastly refuse to countenance any other possible explanations. This is a shame, for the literature on Kenya, and particularly that which has charted the inter-connections between the economy and politics, is among the richest of any 'developing' country. By largely ignoring this literature, Multi-Party Politics in Kenya is able to describe the three levels of elections as politicians grasping for office for little more than the need to exercise power.

Yet it has been well documented that the Moi regime sought to exercise state power to extend accumulation by indigenous capital beyond central Kenya and the Kikuyu. The political opposition to this direction did not only represent a dying group by 'old money' associated with the bygone days of President Kenyatta: it also constitutes demands for political reform so that capitalism can be revived as an economic force in a country which was for so long a 'free enterprise' model among African countries. Indeed Throup and Hornsby note that the major opposition parties differed little from the KANU government on the need to reform the economy in a liberal capitalist direction. It should at least be considered by Throup and Hornsby, as well as any others tempted to cling to ethnic explanations, that the resurgence of 'tribalism' in Africa and elsewhere is capitalism's struggle to advance in a revitalised political form, with a liberal democratic shell.

Fortunately for the understanding of Kenyan and African politics in the current phase of an international drive to extend capitalism through liberal democratic reform, there is a much more substantial attempt to describe electoral politics in Africa currently being charted by a project constructed through the Institute of Development Studies at the University of Helsinki. This project takes the study of elections in Africa, including Kenya, into realms untouched by Throup and Hornsby, specifically into the character of the global 'third wave' of liberal democracy. That is, there is an attempt to analyse post-'cold war' elections as a condition of contemporary capitalism on a global scale of reckoning, and not just as a case of the particularizations central to this or that country. The project takes as important the need to 'counter prevailing impressions that there is something about the African experience which makes it essentially different from the rest of the world'. In this respect, and for all the energy which was expended amassing details about the 1992 Kenyan election, Throup and Hornsby have clearly failed to move beyond the very appearance of parochialism which Moi and KANU successfully employed for their win. Reform, as well as the setbacks it encounters deserves a more substantial frame of reference.

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3 The idea of 'third wave' comes from Samuel Huntington The Third Wave: Democratization in the late twentieth century (Oxford,1991), and is referred to by Coven and Lasko 'An Overview', p.7.
archaic with 20 of 22 items published before 1974. Despite such examples of over-stretched intellectual supply-lines this is a highly erudite and useful work.

Both volumes show that, whilst there is still room for improvement, given the selection of competent specialist authors, the series continues to deserve a place on the bookshelves of Africanists.

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One of the most stimulating aspects of AFSAAP Conferences, I have found, is their truly interdisciplinary nature, with a wide variety of theoretical and disciplinary approaches directed at the one topic, Africa. This volume, entitled Post-Colonialism: Culture and Identity in Africa and edited by Pal Abuhwaalia and Paul Nursey-Bray, is a collection of papers presented at the 1996 Annual AFSAAP Conference in Adelaide. As such, it reflects the wide range of knowledge, from politics to literature to education, brought to bear on the subject of Africa by its contributors. While the broad rubric of post-colonial theory (and related concepts of culture and identity) provides some common ground for all of the chapters, in fact, there are some fairly basic differences in the ways that the term “post-colonial” is used in particular essays, from meaning “after-colonialism” to designating the “post-apartheid” period in South Africa. This is something that could, perhaps, have been usefully addressed in the introduction, in order to problematise the seemingly homogenous and unproblematic use of the term in the title.

There are five main themes in the book whose aim is “to engage with critical theory and assess its impact within the African context” (p.1): post-coloniality and Africa, African literature, representations of Africa, the new South Africa and the role of education in Africa. The first of these themes is represented by two chapters which provide a theoretical overview, one co-written by the book’s editors on two important post-colonial theorists, Franz Fanon and Edward Said, and the other by Bill Ashcroft, on “Globalism, Post-colonialism and African Studies” in which he argues for a post-colonial approach to African studies (and here he does warn of the “many post-colonialisms” and “many post-colonial colonial” which can be found in the monolingual notion of the term). He suggests that a post-colonial approach to Africa counters the negative effects of globalism by reimagining the “energy of the local” and by allowing a re-imagining of Africa itself. The section on African literature was, I found, rather “thin” with a survey article on Zimbabwean literature in English by George Kahari, one on Emma Mashinini’s autobiographical Stricks Have Followed Me All My Life and another on the fiction of Ghanaian writer Ayi Kwei Armah and Koyo Laing. The third of these, by Michael Lim, was the most substantial and most fully theorised in terms of its post-colonial exploration of the links between these fictions and constructions of history and African culture.

The two chapters on representation focus on a Boer war album’s photographic constructions of Africa (in which David Dorward reminds us that the Boer War was the first to be photographed, largely by amateur photographers); and on the cinema of Ousmane Sembene. Goldie Onah’s chapter on Sembene makes interesting use of Foucault’s work on the body politic to examine Sembene’s cinematic images. There are a number of other Foucauldian readings of African culture.
political competition both remind us of the continuing gap between the rhetoric of "redemocratization" and the realities of authoritarian rule across the Africa of the 1990s. John Mugamba’s useful paper on the land law and tenure issues that arose under President Museveni’s new Uganda constitution reminds us of the continuing salience of land in contemporary politics. Liz Dimock’s paper, although concerned in fact with the role of women in Uganda in the 1930s, is of more than historical interest since it touches at the heart of contemporary gender discourse. In section Two (on South African politics) Alhualwa and Charmaine McEachern use the life stories of Kenya’s Jomo Kenyatta and South Africa’s Nelson Mandela to explore the significance of the "founders’ fathers" for nation-building and the forging of national identity of today’s independent states. Tim Dauth is concerned with the changing political perspectives of ANC and SWAPO, and Adams with the transformation of the unbanned Communist Party of South Africa (CPSA). Jeremy Seekings analyzes the decline in the 1990s of one set of the civic organizations that had "been at the forefront of resistance in the 1980s"; while Simon Stratton’s shorter chapter provides a useful analysis of the relationship between political violence and competing trade unions in Kwa Zulu-Natal Province in the post-1994 elections period. Finally in the last section on development, Christine McMurray and David Lucas both consider the central issues of population and questions of nutrition and food security that lie at the heart of African poverty; David Moore’s paper provides a vigorous critique of the World Bank’s African Capacity Building Foundation; and Ted Vandeloo of World Vision Australia and Anne Davidson of the Overseas Service Bureau, also take up questions of capacity building from their rather different perspective and experience as NGO practitioners.

The editors in their Introduction point to the need for "new theoretical constructs and solutions" if African states and peoples are to escape the trap of "Eurocentric perspectives which seek to come to terms with its incorporation into the global economic system". (p.2) The value of these papers lies therefore in the extent to which they underline the realities of "redemocratization" in the 1990s. In this respect the papers in the South Africa section stand out for their insights into changing relations of power in the "age of low intensity democracy" that characterize the 1990s; and which in fact echo the earlier experience of newly independent Africa at the end of the 1960s. Alhualwa and McEachern remind us that, as in Kenya’s liberation, the end of apartheid was a negotiated settlement, so that the new nation has to be "a narrative of maximum inclusivity". (p. 95) Dauth, Adams, Seekings, and Stratton, read together, highlight the fundamental tensions that this inclusivity carried with it as the party took power and the leadership had to shift from the politics of the liberation movement to the politics of governance. The ANC and SWAPO as Dauth argues now have to speak to/appel to and accommodate a much wider audience including big business and the private sector, and new constituencies emerge; whereas Adams’ account of the transformation of the CPSA after its unbanning highlights the decisive importance of COSATU for that party’s reconstruction and the importance of organized workers and of youth as constituencies. And we see the ANC and SWAPO acting as civil society in their own structures and in the Trade Unions and mass movements". (Dauth p.113) Seekings’ exploration of the transformation of the “civics” highlights the consequences, with the erosion of “community” in the South African townships through the first half of the 1990s as many of the activities undertaken by those neighbourhood organizations were taken over by political parties and elected local government and the “social bases of civic organization fragmented in the face of further social change and shifting policy choices”. Against this environment Moore’s analysis of the African Capacity Building Foundation as a process of creating/ augmenting a continental class which “will purport to rule Africa with neo-liberal homogeneity” (p.178) must force class issues and the nature of the bureaucracy back on the post-colonial agenda and into any new theoretical constructs.

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African Studies in Belgium: challenges at the end of the 1990s

Saskia Van Hoyweghen*

It should first of all be said that African studies in Belgium encompasses a very wide range of disciplines, from tropical medicine and ethno-botany to linguistics, from environmental management to telecommunication policy. The Brussels Centre of African Studies, furthermore, although being the largest centre of its kind in Belgium, makes claim alone to around 50 members. Thus, when considering the direction which African studies has adopted in the past, and formulating a prescriptive statement as to its future in this article, I will be limiting myself to the field I am most familiar with, namely the social and political sciences. It is within these latter disciplines, I believe, that Belgian Africanists will be facing two serious challenges in the years to come.

The relevance of the issues discussed at the recent AFSAAP Conference, held in Melbourne last June, (‘Africans in Australia – Australians in Africa’), was made painfully clear, in the last week of September. During her attempted deportation from Belgium, a 20 year old Nigerian woman died at the hands of two Belgian federal police officers, in a struggle to have her board the plane bound for Togo. The woman had failed in her application to obtain refugee status and was hence to be deported by force. Police had attempted to deport the woman on at many as six previous occasions, the captain of the passenger flight each time refusing to take-off due to her violent resistance. The seventh time, the officer pressed a pillow to her face for well over 15 minutes, in view of the passengers of a full Sabena flight, eventually resulting in her death. In the meantime, issues concerning refugees, immigration, integration, asylum policy, border politics and other have been firmly placed back onto the public and political agendas. However, the point I wish to make here is that, until recently, Belgian Africanists have almost exclusively concerned themselves with Africa, despite the fact that it is now becoming increasingly clear that ‘Africa cannot be held out there’.

Africanists are not consulted on any of the above issues, but they have not really attempted to speak out on them either. Within Belgian Africanists’ circles, the belief that their particular field of specialisation is contained neatly within the borders of the continent under study, remains a powerful stigma. It is high time, however, that their knowledge is also applied to issues relating to their own transforming societies. Up to now, the ‘multi-cultural society’ has been the object of interest of other disciplines. Not only Belgium, but the whole of Europe is facing enormous social changes which will require adequate political responses. I strongly believe that Africanists have a significant role to play in the evaluation and response to these evolutions (such as increasing African migration and asylum politics). While attitudes amongst the younger generation of Africanist researchers might be changing, the legacy of the Belgian colonial past appears to linger on in our attitudes towards Africa.

When it comes to Africa itself however, we can see the adoption of the opposite approach. Belgian Africanists have always been very much involved in and outspoken about developments in the ex-colonies. While for the general public, events in Congo or Rwanda may not be considered highly newsworthy, many public figures (politicians and academics alike) are very concerned with the course these countries take. It is not unlikely for a professor to comment on prime time television on the events of the week in Congo. This is much less the case in e.g. the UK, where academia maintains a significant distance from the media and the political establishment. This descent from

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1 I borrow this expression from a work I much admire: James Clifford, 1997, Routes: Travel and Translation in the Late Twentieth Century, London: Harvard University Press.
the ivory tower can of course only be applauded, but has lead in the Belgian context to some bizarre situations. A point worth noting here, is the 'compartmentalisation' of the academic landscape. Universities in Belgium tend to carry a political colour and thus researchers at Catholic universities will tend to approach the situation in Rwanda differently to researchers for example at the Free University of Brussels. This has over the past couple of years, especially since the dramatic events in Rwanda in 1994, lead to smear campaigns in the press. Some foreign colleagues have even ironically remarked that there are white Hutu and Tutsi in Belgium.

The current, explosive situation in Congo, however, demands a much more serious and perhaps bipartisan approach, as the whole region is inevitably bound to be de-stabilized (partly by the continued projection of the Belgian political agenda onto the African landscape). To tell the whole story would lead me too far, but the seriousness of the situation should not be underestimated. Uganda and Rwanda (backed by the US) control (at the time of writing) the eastern part of Congo, because Kabila did not do the job he was hired for (namely to clear up the rebels and militias which threaten Rwandan and Ugandan borders). While this control might solve some of Rwanda's and Uganda's problems, it is certainly not easily accepted by the local population. In the rest of Congo, this has resulted in an ongoing repression of Banyarwanda (mainly Tutsi). But also Angola and Zimbabwe are involved, as they have supported Kabila in stopping the rebels, for their own strategic reasons. The control of the estuary of the Congo river (with all the oil) by foreign troops, is likewise not going to make it easy on Kabila.

If Belgian scholars are the experts on Central Africa they always claim to be, then this is the second challenge they will face; namely to help develop new systems of government for the region. We cannot afford to stay on the side line and watch the events (like we did in 1994!). It is time to become constructive and our concern over Congo, Rwanda or Burundi should not only lead to debates in the Belgian press. Recent events have made clear that new forms of government will have to be devised for the whole of Central Africa. Already in Rwanda there are talks about a form of 'cross-border citizenship', (seen by others as proof of the expansionist intentions of the RPF controlled regime). The concept of the classic modern state has come under world-wide pressure, as international borders are becoming so porous that they no longer fulfill their historical role as barriers to the movement of goods, ideas and people, and as markers of the extent and power of the state. This widening away of the strength and importance of international borders is linked to the pre-deducted demise of the nation-state as the pre- eminent political structure of modernity. The threatened passing of the state, in turn, heralds the weakening of most of the world's existing political, social and political structures and associations.1 The hard socio-political realities all over Central and East Africa have demonstrated that the above lines of thought have little to do with 'abstract post-modern philosophizing'.

But what I have called the second challenge is a tricky one. First of all, the days of neo-colonialist, imported solutions are over. They don't work and they are not accepted. Also the classic form of Africanist research is under pressure. Traditionally, the white researcher travels to Africa, has a look around, returns and writes up. But again, 'Africa cannot be held out there'. There are plenty of African intellectuals around in Belgium, but hardly any in academic or research positions. Clearly some fruitful co-operations could be organised. Here the challenge is complicated by another issue, one every academic is familiar with: the struggle for funds.

While teaching staff numbers have remained more less stable at Belgian universities (although this will probably change in the near future, due to planned reforms in higher education), researchers have to fight for every research project, year after year. There are few funding bodies that are strictly oriented to academic research, so researchers have begun to look at other sources, such as national and European governments. Others have gone into consultancy. But it is clear that such commissioned research serves other interests, beside the scientific. To put it bluntly (because I am saying nothing revealing) some projects 'make more money' than others. And these new sponsors often demand research that is policy oriented and comes up with practical solutions. It is hence also for financial reasons that scholars will have to become more 'constructive' rather than observational. These pragmatic requirements will clearly push African studies into certain directions and people into a competitive position with others who have a contribution to make, namely African intellectuals in Belgium and Africa.

To conclude, I have learned a lot from Africanist scholars at the Melbourne conference. I have learned of the different ways to look at Africa, partly dependent upon our respective historical relationships with the continent and the nature of our own societies and how we deal with issues such as immigration etc. I would therefore like to conclude with an open invitation to any of you who happen to pass through Brussels, to come by and meet us at the Brussels Centre of African Studies (BCAS) or even give a presentation at a seminar.

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"Rethinking the South African War, 1899-1902", UNISA, Pretoria, South Africa, 3-5 August 1998

In August, UNISA pre-empted the centennial commemorations of the South African War by organizing an international conference that sought to reassess the issues and perceptions of the War. Over sixty papers were presented by scholars from Britain, Germany, Canada, the United States, Botswana, Swaziland and Australia, as well as an array of South African institutions.

The South African War and its commemoration are a hotly contested arena in the New South Africa. The first plenary session sparked a lively debate over the title of the conference by advocates for the Boer War, Second Boer War or the Anglo-Boer War. No event was more central to the old apartheid nationalist chronicle. As in so many aspects of the New South Africa, new constituencies are claiming their place in the history of the nation. Among the many outstanding papers were those addressing the complexities of African participation in the war – the role of the Baskett and of black and coloured agitators on the Boer side, as well as the black concentration camps. In addition to reassessments of the politics and economics aspects of the war, new perspective was imparted through analyses of gender, medical history and 'representation' in areas such as literature, reporting and cartoons.

UNISA will be publishing a volume of selected papers from the conference as its contribution to relocating the war within the corpus of South African history and historiography.

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The Rex Collings Memorial Fund

For Africans working in Publishing

This Fund has been set up in conjunction with The Afrika Educational Trust to encourage publishing and literacy in Africa. Its aim is to offer annual scholarships and other financial help to individual Africans working in Publishing, or associated trades. It is also the intention that money should be available for donations to school libraries.

Rex Collings (1925-96) was a publisher and latterly a writer with a life-long interest in Africa. His interest in the continent developed first through his family’s long association, over the last 100 years within Southern Africa, but first flowered when he was the Oxford University Press representative in Eastern Africa in the 1950s. Later, for the OUP and for Associated Book Publishers, he traveled extensively in West, East, Central and Southern Africa for these organizations and for his own firm Rex Collings Ltd. He published and promoted African authors, and authors on African affairs; the list is long and includes Wole Soyinka, G S P Freeman Grenville, Athol Fugard, Seretse Khama, Margery Perham, Brythen Brytenbach, Tony Harrison, Thomas Kanza, Colin Legum and Leopold Senghor.

Among his more general publishing activities, the diversity of which reflected a well stocked mind, was the publication of a stimulating poetry list (Tony Harrison and many others) and of characterful children’s books such as Richard Adams’ Watership Down.

His membership of the British Liberal Party’s Africa Committee continued his involvement in African affairs as did his active work for the Africa Educational Trust, through which incidentally he was involved in the donation of libraries to township schools in Southern Africa. His involvement in the Anglican Church reinforced his contacts with African churches and chieftainship, including Archbishop Tutu.

Funds have been raised by a concert and Gala Dinner in London last September, and by individual donations. The fundraising is planned to continue. The Fund currently stands at over £15,000 and the Trustees are now actively seeking sponsorship from Publishers for a period of 3 or 4 years at a time to help build on this foundation, so that the Scholarships will continue for at least 10 years. The Fund will be administered by the Africa Educational Trust, a registered charity, who have over 40 years experience in providing scholarships in Africa.

Further details of the Trust and Scholarships are available from Neal Burton on (071) 430 9761, or Jill Landymore at the Africa Education Trust, 38 King Street, London WC2 BJS, UK (0171) 240 0726, fax (0171) 379 0090, or E-mail: sel@landymore.wpmuk.net.

May 1998
Africa Educational Trust
London

Manchester Symposium on Land/lessness: issues, rights, perspectives

The Research Group on Global Studies, Department of Sociology, Manchester Metropolitan University on 6 November 1998 sponsored this one day symposium. The majority of the speakers drew on research in process or recently completed in Eastern and Southern Africa (Zimbabwe, Mozambique, Botswana, Zambia and the Free and Eastern Cape States in South Africa).

Presentations on Mexico, Brazil, England and Scotland provided diversity and contrast to the day proceedings.

Simon Miller’s opening paper used Mexico to illustrate his argument that ‘syngenic moments’ in history give rise to issues, rights and perspectives on land. Land and Liberty became the basis for a Mexican identity following the 1492 Spanish conquest. As recently as 1994, attempts to modernise the image of Mexico by privatising land created an uprising – government was accused of attempting to change the very essence of being Mexican: the right to land.

Colin Murray reported on livelihoods, agrarian change and land reform in the Free State in the 1990s. Murray has examined Government attempts to redistribute land to ‘black farmers’ assuming that they will take up full-time farming. This assumption ignores the diversity of activities that construct livelihoods. Lungisile Ntsabeza spoke of the tension that results from inconsistencies in South Africa’s Constitution and legislation; elected representative government and unelected traditional authorities are both recognised but without clarity of their respective functions and powers. This has implications for control of land allocation, democratic local government, gender equality and universal franchise.

Susie Jacobs examined how gender relations have changed and continue to change in Zimbabwe’s Resettlement Areas. In Zambia, Robin Palmer reported on the outcomes of recent research on land tenure insecurity on the Copperbelt in light of the de-nationalization of the mines. Sue Fleming outlined and contrasted the processes of co-optation (World Bank/IMF/Government Finance and Planning versus Inter-Ministerial Land Commission) that occurred in the development of the 1997 Land Law in Mozambique. Chasca Twynam’s research in Western Botswana highlighted the importance of ‘knowing the land’. She argued that Land/Lessness and power/lessness are fuelled by peoples’ perceptions of their access to the resource base (wildfoods, water, etc.).

Peter Benney’s paper traced the historical continuities of ‘invisible’ or excluded groups in Brazil who have attempted to construct a livelihood from the natural environment under conditions where land and labour have been monopolised. He examined the impact on patterns of landholding and use as well as resource appropriation and sustainable husbandry.

In Scotland, Ewen Cameron informed us, questions have been raised about what the new parliament can actually do for the Scottish people. Land has been at the centre of debate as existing laws are outdated and in conflict with local involvement and accountability. There is widespread support for abolishing feudalism but it remains to be seen how the new parliament will confront the difficult issues and vested interest necessary to achieve radical change. An example of feudal aspects of the law was provided in lain Robertson’s paper on popular protest in the Scottish Highlands. In a situation familiar to many African land scholars, Robertson said ‘the belief of a right to, and the deep significance of, land underlines acts of land invasion amongst the crofting tenantry’.

Organiser of the symposium: Susie Jacobs, Sociology, Manchester Metropolitan University. E-mail: s.jacobs@mmu.ac.uk.
African Studies in La Trobe's Inter-semester Program

With down-sizing in faculties of humanities in Victorian universities and little prospect of a course with this title being accepted as main-stream, *Women, Race and Gender in Africa* was offered as a winter-intensive course in the La Trobe University inter-semester program.

Fourteen women ventured out on Saturday afternoons for five weeks during July and August, a total of twenty hours. It was disappointing that there were no men, since gender issues involve men as well as women. Only three of the class were full-time students, two of whom were doing it for credit points for a degree. The rest were of all ages and from different parts of the work-force. Most were graduates, some with higher degrees or diplomas in their own field. Some were from aid agencies, some from hospitals where they work with women from Melbourne's large African communities. Three were African women. It was an inspiring group. They had enormous enthusiasm. Workshop sessions were most fruitful in the discussion that was generated. The presence of African women undoubtedly brought authenticity to the search for African subjectivity.

Twenty hours over a five-week period was too short to explore colonial and post-colonial history, and do justice to the whole of Africa for such a broad topic. Emphasis had to be on specific themes and case studies, bearing in mind the diversity that is Africa. There are some excellent films for such a course.

I hope to repeat it in the summer program, after which I must look for alternative ways of splitting it into different courses, by region, or country, or theme.

Liz Dimock

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Mozambique Ministry of Foreign Affairs and Cooperation Officials Visit Australia

Mr Amour Kupela, Director for Asian and Oceania Division, and Mr Nuno Tomas, Desk Officer for Australia, Japan, New Zealand and the Pacific Islands from the Ministry of Foreign Affairs and Cooperation, visited Australia from 10-18 November 1998. Mr Kupela and Mr Tomas are responsible for the oversight of all bilateral interests between Mozambique and Australia. AusAID funded the 10 day visit to Australia as a visit was considered helpful to enhance cooperation between the two countries and to explore mutually beneficial areas for aid and trade.

Mr Kupela and Mr Tomas met with representatives of both public and private organisations in Perth, Sydney and Canberra. A visit to Curtin University centred around the Indian Ocean Centre, the Institute of Agriculture, the School of Public Health, and the Faculty of Education. Discussion focused on capabilities offered by Curtin University, particularly in aquaculture and agribusiness.

A senior trade officials meeting of the Indian Ocean Rim Association for Regional Cooperation (IOR-ARC) is to be held in Perth on 7 & 8 December 1998. Mozambique is one of the 14 member countries to be represented at the meeting. An IOR-ARC Ministerial meeting is to be held in Maputo in March next year. Hon. Hendy Cowie, Deputy Premier and Minister for Commerce and Trade will attend this meeting.

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Curtin University Collaboration with South African Universities: Collaborative Staff Development and Health Services Management

[Editor's note: Rooby Stoaks' short article in the June 1998 issue of this Review outlined briefly (pp 59-60) the AusAID Australia South Africa Institutional Links Program. The two programs outlined below in which Curtin University of Technology is engaged are part of that program.]

Collaborative Staff Development for Quality Teaching and Learning in South Africa Further and Higher Education Project

The Centre for Educational Advancement (CEA), and the Academic Staff Development Bureau of the University of the Free State in South Africa – representing the Free State Post Compulsory Education Staff Development Network – have been collaborating over the past two years on an AusAID funded Australia-South Africa Links Program, 'Collaborative Staff Development for Quality Teaching and Learning in South Africa Further and Higher Education Project'. The Links Project identifies the needs of teaching staff in the Free State Network institutions and particularly staff new to teaching, young non-white, and female staff. The Project Directors Associate Alex Radloff (CEA, Curtin) and Dr Heidi Hudson (Academic Development Bureau, University of the Free State) have adopted a 'bottom-up approach'. Network institutions undertook needs analyses and several sub-projects were developed based on the identified needs.

A significant feature of the Links Project was a recent collaborative conference between links, the South African Association for Academic Development (SAAAD), and the South African Association for Research and Development in Higher Education (SAARDHE). The SAADASAARDHE Conference on 'Capacity-building for quality teaching and learning in further and higher education' took place on 22-24 September at the University of the Free State in Bloemfontein, South Africa. It was attended by several South African institutional heads and there were delegates from Mozambique, Botswana, Zimbabwe and the United States of America. Many of the Network members were presenting papers for the first time and the first day of the conference was set aside for presentation of Links sub-projects such as 'The management of cultural diversity at Glen College of Agriculture' by Challa Mauthlholi and Charles Pholoho.

The six Curtin staff who attended the conference and ran pre-conference workshops felt that the interaction was very positive and fruitful for both the Australians and South Africans. It was evident that there is a lot of good work being done in South Africa. The Curtin staff had the opportunity to build on their knowledge of international and cross-cultural issues and to build further links between South African colleagues that will be of long term benefit to all the universities involved. The strength of the Links Project, under the direction of Alex Radloff and Heidi Hudson, is that interested staff within the Network institutions (many of which are Historically Black Institutions) have now begun to meet regularly to discuss teaching and learning issues. Through the individual sub-projects Network staff now have the evidence, methodology and confidence to identify and address problems specific to their institutions and thus feel much more empowered. For these Curtin staff involved in the Links Project it has been very enlightening and rewarding. There will be an opportunity to extend links when Heidi Hudson (who also lectures in political science), Ms Mando Monare and Ms Maria Malimane (Nursing College of the Free State, Welcom Campus) visit Perth for the annual inter-institutional Teaching and Learning Forum to be held 3-4 February 1999 at The University of Western Australia. If you would like more information about the Links Project, please contact Jennifer Weir, Links Project Officer, Centre for Educational Advancement, Curtin University of Technology.

Jennifer Weir
Teaching and Learning
Curtin University of Technology
Health Services Management: Curtin – Medunsa Joint Program

Health is one of the components of the Reconstruction and Redevelopment Program in South Africa in which positive outcomes are already being demonstrated, particularly in reducing maternal and infant mortality through the empowerment of women. A contributing factor has been the refocusing of health care from a hospital based medical system to one that is oriented to the community and primary health care. This refocusing required significant change in both the organisational culture and structure. Among the many needs arising from these changes, was the need to acquire new knowledge and skills in management, particularly for nurses and allied health professionals in the new devolved structure. In response to this need and as part of the Australia South Africa Institutional Links Program funded by AusAid, a District Health Services Management Course is being offered as a joint program between MEDUNSA University and Curtin University of Technology, Division of Health Sciences.

The program encompasses the four northern provinces of South Africa and is two years in length. The project is designed to meet two sets of educational objectives: to assist with the incorporation of required knowledge and skills into existing university health professional courses and to provide programs for staff in the field. The latter objective will be met through a "cascading" train-the-trainer strategy implemented throughout the four provinces.

Following an in-country needs analysis in involving stakeholders at the various levels of the devolved health care system, a curriculum framework was developed for the first train-the-trainer course. The four week course was held in July with 13 South African participants traveling to Perth. The team consisted of Mr. Mandi Mizimba from the Department of National Health, eight university staff and one representative from each of the four provinces. The course content included project management, health promotion and health policy development components within a framework of self-directed learning principles. The learning process was two-way with each group gaining from the other’s expertise and experience. The staff from the Indigenous Health Department of Curtin’s Aboriginal Studies Centre made a significant contribution to the program, particularly in organizing field trips ranging from involvement in community health centers to observation of the Aboriginal Medical Services in the mining town of Kalgoorlie. A field trip was also organized to a district health service in a rural area north of Perth to discuss management issues and program planning strategies.

As a result of this first course, modifications are being made to the content and structure prior to the second course being conducted at MEDUNSA in January 1999. Graduates of this second train-the-trainer program will in turn conduct courses in one of the four provinces involved in the project.

The long-term aim is for the program to cover all health districts throughout the country. The lack of resources currently available to the Department of Health, particularly financial, makes the achievement of this goal a challenging one. Strategies to sustain the project will be a major focus in 1999.

Professor Robin Watts
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Perth, WA

People

Dr. Casta Tungaraza has taken up a position as a Visiting Research Fellow at Murdoch University, School of Politics and International Studies. Casta Tungaraza is researching on Tanzania: Democracy and Beyond. During her time at Murdoch she will also be working on the establishment of African Studies at Murdoch and building links with the Universities of Zimbabwe and Dar es Salaam. Currently, she is organizing a workshop on Africa: Globalisation and Beyond to be held at Murdoch in April 1999. Casta, who is herself a Tanzanian, is no newcomer to Australia, having done her doctoral research in the Politics Discipline at the Flinders University of South Australia, where she was awarded her Ph.D in 1996 for her thesis on Civil-Military Relations in Tanzanian since Independence.

Professor Ken Good, Australian political scientist who has been living, teaching, and researching and writing in Africa for a good many years, and whose work will be known to many APSAAP members, wrote recently from Botswana:

"I arrived in Gaborone in August 1990 with no expectation to stay as long as I have. But after the usual problems of settling-in, I have found it a good place to work and a reasonable place to live with my, now 11 year old daughter Clara. The University of Botswana, like the country itself, is relatively efficient and democratic. Its is also well resourced – secretarial services, computerization, a decent library. The country itself is interesting as an exemplifier of the limitations of liberal democracy – the citizen votes in free and open elections every five years, but all other decisions are reserved for the ruling elite. The smooth transition recently in the Presidency and Vice-Presidency took place with no resort to popular opinion. Gaborone is also a good and safe place – physically and in holding on to one’s job while being both ‘pale and male’ to study South Africa. My teaching is mostly enjoyable and, in the case of "Ethics and Accountability in Government": a core Master’s program unit which I have developed over the past three years, very much so. UB has provided me with a nice ‘enabling environment’ for writing, on democracy, poverty, the role of the state, democratization in Southern Africa, the nicely big issues. Students seem to like this work!"
Visitors

Professor Hugh Africa, Vice-Chancellor of Vista University, Pretoria, South Africa, visited both the Australian National University and the University of Canberra at the end of September. He was officially welcomed by the Vice-Chancellor, Professor Deane Terrell at a luncheon and in the course of his day's visit met with staff from both universities, including AFSAAP's secretary, Dr David Lucas, and ANU representative Dr Christine McMurray.

Professor Sheridan Johns of the Political Science Department at Duke University gave a seminar on "Imperial Preference: The case of the Comintern & South Africa" to the African Studies Centre of Western Australia (ASCWA) on August 7th, at the University of Western Australia. Professor Johns whose publications include ‘Raising the red Flag: the International Socialist League and the Community Party of South Africa, 1914-1932’ is well-known for his research interests in the fields of radical and opposition politics in South Africa and of political development in Southern Africa with which he has been engaged for many years. At present he is engaged in a long-term project with three Russian scholars to publish selected documents from the recently opened archives of the Comintern in Moscow pertaining to the links between South Africa and the Comintern in the 1920s and 1930s.

Saskia Van Hoyweghen, from the Brussels Centre of African Studies, also gave a seminar to ASCWA in July, on Rwanda's land reform in relation to issues of refugees and exile reintegration and reconciliation. Saskia had earlier attended the annual AFSAAP meeting in Melbourne where she had also presented a seminar. We are grateful to her for the note on African Studies in Belgium which she has written for this issue of the AFSAAP Review and Neswether. (See p.53)

CONFERENCES

Murdoch University Workshop on Africa: Globalisation and Beyond

Murdoch University's Centre for Research in Culture and Communication and the School of Politics and International Studies hosting a Workshop on Africa: Globalisation and Beyond in April 1999.

This workshop will present an opportunity to re-examine and discuss the central ideas, issues, debates and institutions of African political life. In broad terms, this half day session will address aspects such as liberalisation, democracy, governance, global regulation, exclusion and containment of conflict. The workshop will be important to scholars and those involved in developing and exploring the emergence of a new political economy characterised by globalisation and its future challenges and limitations.

International conference – Université de Toulouse-Le Mirail, 4-5-6 February 1999

Anglophone African Literatures: Thresholds

Call for Papers

"Thresholds" seems an appropriate symbolic title for the first conference on Anglophone African Literatures to be held at the Université de Toulouse-Le Mirail – and the last of the millennium. Of course, the significance of the title, "thresholds" goes beyond that of a memorable date: it encompasses the literary, critical, cultural and historical issues of a multilingual continent, which are linked with the notions of passage and transition along with those of transgression and subversion. "Thresholds" – whether to be crossed or to be avoided – call for some kind of appraisal: – "Critical Thresholds" – African literatures within the context of literary theories ("Post-colonial", "post-independence", "post-modern", "post-Marxist" ...) implying the crossing of boundaries. "Thresholds of the text" or paratext (to use Genette's terminology) – "Thresholds: subversion of genres and forms" beyond fixed or conventional oppositions (orality/writing, ritual/drama, written poetry/performance poetry, etc.). "Thresholds of literary translation": translating African languages into English and French; French into English; English into French; pidgin English into French when "the wind is loud with the deafening tower of pidgin labels" (Niyi Osundare). Other approaches to "thresholds" are welcome.

For further information contact after 15 September:

Christiane Fionpon, Equipe de Recherche “Cultures Anglo-Saxonnnes” cas
Maison de la Recherche, Université de Toulouse-Le Mirail
5 allée Antonio-Machado, 31058 Toulouse cedex 1, France
Fax: 33 5 61 50 4032
Belgium's Africa - Assessing the Belgian Legacy in and on Africa

International Conference, University of Gent, Belgium - 28-30 October 1999

Call For Papers

This conference will be devoted to assessments of the role played by Belgium in Africa, both in terms of active presence (colonisation) and interactions after decolonization (political and economic relations) as well as in terms of contributions made to the knowledge of Africa by Belgian scholars. Both aspects - active intervention and knowledge - are seen as narrowly interwined, and a paraphrase of Foucault's famous phrase into "Pouvoir belge, savoir belge" can capture the general tenet of the conference. The conference invites papers on four domains of expertise: culture and the arts; language and literature; history; politics.

For further information, contact:
University of Gent
Department of African Languages and Cultures
Conference Secretariat
Rozier 44
B-9000 Gent, Belgium
Tel: 32-9-2643705
Fax: 32-9-2644180
E-mail: jan.blommaert@rug.ac.be

Journal of Southern African Studies/St Antony's Conference on African Environments, past and present

Convenors: William Beinart and Richard Grove

The Journal of Southern African Studies is organising a conference on African environments, past and present, 5-8 July 1999 in Oxford. The geographic focus is not restricted to southern Africa and we would welcome contributions on other parts of the continent, as well as papers which explore comparative contexts and wider international linkages. A rich body of research which examines the interaction between social and environmental change is accumulating. The conference is designed to stimulate dialogue between different approaches and disciplines following some productive recent encounters.

Proposals for papers should be about 300 words; panels should consist of two or three papers and a discussant. We plan to pre-circulate papers so that the bulk of time can be devoted to discussion. We cannot undertake to accept all proposals. Participants should plan to raise their own fares but let us know if this will be impossible. All correspondence and proposals to Joanna McGregor, St. Antony's college, Oxford OX2 6JF, fax: 01865-554465; email: joann.mcgregor@sant.ox.ac.uk.

AFSAAP NEWS


The Annual Conference this year was held in the Cato Conference Centre in Central Melbourne from 25 to 28 June.

The first day was a Postgraduate workshop, continuing a tradition of the last three conferences. This was a lively occasion, bringing together postgraduates from a number of States and providing a useful and supportive forum. The program was marked for the diversity and quality of presentations, as well as the participation of several African students studying in Australian universities. It is to be hoped that the workshop is now established as a regular part of the Annual Conference. Thanks must be extended to Tanya Lyons who first initiated the idea and has been involved in the organisation of each of the workshops so far. Future organisation will depend on other postgraduates willing to take on this task. It is worth noting that despite current economic problems in the universities and the shrinking size of many faculties, there are still numbers of postgraduates enrolling in African studies.

The main conference went through three days and covered a broad spread of themes necessitating a number of parallel sessions. Under the theme Australia in Africa, papers were concerned with trade, aid and issues, including ethical codes, arising from corporate sector involvement in Africa. There were ten papers on South Africa, including those from visiting scholars, Naziena Jappie, Deon Koenig and Korst Muller. Jappie spoke movingly on the status of women in a post-apartheid South Africa and Muller on problems relating to gender equality, especially in rural areas. A session on Human Rights and Violent Conflict brought forth some of the most harrowing questions concerning the displacement of people for political and economic reasons; Christine Mason focused on Eritrean refugees in the Sudan and Saskia van Hoyveth, a visitor from Brussels, on ethnic identity and society in Rwanda. A session on Africa in Australia was directly concerned with African communities in Melbourne, their problems and the need for their social integration. Ben Okri and Apolo Nshubaga Kyobe both addressed these central issues while Muntuza Dopiera spoke more specifically about the personal beliefs and experience of circumcised women in the Eritrean community in Melbourne. This session brought African issues to the centre of Australian society, from 'out there' to here, and raised challenging questions about the role of AFSAAP.

Around sixty people registered for the conference. Whilst not a large number, this is a good size for social mixing and discussion. A number of participants were from overseas. A poetry reading by John Mater, the showing of the film Flame, and dinner at an African restaurant completed the program. As with most AFSAAP conferences, there was opportunity to make new friends and renew contact with others, Africa and African Studies being the common thread. Be sure you mark the next one in your diary, to be held in Perth in December 1999, now! For details see elsewhere in this copy of the Review and Newsletter.

Liz Dimock

Minutes of the Annual General Meeting of the African Studies Association of Australasia and the Pacific held on Saturday, June 27th 1998, at the Hotel Y, Melbourne

The meeting was chaired by the President Dr David Dorward. Twenty two members were present.

The minutes of the AGM 1997 were approved (Proposed Liz, Dimock, seconded, Tanya Lyons).
President's Report

David Dorward reported that some temporary difficulties had arisen with the website when La Trobe changed its server. He planned to put the Directory online, but the entries for non-members would gradually be phased out. The website would also be used to publicise the proceedings of the 1996 conference which had been published by Novar in 1997.

David Dorward reported on the arrangement made for judging, essays submitted for the Association's Postgraduate Prize instituted at the 1997 A.G.M. Entries for the postgraduate prize should be sent to the President, preferably as an email attachment, and would be judged by the Executive using La Trobe's rules for Honours papers.

Secretary's Report

The Secretary reported that, in addition to the usual visit to the African Research Institute, the High Commissioners appointed to Nairobi and Harare had met with AFSAAP members at the ANU and other campuses before taking up their appointments.

Treasurer's Report

Liz Dimock reported that aspects of the 1998 Conference accounts were outstanding. The Annual financial statement would be published in the December issue of the Review.

David Lucas added that the 1997 Conference had made a profit. (applause).

Review Editor's Report

Cherry Gertzel said that the quality of contributions was encouraging, and that circulation was just over 400. The cost of printing the Review has increased to $850 per issue. Articles published in the Review could subsequently be published elsewhere if due acknowledgement was given. Australian High Commissions in Africa receive complimentary copies of the Review.

Postgraduate Workshop

Tanya Lyons announced that the Workshop had again been a success with 18 postgraduate and staff attending.

1999 Conference

Peter Limb and Cherry Gertzel kindly agreed to be conference organisers. The conference would be held in Perth in either June or December 1999.

Election of Officers

In the absence of other nominations, the Executive was re-elected.

The postgraduate representative will be chosen after the constituency has been asked for their views by email.

Regional Groups

The following had agreed to be added to the list of State representatives (in addition to the four listed in the Review):

<table>
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<th>Region</th>
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<tr>
<td>ACT</td>
<td>Chris McMurray (ANU)</td>
</tr>
<tr>
<td>South Australia</td>
<td>Mark Israel (Flinders)</td>
</tr>
<tr>
<td>Queensland</td>
<td>Tom Bramble (Queensland)</td>
</tr>
<tr>
<td>New Zealand</td>
<td>Richard Jackson (Otago)</td>
</tr>
</tbody>
</table>

The Adelaide group (Chima Korich) and the Perth Group (Peter Limb) both reported on seminars they had organised during the year.

Other Business

It was proposed by David Dorward and seconded by Peter Limb that the annual subscription be raised to AS$25 for regular members in the region, to $30 for regular members outside the region, and that organisational membership should be AS$50 per annum. Payment of membership dues could be made for up to three years in advance.

Students membership was unchanged at $5. It was agreed that Executive would consider the general issue of introduction of corporate membership and of interface with corporate bodies.

It was proposed by David Dorward and seconded by Peter Limb that the President should write to the Director-General of AusAID expressing the Annual General Meeting's disappointment that the AusAID representative had failed to arrive for either the conference or the postgraduate workshop.

There being no further business the meeting closed at 2.15pm.

David Lucas
Secretary

Treasurer's Report

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Debit:

Review and Newsletter: 11318.73

June 1997: 890.86

- $5.00 overseas
- $3.00 within Australia

Africa Today: A Multi-disciplinary Snapshot of the Continent in 1995, edited by P. Alexander, R. Hutchison and D. Schreuder, published by the Humanities Research Centre, at the Australian National University, 1997. This volume is the proceedings of the annual conference of AFSAAP in 1995. It is available from the Humanities Research Centre, ANU, Canberra, ACT 0200. Price: $30.00. Please add postage:

- $5.00 overseas
- $3.00 within Australia


Publisher's address: Nova Science Publishers, Inc, 6080 Jericho Turnpike, Suite 207, Commack, New York, 11725, U.S.A.

These two volumes, while not published by AFSAAP, constitute the proceedings of the Annual conference of AFSAAP in 1996.

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:

- Up to 3 annual conferences: $3.00 within Australia, $5.00 overseas
- More than 3 annual conferences: $5.00 within Australia, $7.50 overseas

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Donations from 1997, as well as 1998, totaling $355.00 are to be added in January 1999.
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 as 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 3,000 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 Gertzeli