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Introduction

By the Director of LUCAS, Jane Plastow

This *Bulletin* is covering 2009 but only appearing in early 2010 simply due to pressures of work on the editorial team! We will try to do better next time and get back to our normal yearly schedule.

The main foci of LUCAS in the last year have been firstly our biannual joint conference with the School of Politics and International Studies, ***Democratization in Africa: Retrospective and Future Prospects*** which took place on the 4th and 5th of December 2009. We have also continued to develop our schools project for its fifth year of taking African postgraduate students in to Leeds schools to develop awareness of Africa and to challenge negative stereotypes about the continent. The project is now beginning to produce research papers exploring the reasons for this negativity, and is intending to seek funding to look at what seems to be the negative effects of major charitable campaigns such as Red Nose Day on young people's perceptions of Africa.

Our arts books distribution scheme to African universities has continued to expand and we are now in partnership with some 40 universities across the continent. We are profoundly grateful to our sponsors, The Morel Trust, for funding to support the scheme, and to James Currey publishers and the editors of the journal *Moving Worlds* who have donated books to the scheme either free or at vastly reduced prices. Our other main activity has been our seminar series which have been generally well attended throughout the year, and wonderfully coordinated by committee member Gabrielle Lynch.

As can be seen in the departmental reports section a host of colleagues at Leeds continue to produce teaching and research across the range of arts and social science disciplines, including giving their time for free to our elective module, *Contemporary Africas: History, Culture and Society* which continues to recruit strongly, and for the first time this year included a session on African music given by Kevin Dawe.

We are happy to present articles from a former Leeds research fellow, Solomon Tsehaye, on Eritrean oral culture; from Elinettie Chabwera on madness in the writing of Bessie Head, and from Hannah Cross on migration from West Africa.

Notes on Contributors

Elinettie Chabwera teaches at the University of Leeds on the undergraduate course 'Contemporary Africas'. She completed her PhD at Leeds in the School of English in 2004 and specialises in postcolonial literature (especially new writing) and black women writers.

Hannah Cross is a PhD student at the School of Politics and International Studies, University of Leeds and a teaching assistant in Globalisation. Her fieldwork included nine months in Senegal and Mauritania with visits to Catalonia, to research the dynamics of West African labour migration. In addition to publishing on her research she has also co-directed a documentary on West African migration, *Africans en ruta: Reflexions sobre l'emigració*, filmed whilst following routes towards the coast in Burkina Faso, Mali and Senegal, and features interviews with migrants in Barcelona.

Lola Shoneyin is a writer and poet who is published in a number of languages and with much critical success, with books such as *So All The Time I Was Sitting On An Egg* and *Song Of The Riverbird*. Her most recently published book is *Love of Flight* (Cassava Republic Press, 2010) In addition to raising four children of her own Lola also has a 'day job' that she 'absolutely loves', teaching English and drama at a secondary school in Abuja, Nigeria. She is also Deputy Principal (Student Affairs) of the school, and thus Lola looks after the pastoral side of student life.

Solomon Tsehaye runs the Bureau of Cultural Affairs for the Eritrean government. He was for many years a fighter for that nation's liberation, and is a published novelist, journalist and poet. He also wrote the words for the Eritrean national anthem. In recent years Solomon Tsehaye has been undertaking large scale research into oral poetry forms amongst the Tigrinya people of Eritrea.

Ranka Primorac is a teaching fellow in the Department of English, University of Southampton, and is the inaugural Vice Chair of the Postcolonial Studies Association. Ranka has research interests in African literatures and cultures (particularly Southern Africa). She is currently working on a British Academy funded research project on literature and cosmopolitanism in contemporary Zambia. She is a member of the Editorial Boards of *Journal of Commonwealth Literature* and *Journal of Southern African Studies*. Recent book publications include: *African City Textualities* (London: Routledge, 2010), *Zimbabwe in Crisis: The International Response and the Space of Silence*, co-edited with Stephen Chan (London: Routledge, 2007).

LUCAS News, Reports & People

LUCAS - POLIS Conference

Democratization in Africa: Retrospective and Future Prospects

4-5 December 2009

by Gordon Crawford

This highly successful two-day conference at the University of Leeds attracted around 110 delegates on both days from all over Europe, Africa and North America. It was organised by the School of Politics and International Studies and the Leeds University Centre for African Studies. The conference was sponsored by EADI [the European Association of Development Research and Training Institutes] Governance and Development Working Group and the journal publishers Taylor and Francis. This enabled the provision of travel bursaries for Africa-based scholars. Two publishers, James Currey (of Boydell and Brewer), as well as Taylor and Francis provided bookstalls at the conference and these were exceptionally well received.

The conference reflected on the experiences of the last two decades since the 'third wave' of democratization rolled across sub-Saharan Africa in the early 1990s, as well as weighing up the future prospects for and constraints on democratization in the sub-continent. The conference was organised in a series of parallel sessions around a variety of themes, inclusive of 'electoral authoritarianism', 'power-sharing', ethnicity and 'political mobilisation', 'crises of democratization', 'decentralisation and local democracy', 'democracy promotion and the role of external actors'. Over 70 papers in 25 panels were presented over the two days. Countries such as Kenya, Zimbabwe and South Africa received considerable attention, as well as less-well covered cases such as Somaliland and Madagascar. The journal *Review of African Political Economy* also participated in the conference and held a series of stimulating panels on 'imperialism and democracy' and on 'local politics and democracy'. Names of presenters and abstracts of papers are available on the conference website. A highlight of the conference was the keynote lecture by Professor Patrick Bond from the School of Development Studies, University of KwaZulu-Natal, South Africa. Prof. Bond's lecture was entitled *African democratic currents during extreme economic crisis: a view from South Africa* and was a public event attended by over 200 people in the Rupert Beckett Lecture Theatre.

Patrick Bond commenced by highlighting the extreme nature of the current global financial crisis. Making use of official figures, he demonstrated how many world economic indicators are as bad as, or worse than, in 1929. For sub-Saharan Africa in general, and South Africa in particular, the decline has been in the real economy with declines in production and job cuts. In South Africa, for example, the steel and car industries have both declined by approximately 25%

in 2009. Fiscal deficits for many governments have grown, with huge drops in revenue. The initial post-crisis response from the IMF across Africa has been the usual call to ‘adopt the Washington Consensus’, with pressure to implement policies of privatization, financial deregulation and the removal of workers’ rights, as highlighted in the South Africa case in October 2008. The response from those most affected, however, has been ‘anger from below’, with police records showing thousands of protests per year in South Africa alone, rising in 2008-09. According to Bond, South African activists have been at the “cutting edge of several ongoing struggles to turn basic needs into human rights”. Examples given included the Treatment Action Campaign for free anti-retroviral medicines for HIV/AIDS patients; anti-water and electricity privatization campaigns; free basic education campaigns; and land reform. Yet despite some successes, Bond expressed the view that the “rights discourse is now probably exhausted”, and detected a move amongst activists towards a ‘commoning’ approach to resources. Bond completed his lecture by reinforcing his emphasis on the significance of bottom-up democratization for economic and environmental justice, highlighting a range of African eco-justice movements involved throughout the sub-continent in actions against mining exploitation, anti-dam campaigning, anti-water privatization, and against the political repression and environment degradation associated with oil extraction. With the upcoming Copenhagen summit in mind, he concluded by focusing on the struggles against climate change and the exploitation of petro-mineral resources in Africa and world-wide, based on the slogan of ‘leave the oil in the soil, leave the coal in the hole’. You can download an audio recording of the keynote lecture, as well as the slides used, at:

<http://www.polis.leeds.ac.uk/research/events/democratization-africa/keynote-speaker.php>

Selected papers from the conference will be published in early 2011 in a Special Issue of the journal *Democratization*, guest edited by Gordon Crawford and Gabrielle Lynch. Other contributions will be published in future issues of the *Review of African Political Economy*.

More details are available on the conference website at:

<http://www.polis.leeds.ac.uk/research/events/democratization-africa/panel-programme.php> .

LUCAS Schools Project 2008/09

by Richard Borowski

Jane Plastow and I attended the conference *Critical Thinking for Development Education – Moving from Evaluation to Research* at the NUI, Galway in October 2009 and presented a paper entitled: ‘Africans Don't Use Mobile Phones: A critical discussion of issues arising from the Leeds University Centre for African Studies (LUCAS) “African Voices” project’. The following is an edited version of the paper (with further details and the full paper available at <http://www.polis.leeds.ac.uk/lucas/schools-africa-project/research.php>):

Synopsis of practice in primary schools

The LUCAS Schools Project seeks to help young people in Leeds schools understand that they are part of a global community, that African societies have many interests similar to their own, and that it is important that they do not see Africa as an exotic ‘other’, but as a functioning continent with historical, cultural and economic links to their own lives. Over the past two year the project has recruited and trained 25 African post-graduate students from 12 different countries to deliver one and three day activity programmes to 2,100 Year 5 and 6 pupils in 39 Leeds primary schools.

In September each year LUCAS recruits MA and PhD students from Africa to be part of the Schools Project. The students come from a wide range of African countries but mainly from English speaking regions of the continent. They are recruited from across the University and study a broad range of courses such as Development Studies, Education, TESOL, Economics and Finance, Communication Studies, Sociology, Public Health and even Chemical Engineering.

The African students recruited to the project have a very different experience of schools - ‘chalk and talk’ lessons and classrooms with little technology. To prepare them to deliver lessons in UK schools they are provided with a course of training about the UK school system, active learning methodology, teaching strategies and classroom management and lesson planning. In becoming a LUCAS Schools Project Teacher the students have an opportunity to develop their teaching and communication skills and leave having made a positive impact on the local community.

The LUCAS Schools Project offers primary schools in Leeds a unique opportunity to learn about Africa directly from post-graduate students from Africa through Year 5 Africa Days and Year 6 Africa Programmes. Besides stimulating the interest of pupils in Africa, these interventions also enhanced the delivery of Global Citizenship by increasing cultural awareness and promoting

racial harmony. The African post-graduate students also provide a balanced and positive view of Africa, challenging stereotypes and promoting positive role models.

The delivery of the Year 5 Africa Days and Year 6 Africa Programmes is structured around a pre-view, new-view and re-view model to enable to pupils to reflect upon and acknowledge their own learning. The pre-view is delivered by the class teacher and is designed to evaluate pupil perceptions of Africa and provide them with an opportunity to explore where their ideas about Africa come from. The new-view is delivered by the African post-graduate students and consists of a mixture of 'generic' activities about Africa such as true/false quizzes, diamond rankings and role plays; country profiles and workshops on contemporary themes developed by the students; and cultural activities such as stories, music and dancing and games. The re-view is delivered by the class teacher and provides the pupils with an opportunity to explore how their ideas about Africa have changed.

The impact of the work on pupil perceptions of Africa and African peoples is evaluated through mind maps, positivistic pupil questionnaires and empirical semi-structured focus group interviews. The mind maps and pupil questionnaires are incorporated into the pre-view and repeated in the re-view to identify changes in perception. Where possible the mind maps and positivistic questionnaires are followed up by empirical semi-structured focus group interviews with pupils. These interviews not only seek to find out to what extent the pupils enjoyed their African Voices Programmes but to explore how and why their perceptions of Africa changed.

Pupil perceptions of Africa

The results from the pre-view Africa maps with Year 5 pupils prior to their Africa Days confirmed the findings of the pilot study undertaken in 2004-06.

1. Most primary pupils have a very negative perception of Africa and its peoples. They see Africa as a hot, dry and dangerous place with an abundance of wildlife and African peoples as poor and hungry, living in straw huts and lacking clean water and modern technology.
2. Most primary pupils place importance on supporting African development. They perceive African people to be hard working and in need of assistance through buying fairly traded goods, supporting charities and volunteering to help African people.

One of the main questions this project has caused us to debate is why children have such negative ideas about Africa. The evidence seems to be that there are two main sources of negative image making: the media and charity campaigns.

Our experience from the Schools Project showed that it was possible to modify children's attitudes to Africa in a very short time. There are two key findings that emerge from the re-view results following the delivery of Africa Days and Africa Programmes.

1. The negative perception that most primary pupils have of Africa and its peoples can be changed by the interventions of African post-graduate students. Pupils use more positive words to describe Africa and choose more positive images to represent what Africa looks like. Their perceptions of African peoples and life in Africa also become more positive.

2. The more positive perceptions of Africa and its peoples do not translate into greater support for development. The high level of support observed in the pre-view did not increase and in some cases, such as supporting charities and volunteering, the support declined slightly. We think this happens because as children's knowledge deepens they become unsure as to what might be an appropriate response to a complex reality.

Analysis of the re-view results indicates that African post-graduate students, through their African Voices Programmes, were successful in raising the awareness of Africa and its peoples of all pupils to roughly the same level regardless of the initial starting point. Several factors contributed to this success which became evident during the focus group interviews with pupils and from the teacher questionnaires after their sessions with the students.

Role Models

By being present in the classroom the African post-graduate students presented a different perspective of Africa – highly educated, relatively wealthy and articulate.

Personal Bond

All the pupils interviewed enjoyed their African Voices Programmes, they commented on how much they had learnt during the three days and about the bond that had been established between themselves and their African post-graduate student.

Active Learning

The pupils liked various aspects about their African Voices Programmes – indoor and outdoor games, Scramble for Africa, the role play trading game,

African stories, meeting the students and learning about different countries and cultures.

Content and Information

The pupils indicated during the focus group interviews that their perceptions of Africa had changed because of what they had learnt about Africa during the African Voices Programmes.

Learning from the project to date

Development Education Practice

The LUCAS model builds on established Development Education practice – knowledge and understanding, active learning approaches and Southern perspectives – and demonstrates the valuable contribution African post-graduate students can make to positively changing perspectives of Africa. Even in schools that are adopting a range of initiatives to improve global awareness and address racial prejudice the contributions of the African post-graduate students are acknowledged and praised.

Government and NGO priorities

The results of the LUCAS Schools Project provide evidence of how government and NGO priorities have influenced pupil perceptions of Africa and its peoples. Firstly, DfID's emphasis on building support for development amongst young people is clearly having an effect; there is a high level of support for fair trade, support for charities and volunteering to help Africa. Secondly, the use of negative images by NGOs to raise emergency and development donations from the public has had a negative influence on pupil perceptions of Africa and its peoples; the images of starving babies, mud huts and dirty water are prevalent amongst young people.

The danger of persisting with this perspective of Africa and its peoples is that at best Africans will never be perceived as equal partners in global development and at worst – and entirely unwittingly – schools may actually be reinforcing attitudes of superiority that can lead to racism. What is interesting is that while anecdotally many Africans living in the UK are aware of and appalled by the images of Africa promoted in schools there seems to be little or no recognition by teachers or in published research of what we would argue is major obstacle to the promotion of real global citizenship agenda.

Research and the Learning Process

What started out as an evaluation of the impact African post-graduate students can have on young people's perceptions of Africa and its peoples has raised several educational issues about the learning process. Our evidence is that

schools – despite their best efforts – are currently having a limited impact on children's negative ideas about Africa, no matter how much they promote charitable giving, or even if they have links with an African school. The only difference we found in attitudes prior to our interventions was between children attending schools in middle class as opposed to more deprived areas. The level of social deprivation has a significant effect on how young people perceive Africa and its peoples. The schools where views of Africa were most negative were all in relatively deprived areas. Educationally this evidence supports primary school work which builds self esteem to improve social cohesion – you can't feel good about others if you don't feel good about yourself. Middle class children seem to be slightly better informed and slightly less negative about Africa. It appears, therefore, that generally the main source of influence on young people's thinking in relation to Africa comes not from the school environment but from parental influence.

We did find that the presence of BME pupils in the classroom has a positive effect on how young people perceive Africa and its peoples. This has limited impact though because without external reinforcement the information and imagery disseminated by national media and NGO campaigns has a greater effect.

Conclusion

Our research shows unequivocally that the presence of an African post-graduate student in the classroom can overcome the negative effect of social deprivation and reinforce positive perceptions of BME pupils. The evidence demonstrates that no matter where a class of pupils start from they end up at roughly the same level of perception. In all cases, and among both teachers and pupils, our work has resulted in more positive – and more complicated – perceptions of Africa. This result has to date been achieved through only short – 1 to 3 day – interventions. In order to sustain changes in attitudes, and to really begin to come to grips with the complex issues underlying why levels of development and perceptions of the West and of Africa are so different, we would need more time and to be able to offer more support to schools.

The LUCAS book distribution scheme

This scheme is a collaboration between LUCAS, The Morel Trust, James Currey Press (Boydell and Brewer), Bayreuth African Studies publications, Hans Zell, and the journal *Moving Worlds*. The scheme is open to all African universities and sends free theatre and literature books out to participating universities. LUCAS is the coordinator, promoter and distribution centre for the scheme which currently works with around 40 African university partners. The Morel Trust kindly offers financial support and the publishers all provide books either free or at very reduced rates.

During 2009, sets of books (usually 20 or more books per recipient organization) were sent to universities in Ethiopia, Ghana, Kenya (various), Malawi, Mozambique, Nigeria (various), South Africa, Tanzania, Uganda, Zambia, and Zimbabwe (various). We also have imminent deliveries due to Cameroon, Eritrea, Nigeria, South Africa, Swaziland and Uganda. The scheme has proved very popular, not only with the participating universities in Africa, but seemingly with several friends and academic contacts of LUCAS who have generously agreed to assist us with taking books when visiting, and have done so enthusiastically. This is a great help to LUCAS because postal systems are sometimes slow and unreliable, and even with internet tracking available, we are not always able to be clear as to receipt- signature and location details shown on the tracking systems are often vague, and, on several occasions we have received the dreaded message ‘delayed in customs’ resulting sometimes in recipients having to visit port or airport to collect, even if this is not necessarily in their home city!

Particular thanks for assistance are due to Manfred Loimeier, Christine Matzke, Philani Moyo, and Lola Shoneyin who have assisted us with taking multiple packages of books to different universities and theatre organizations, but there are also not a few others who have assisted. One who has been tireless in her assistance in this has been Ranka Primorac and we were delighted also to receive a copy of Ranka’s report on her visit – with books – to Lusaka. This is an edited extract from an article that originally appeared in the newsletter of the Postcolonial Studies Association at the University of Southampton.

Any reader wishing to join the scheme and have books sent to an African university should contact Karen Cereso, email: African-Studies@leeds.ac.uk or via the postal address at the front of this bulletin. Tel.: +44 (0)113 343 5069

Books for UNZA

Ranka Primorac, University of Southampton

It is an overcast morning in early August, and I am struggling to exit a Lusaka taxi with five kilos of books under my arm. This is the first day of my British Academy-funded research trip to Zambia: I am interested in Zambian literature, and I am determined to find out as much as I can about Zambian lives and fictions of all kinds, in the weeks to follow. The taxi driver's name is George, and he is friendly and talkative: he has already told me he would give anything to go 'overseas' – especially to London, where I am based. (Travelling to the neighbouring countries in his home region does not count: in this regard George seems to be a little like Mansour, the perpetual would-be immigrant in Caryl Phillips' *The Atlantic Sound*.) The books I am carrying are in a neat brown parcel addressed to Dr Vitalcy Chifwepa, the Head Librarian of UNZA – the University of Zambia, the country's main seat of higher learning. They are a gift from the Leeds University's Centre for African Studies, under their 'Books for African Universities' scheme. I have carried them to Lusaka and am about to hand-deliver them to the UNZA main library, a crumbling square building with walls of bare concrete.

Between 1960s (the decade of Zambia's independence) and 1980s, this used to be a lush 'garden' campus, the modernist concrete of the buildings counter-balanced by flowering trees, manicured lawns and ornamental lakes. The nationalist 'father' of the Zambian nation, Kenneth Kaunda, set great store by culture and education, and UNZA was a flagship institution in the newly-independent nation. Four and a half decades on, it is not longer financially possible to continue watering the grounds, and when I arrive the campus lawns are yellowing and dry. But Kaunda (known here as 'KK') is still an important presence in Zambia's public life, and UNZA still symbolises the hopes and aspirations of generations of young Zambians – even when they are tinged with ambivalence. Zambian author Malama Katulwende chose a photograph of campus buildings for the cover of his 2005 novel *Bitterness*; the 1999 collection of short fiction by Sekelani Banda, entitled *Half a Turn*, opens with a family feast in honour of a village son who has gained university entrance. Two weeks into my stay, I witness a graduation ceremony here: it is conducted in the open and punctuated by drums and jubilant ululation. The graduates -doffing mortarboards in emerald green robes -are just as gleeful and exuberant as their counterparts anywhere else in the world.

Once inside the library, however, I soon realise that hopes and dreams are not matched by resources: the library stock is badly in need of updating, and staff members tell me that postgraduate projects are all too often constrained by the unavailability of research resources. Recent work in the field of Postcolonialism

is particularly under-represented, and people talk longingly of having access to journal article databases. This is why the Leeds gift of theatre-related books is greeted with much excitement and gratitude. Inside the parcel I have been carrying are a dozen and a half recent volumes related to African theatre studies, and everyone – from the Head Librarian and his staff, to university administrators and ‘ordinary’ undergraduates who want to know what is in the box I am taking into the library building – is delighted and grateful. (When I tell my undergraduate acquaintances that, as geography students, they are unlikely to benefit from the books, they answer earnestly: ‘If one of us benefits, all of us benefit!’) During visits to the library over the coming days, I see the volumes being stamped and processed for library borrowing and use, and I acquire a new resolve: I want to take a leaf out of Leeds’ book and enlist the help of colleagues from the Postcolonial Studies Association and the broader academic community, for a book donation scheme called ‘Books for UNZA’. Details will be announced closer to the time of my next visit to Lusaka in 2010: watch this space.

Ranka Primorac, University of Southampton R.Primorac@soton.ac.uk

This article is adapted from a larger piece, originally published in the October newsletter of the Postcolonial Studies Association.

(www.postcolonialstudiesassociation.co.uk).

LUCAS Annual Lecture

This will take place on 4th May 2010 in the Rupert Beckett Lecture Theatre at 5:15pm. It will be given by Paul Richards, Professor of Anthropology and head of the Technology and Agrarian Development Group chair group at Wageningen University in the Netherlands. His particular interests are in agro-technologies in extreme circumstances, food security and humanitarianism, and social reintegration of refugees and ex-combatants. He is researching in the areas of anthropology of armed conflict, food security and human rights in post-war reconstruction, ex-combatants and agrarian transformation, and HIV-AIDS and rural youth in Africa. The title will be *Afromodernism: An Assessment*. In anticipation of his lecture Professor Richards states:

Scholars claim that Africa is evolving its own forms of modernity, *Afromodernism*. The talk will consider some of the key texts of Afromodernism (from the Green Book c. 1977, to the Africa Commission's report, 2005) and assess the lessons of a specific Afromodernist struggle (the civil war in Sierra Leone). It will be suggested that Afromodernism is neither specifically African nor very modern. Other "voices from below" should now be heard.

Professor Richards' vast range of publications includes the following titles: *Dressed to Kill* (journal article 2009) on clothing as an instance of making in war; *Earthworm activities in cassava and egusi melon fields in the transitional zone of Benin* (journal article 2009), where he links farmers' perceptions of earthworm activities to scientific explanations of earthworm casting activities; *From Soldiers to Politicians. Transforming Rebel Movements After Civil War* (2007 book chapter); *Rights and the politics of recognition in Africa* (journal article 2006); *Young men and gender in war and post-war reconstruction: some comparative findings from Liberia and Sierra Leone* (2006 book chapter); *No peace, no war: the anthropology of contemporary armed conflicts* (2005 scientific book or proceedings, editor).

Professor Richards' geographical research specialisation has particularly been focused on West Africa but this is by no means exclusive, with work in East Africa also strongly featuring, along with Southern and Central Africa and the continent as a whole. His work has provided a seminal and innovative interdisciplinary approach, in which he has made a metier of an audacious incursion taking anthropology into the biological sciences. His contributions to Africa thus have given not only a strong peer-reviewed research base that has revolutionised the critique, reform, and implementation of agricultural and development practices, but these have often championed and vindicated indigenous practices, and frequently enabled the reconciliation of science with African tradition and wisdom.

LUCAS seminars and display events held in Academic Year 2008/2009

The year's programme of LUCAS seminars and events came from different disciplines and was organized by Jane Plastow and Ray Bush.

| | | |
|----------------|---|---|
| 18 Nov 2008 | The Gospel of Othello (held at the Workshop Theatre) | Ancestral Bloodroot Ensemble, Leeds /RSC |
| 26 Nov 2008 | Community Theatre and HIV/Aids prevention in Tanzania | Dr Ola Johannsen, Lancaster University |
| 4 Feb 2009 | Boom and Bust in the Zambian Copper Mining Sector: donors, multinational companies, Chinese investment and the populist response | Alastair Fraser University of Oxford |
| 12 Feb 2009 | Aid, Architecture and Security in Africa: the case of Sudan | Professor Mark Duffield University of Bristol |
| 25 Feb 2009 | The Kenyan Political Crisis: The Prospects for Transitional Justice and Constitutional Reform | Dr. Tim Murithi University of Bradford |
| 11 Mar 2009 | Social Movements in Southern Africa | Dr Miles Larmer University of Sheffield |
| 22 Apr 2009 | Display Event in Parkinson Court: 'Lost Voices of Darfur: An Unveiling' (lent for exhibition by Waging Peace) | Drawings by refugee Darfuri and Chadian children. Collected by Anna Schmitt. |
| | and | |
| | Seminar: Genocide in Africa: why it keeps happening | Rebecca Tinsley Waging Peace |
| 14 May 2009 | Display Event in Parkinson Court: Flip-Flop: Dialogues, Lifeworlds and Journeys Exhibition of photographs | Michael Tan, Nanyang Technological University, Singapore |
| | and | |
| | Seminar: Flip-Flop: Dialogues, Lifeworlds and Journeys | Prof. Caroline Knowles Goldsmiths College, and Michael Tan |
| 20 May 2009 | Seminar: 'Better Left Undone': The Ugandan Army Incursion into the Congo, Dec '08 - Mar 09 | Professor Ron Atkinson University of South Carolina |

The LUCAS Elective: *Contemporary Africas: History, Society and Culture*

In 2008-9 the *Contemporary Africas* level one elective module recruited a full complement of 80 level one students from disciplines across the University. Lectures on topics ranging from literature to debt and focusing on nations from South Africa, to Kenya, Egypt and Ghana attracted wide interest both from students who lived or travelled in Africa to newcomers with no previous knowledge of the continent. In response to student requests we are looking at developing a complementary 2nd semester module, possibly focusing on anthropology.

ALUMNI NEWS by Lionel Cliffe

Dr. Mohamed Siraad Dolaal

The most tragic and disturbing news of 2009 about any Leeds graduate was of the death of this activist and scholar. He was from what is classed as the Somali Region of Ethiopia. He was involved for many years in the struggle of Ogaden people for autonomy. His doctoral research was on the region's political economy and its people's livelihoods, both under threat. He served on the Central Committee of the Ogaden National Liberation Front from 1991, and was the Front's Foreign Secretary from 1998 to 2004. The ONLF stated that his death was at the hands of Ethiopian security forces after they captured him and that it was an "execution style" killing, later posted on official web sites.

Dr Amanuel Mehreteab

Another scholar activist, Amanuel was a fighter in the Eritrean liberation struggle for 15 years, then after Independence made a great contribution to building a sustainable peace as Director of the Mitias agency that spear-headed the demobilisation of fighters from 1991. He then pursued graduate studies in Leeds, writing a thesis evaluating that demobilisation experience and the reintegration of refugees. Following further work on a second demobilisation at home he has used his knowledge and experience as a UNDP expert advising on demobilisation in Uganda, Nepal and now in Sudan.

Dr Sara Pantuliano

After NGO work and the writing of a thesis on gender and livelihoods in Eastern Sudan, she returned to work for UNDP in Sudan in the early 2000s. After lecturing in the Institute for Development Studies, University of Dar es Salaam, she is now based at the Overseas Development Institute in London, in the Humanitarian Policy Group. She continues to research and consult on humanitarian issues to do with the three major conflicts in Sudan, North-South,

Darfur and the Eastern Front. She has recently edited a volume exploring a new linkage between conflict and the perennial problem of land:

Unchartered Territory: Land, Conflict and Humanitarian Action, Practical Action, Rugby, 2009.

Dr Fay Chung did her MA in Literature in the late 1960s and after being an activist in Zimbabwe's liberation struggle became a civil servant and then Minister in education. She gave the annual LUCAS Africa Lecture in 2008. Since then she has been involved in a brave new initiative to dampen antagonism and to chart a new direction for politicised youth in Zimbabwe.

Departmental Reports

School of Earth and Environment

Since last year's review the connections between the School of Earth and Environment and Africa have gone from strength to strength. This was demonstrated particularly by the new intake of post-graduate researchers from Africa or working on PhD topics related to Africa and the ongoing research and policy connections of staff working on African environmental issues.

The School has many connections with Africa from what's going on in the atmosphere and what happens as the Earth's crust splits apart to analysis of people's vulnerability and adaptation to environmental change as well as social and economic and aspects of sustainability. It continues to build strategic partnerships with key institutions across the continent and is keen to extend this work further.

This review of our Africa facing activity has been collated by Dr Anne Tallontire with contributions from Dr Susannah Sallu, Dr Andy Challinor, Dr Andy Dougill, Dr Jacqueline Houghton, James Van Alstine, Dr Lindsay Stringer and Dr. Elisabeth Simelton.

Many of the projects profiled in last year's Bulletin are on-going. Some recent highlights include:

Dr Andy Challinor, a lecturer in Climate Change Modelling, is part of the Challenge Program on Climate Change, Agriculture and Food Security (CCAFS) which is a new 10-year research initiative launched by the Consultative Group on International Agricultural Research (CGIAR) and the Earth System Science Partnership (ESSP). CCAFS seeks to overcome the threats to agriculture and food security in a changing climate, exploring new ways of helping vulnerable rural communities adjust to global changes in climate. Andy has recently been announced as joint theme leader of Theme 5, Adaptation pathways under progressive climate change which has West and East Africa as study regions. See <http://www.ccafs.cgiar.org/>

Dr. Emma Tompkins is currently on secondment for 60% of her time to the UK Department for International Development. Her position as 'senior research fellow' will run until March 2011. During her secondment Emma will provide strategic support to DFID's climate and environment group on adaptation and development. She is focussing on three main research areas: 1) the impact of DFID's policy frame on climate change winners and losers; 2) the generalisable lessons from adaptation in Africa; 3) the implications of slow onset hazards for DFID's development strategy.

Dr Anne Tallontire held three stakeholder workshops in Nairobi in September 2008 as part of the DFID-ESRC funded project Governance Implications of Private Standards Initiatives in Agri-Food Chains. These aimed at eliciting from representatives of the private sector, public sector bodies and government ministries, trade unionists and non-governmental organisation understanding, experience and concerns regarding the operation of private standards being implemented in the floriculture and horticulture sectors. Dr Anne Tallontire and research partner Dr Maggie Opondo from the University of Nairobi have also conducted several key informant interviews with actors at the national policy level and also focus group discussions with workers and smallholders. They are currently planning a feedback workshop for January 2010.

Dr Andy Dougill leads School input on two Development Partnerships in Higher Education (DeIPHE, DFID funded) projects:

(i) With University of Cape Coast and COMFORD, Ghana 2007-2010, a project entitled: “Transforming Ghana's land policy for sustainable development” has developed expertise for joint teaching, research and development programmes between the Sustainability Research Institute and the Department of Geography and Tourism of the University of Cape Coast, together with the Communication for Research and Development (COMFORD) a non-governmental organisation. This project builds on ongoing PhD research in Northern Ghana (conducted by John Atabila who also acts as the project manager for this study) and from research experiences more widely across Sub-Saharan Africa. Work in this area is also being extended by Dr Lindsay Stringer looking at the impacts of non-agricultural livelihood options (e.g. in the mining sector) on rural land management across Northern Ghana.

(ii) With University of Malawi and University of Botswana 2008-2011. A project entitled Capacity building in climate change and rural livelihoods in Malawi and Botswana. This project aims to better utilise and integrate the local and scientific knowledges of environmental land management issues to develop teaching modules, development concepts, models, technologies and policy frameworks that can better inform and facilitate rural community adaptation to climate change and variability. Collaborating partners are SRI, University of Malawi, Meteorological Department of Malawi, Action Aid Malawi and University of Botswana.

As part of this project, **Dr. Claire Quinn, Dr. Lindsay Stringer, Dr. Elisabeth Simelton and Jen Dyer** from the Sustainability Research Institute led a workshop on Climate Change Adaptation Research Approaches in Malawi.

Participants included staff from Bunda College Malawi, University of Botswana, AfriCare International and NGO's from across Malawi.

Dr Evan Fraser together with the above group is also conducting research on food system vulnerability across Malawi as part of the 'Adaptation to climate change and human development' programme of the new ESRC Centre for Climate Change, Economics and Policy <http://www.ccecp.ac.uk/>

This fieldwork by Dr Claire Quinn and Dr. Elisabeth Simelton included interviews with farmers regarding how they were adapting to climate change, specifically rainfall variability, in two villages in southern districts of Malawi. The farmers grow maize but are short of food for 3-6 months per year. One way of coping is to walk to Mozambique to weed as wage labourers when could be cultivating their own fields. This work will be extended through the PhD project of Chloe Sutcliffe and further research projects in both rural Malawi in collaboration with **David Mkwambisi** of Bunda College, University of Malawi (and a recent SEE PhD graduate) and in rural Botswana. In rural Botswana, scientific studies led by **Manoj Menon** and Andy Dougill are ongoing to better understand the feedbacks between land use change and key greenhouse gas fluxes from the soil surface.

Dr Lindsay Stringer has recently been working with the Secretariat of the United Nations Convention to Combat Desertification in those Countries Experiencing Serious Drought and/or Desertification, Particularly in Africa (UNCCD). Lindsay was part of an international scientific working group tasked with the production of three White Papers that were presented in the Science and Technology Session of the 9th Conference of the Parties (COP) of the UNCCD, held in Buenos Aires, Argentina in September 2009. She also prepared a background paper that was discussed during the high-level ministerial round table of the COP.

James Van Alstine facilitated a workshop in South Africa in April 2009 as part of his three-year Alcoa Foundation funded project Rights, Risk and Responsibility: Building Community Capacities for Engagement with the Extractive Industries. The five-day international workshop was co-sponsored by the London School of Economics, Business-Community Synergies and the IFC/World Bank, and co-hosted by AngloGold Ashanti and Lonmin Platinum. Civil society representatives from Brazil, Burkina Faso, Uganda, Nigeria, Mozambique, South Africa and Zambia attended the workshop and developed an action plan to implement within their home countries. The training exposed civil society organisations to a set of ideas and principles through which they can adapt to their home country contexts and work towards more community-oriented solutions that are designed and implemented in collaboration with oil,

gas and mining companies. The research team will conduct follow up field work in Burkina Faso, Ghana, Uganda and Zambia in 2010. (For more information see: www.lse.ac.uk/communitycapacities)

Dr Atalay Ayele of the University of Addis Ababa and a member of the Afar Rift Consortium has spent this year on sabbatical here at Leeds. The resulting paper in *Geophysical Research Letters* on the September 2005 mega-dike emplacement in the Afar Depression, Ethiopia has attracted a lot of publicity and Dr Ayele will now be presenting his work at the American Geophysical Union annual meeting this December. The Afar Rift Consortium is a group of scientists from the UK, Ethiopia, USA, France and New Zealand who are studying the Afar Depression in Ethiopia where the Earth's movement of the tectonic plates is splitting open the crust; a process that will eventually lead to the formation of a new ocean.

The Consortium has also been chosen to exhibit its work at next summer's Royal Society Summer Exhibition.

The Faculty of the Environment is one of three faculties currently involved in the cross-university initiative **Africa College** (formal title: Human Health and Food Security in Sub-Saharan Africa). Africa College is a national and international partnership between like-minded individuals in academia and non-profit organizations involved in Research for Development. The aims are to build an international, interdisciplinary partnership and to focus on the relationships between agriculture, human health and sustainability. Whilst initiated by natural scientists, there is a desire to bring in a wide variety of disciplinary perspectives across the natural and social sciences in order to fulfil the mission, to 'improve the lives of millions who are exposed to food insecurity and suffer malnutrition'.

Susannah Sallu, Andy Challinor and **Andy Dougill** of the School of Earth and Environment sit on the board of Africa College and are keen to promote greater dialogue between social and natural scientists working on issues related to African agriculture. Several of the recent members of Africa College across the university come from the social sciences and Africa College is keen to map research activities of relevance to the aims across the university.

<http://www.africacollege.leeds.ac.uk/index.php>

Publications

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- Stringer LC 2009 Land degradation policy in Swaziland: testing the orthodoxies. *Land Use Policy* 26 (2) 157-168
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- Van Alstine, J. (2009) "Governance from below: contesting corporate environmentalism in Durban, South Africa", *Business, Strategy and the Environment*, Vol. 18, No. 2, pp. 108-121.
- Van Alstine, J. (2009), "Linking the global to the local: the institutionalisation of industry's contribution to social development in Durban, South Africa", in UNRISD (ed), *Business, Social Policy and Corporate Political Influence in Developing Countries*, Basingstoke: Palgrave Macmillan

Earth and Environment PhD students enrolled

| <i>Name</i> | <i>Project</i> | <i>Start date</i> |
|----------------------|---|-------------------|
| John Atabila | Wetlands, Livelihoods and Ecosystem Management | 2004 |
| Paul Dodds | How subsistence farmers in Africa can adapt their farming systems to reduce their susceptibility to drought and longer term climate change | 2005 |
| Luis Garcia-Carreras | Dynamics of West African weather systems | 2007 |
| Helen Macintyre | Quantifying the chemical 'indirect effect' of aerosols on the climate system within a composition - climate model | 2005 |
| Muhaimina Said | A Study of the Dynamics of Employment within Kenyan Non-Traditional Export Industries | 2007 |
| Kathryn Nicklin | Integrated crop-climate modelling for seasonal prediction of yield in the Sahel | 2008 |
| Natalie Suckall | Human migration in response to climate change in Africa | 2007 |
| Jen Dyer | Sustainability challenges, opportunities and trade-offs in the cultivation of biodiesel crop <i>Jatropha curcass</i> | 2008 |
| Emmanuel Kwayu | The Role of Payments for Ecosystem Services in Poverty Reduction and Watershed Conservation in Tanzania | 2009 |
| Salma Hegga | Poverty and environment in disaster management - a case study of Mzingwa Wetland in Tanzania | 2009 |
| Philip Antwi-Agyei | Vulnerability to climate change in food systems | 2009 |
| Nicola Favretto | Policy and market based responses to environmental change: Investigating the potential for <i>Jatropha curcas</i> energy crop to address climate change and related risks and impacts in Mali | 2009 |
| Chloe Sutcliffe | Climate change vulnerability assessments for dryland farming | 2009 |
| Muneef Mohammed | Influence of post-rift deformation on the strata and structural evolution of Namibian Passive Margin | 2009 |
| Emma Braham | The role of magmatism in active rifting in Ethiopia and Iceland. | 2009 |
| Ian Hamling | Measuring and modelling post-rifting deformation in Afar, Ethiopia | 2006 |
| Barbara Hofmann | Quantifying crustal strain due to rifting in Afar, Ethiopia. | 2009 |

School of English

Post-colonial Literature

Together with Prof Asha Varadharajan (Queens University Canada), **Sam Durrant** co-presented a paper entitled *Entangled Times and Dispersed Humans: Writing the African Postcolony* at the University of Bergamo, Italy 13-15 October 2009. Inspired by the work of Achille Mbembe, this paper was an exploration of the temporality of African modernity in novels by Mia Couto, Uzodinma Iweala and Athol Fugard and has now been developed into an undergraduate option.

Brendon Nicholls' book, *Ngugi wa Thiong'o, Gender, and the Ethics of Postcolonial Reading* was published by Ashgate (2010). He submitted a second manuscript, *Critical Introduction to Nadine Gordimer's July's People* to Routledge and has two chapters, "Gender and the Political in Ngugi's Fiction", and "Reading Ngugi on Four Continents: Relational Aesthetics and the Global Multicultural Classroom", forthcoming in Oliver Lovesey's volume, *MLA Approaches to Teaching Ngugi wa Thiong'o*. Dr. Nicholls also delivered conference papers on Dambudzo Marechera (University of Oxford) and on Ngugi (Open University). He has been re-elected onto the Peer Review College of the Arts and Humanities and Research Council (AHRC) until 2014.

Workshop Theatre

The Workshop Theatre is delighted to welcome our Newton International Fellow, **Dr Chukwuma Okoye**, who has joined us for two years (as of October 2009) from the University of Ibadan in Nigeria to undertake research into *The Postcoloniality of African Theatre and Performance*. Chukwuma writes:

The term 'postcolonial' is fraught with conceptual difficulties, such that despite its unprecedented popularity in contemporary literary, social, political and cultural debates, many scholars discredit it for, among other habits, losing sight of its referent and becoming meretriciously discursive; lacking in social, political and historical specificity because of its unwieldy homogenising attitude; foregrounding a 'writing-back-to-Empire' paradigm and thereby being insensitive to contemporary social realities in the 'postcolonies'. The emergent field of 'Postcolonial' African theatre is already bundled with these difficulties, plus an inapposite interest in scripted 'old dramas and theatres.' My research objective is to investigate what I consider the truly 'postcolonial' in African theatre; that is, performances not just of 'unwritten', and marginalised dramas but more so of a wide range of popular non-dramatic, non-scripted and 'un-writeable' theatrical performances that are powered by, narrate and critique the anxious conditions under which a majority of the population exist; and to examine also the audiences whose anxieties witness and inform these performances. Examples of these forms

include dances, music, mime, stand-up acts and several syncretist outings. The research proposes to examine not just the literary, sensory and embodied dimensions of these performances but, more importantly, their physical, social and political conditions and processes of production and reception.

Over the past year **Jane Plastow** was a keynote speaker at the African Theatre Association 2009 conference where she gave a paper on ‘Theatre for Development: a Business Opportunity; a Tool of Oppression, or a Road to Empowerment?’; she also got a British Academy grant to travel to the *Creativity and Dissidence Conference* held in November 2008 at Spelman College in Atlanta, USA, where she gave a paper; ‘Three African women playwrights and the dream of equality: Ama Ata Aidoo, Micere Mugo and Nawal El Saadawi’. She gave a public seminar at University College London in December 2008 on ‘Translating performance: Ngugi’s *I Will Marry When I Want*’; and in June 2009 she spoke at a National Theatre platform event on the work of Wole Soyinka in conjunction with the NT’s production of his play *Death and the King’s Horseman*. She has recently been awarded a grant by the Nuffield Foundation to allow her to travel to Uganda in February 2010 to undertake an inter-generational theatre project with Ugandan women.

Students in the Theatre Workshop

The following students successfully completed their PhDs in the past year:

Adesola Adeyemi, *The Theatre of Femi Osofisan*, 2009

Evelyn Lutwama, *Communication for Development: Community Theatre and Women’s Rights in Buganda (Uganda)*, 2008

Simon Peter Otieno, *Of Codes and Modes: A Critical Evaluation of Kenyan performances by and for the Youth on HIV/AIDS*, 2008

Publications

Jane Plastow, ‘Practising for the revolution? The influence of Augusto Boal in Brazil and Africa’, *Journal of Transatlantic Studies*, Vol 7, No 3, Sept 2009, pp 294-303

Jane Plastow, ‘Using Performance as a Practice as Research Tool in Africa’, in *Mapping Landscapes for performance as research: Scholarly Acts and Creative Cartographies*, eds Shannon Rose Riley and Lynette Hunter, Palgrave, 2009, pp 35-41

Jane Plastow, book review of *Theatre and Slavery: Ghosts at the Crossroads*, ed Michael Walling, in *The Drama Review*, Vol 53, No 3, 2009, pp176-177

Jane Plastow, book review of *Finding Feet Conference*, by Terence Zeeman, in *African Theatre: Companies*, 2008, pp 161-163

School of Fine Art, History of Art and Cultural Studies

This year the School of Fine Art history of Art and Cultural Studies continued with its teaching in the field of African Art history. Two courses were offered; Africa, context sign and representation – which deals primarily with the traditions of classical African Art history, and Africa and the Atlantic world – which uses material drawn from African contemporary art to illustrate the forms of modernity and modernism that are being engaged with in Africa today.

Dr Will Rea presented a paper titled ‘Ekiti Allsorts’ at the African Studies Association conference in Chicago.

School of Geography

The School of Geography at Leeds is one of the largest and most innovative geography teaching departments in the UK. Several members of the School of Geography staff have been engaged in research activities related to Africa.

Adrian Bailey, Lionel Cliffe and Farai Magunha recently completed a one-year pilot study on *Exploring remittance strategies among Zimbabweans in Yorkshire*. Adrian Bailey is Professor of Migration Studies in the School of Geography and convenor of the World University Network's Transnational Society Network. He came to the University of Leeds in 1999 from Dartmouth College, USA. Trained as a population geographer, Prof. Bailey is committed to increasing the international visibility of human geography scholarship through such professional development activities as the [Advanced Placement Human Geography](#) initiative in the United States, and the WUN Transnational Society Network. His current research expertise falls in two areas - understanding the winners and losers in transnational society, and understanding the changing realities of migration and work for families. After years of research work focusing on Latin America, Prof. Bailey's current research is now focused on Southern Africa, among other African interests.

Lionel Cliffe is a long-standing member of LUCAS. Now retired, he among other things continues to undertake research and is Honorary Research Fellow in the School of Geography at the University of Leeds. In addition to the work on remittances and on the political economy of ‘recovery’ in Zimbabwe, his current work focuses primarily on the comparative experience of land reform in post-settler colonies, Zimbabwe, Kenya and South Africa. Recent publications include:

(with Sarah Bracking) 'Plans for a Zimbabwe Aid Package: Blueprint for Recovery or Shock Therapy Prescription for Liberalisation?' *Review of African Political Economy*, No. 119, March 2009: 103-113.

'Introduction' (with Ruth Hall) and 'New institutional Mechanisms?' both in R. Hall. Ed. *Another Countryside? Policy Options for Land and Agrarian Reform in South Africa*, Institute for Poverty, Land & Agrarian Studies, University of Western Cape, Cape Town: 1-19; 233-243.

(with Roy Love and Kjetil Tronvoll), 'Conflict and Peace in the Horn of Africa', and Editors of Issue 119, *Review of African Political Economy*, No. 120, June 2009.

Farai Magunha is a Zimbabwean national, and a Research Fellow in the School of Geography at the University of Leeds. An all-round researcher and project manager, he holds a PhD from the University of Leeds that researched the transnational relations and livelihoods of Mozambicans who had been refugees in Zimbabwe. He has previously worked in the Zimbabwean civil service and for several NGOs in Zimbabwe and Mozambique, including UNHCR, UNDP and The OAK (Zimbabwe) Foundation. Current research interests are in the area of remittance and migration, and he recently completed post-doctorate research on Remittance and Transnational Vulnerabilities across the Zimbabwean Diaspora, with Adrian Bailey and Lionel Cliffe. A joint publication with Adrian Bailey on 'Kinships, remittances and transnationalism amongst the Zimbabwean Diaspora,' is expected for publication in summer 2010.

The study on *Exploring remittance strategies amongst Zimbabweans in Yorkshire* was ESRC (Economic and Social Research Council) funded, and explored how patterns of interaction and social organisation across transnational society may perpetuate inequality. Drawing on firstly, the systematic analysis of the sizeable community of Zimbabweans living in the West Yorkshire region of northern England, the study explored the range of current remitting strategies by establishing the scale, scope, and trends of remitting by Zimbabweans in Yorkshire and Humberside. This includes who remits, what they remit, why they remit, and what might be expected in return. Secondly, the study explored the sources of vulnerability and opportunity that constrain and enable remitting. These may be related to various laws – including immigration, asylum, and employment – and how these laws are understood to apply to groups, and to patterns of community organisation, including the roles that individuals are expected to fulfil. Thirdly, the study explored the implications for Zimbabweans in the UK, for post-crisis Zimbabwe, and more generally for the development of policies that use remittances as a tool to accomplish development targets, including the Millennium Development Goals. A series of

in depth community surveys, long interviews, and expert interviews showed the intensification of livelihood remitting since 2001. The study discusses how this has implications for skill utilisation and processes of deskilling, and the complex negotiations that emerge as household and community members re-negotiate roles and social relations. It raises the possibility that the inequalities of such transnationalism may extend Zimbabwe's economic paralysis and make the tasks of repair and growth more difficult. The study is important in that it identifies a section of the migrant population and the role it plays in British Society. Zimbabweans are employed in the health sector as either nurses or carers. This raises potential questions about implications for their return on the country's health sector.

Louise Waite. Louise began her academic career in Development Studies where she studied Gender Analysis of Development. Early interests were around the conceptualisation of vulnerability with a focus on female-headed households in Iraqi-Kurdistan. Louise's research interests then moved to India and a broader consideration of work and well-being amongst vulnerable communities (especially manual labourers), and she began to explore the social theory of 'embodiment' and the usefulness of this concept for deepening our understanding of the physicality of manual labour. Louise's research currently spans development geography and gender studies with a focus on subjective understandings and experiences of migration and transnationalism and how they relate to experiences of citizenship and belonging in multicultural contexts. Current research interests are on migration and transnationalism among the African Diaspora, the welfare of older international migrants, the concepts of 'precarity' and 'embodiment', the experiences of asylum seekers and refugees, meanings of belonging through citizenship ceremonies.

Louise has three current projects that have a focus on Africa, or African related subjects. The first project researches on African migrants to Britain and France and is a British Academy Research Development Award. Louise is a co-investigator on this project, with Joe Cook (Leeds Social Science Institute, Leeds) as Principle investigator. This project compares the lived experiences of African migrants resident in Britain and France. The research focuses on how different colonial histories and policies of migration shape the experiences and lives of African migrants. It examines the impact of migration and place upon the transmission of family practices, culture and tradition across generations, alongside the evolution of intergenerational relationships post-migration.

The second project is a Leeds City Council funded research on 'New Migrant Communities in Leeds'. Co-researchers are Joe Cook (Leeds Social Science Institute) and Prof Peter Dwyer (Nottingham Trent University). This qualitative research focuses on the needs, experiences and expectations of A10 new migrant

populations resident in Leeds, and their relationship with wider established host communities. The third project is a DFID-funded COMDIS (Communicable Diseases) project, entitled 'Increasing the effectiveness of Straight Talk Foundation Uganda programmes through qualitative research, especially in relation to vulnerable young women.' The project is collaboration between the University of Leeds and the Nuffield Institute of Health and Development.

There are also several Research Postgraduate students in the School of Geography whose research focuses on Africa, or African related subjects. These are:

Olalekan Adekola 'Analysis of Networks and Institutions of Wetland Users in Nigeria.'

Max Andrucki 'Circuits of Whiteness: Return Migration to South Africa.'

Lindsay Banin 'Cross-continental comparisons of tropical forest structure and dynamics.'

Sophie Fauset 'Two decades of change in Ghanaian forests'.

Tom Gillespie 'Neoliberal urbanism and the global biopolitics of space.'

Franziska Schrodt 'New techniques to determine plant nutrient availability in natural ecosystems'

Simon Willcock 'Valuing the Arc: The carbon balance of the eastern Arc Mountains of Tanzania.'

School of History

This has been a busy year for African history at Leeds. Africanist modules have continued to recruit well, with sixty students taking the level 2 survey course for example, while at postgraduate level students can now choose from two MA optional modules, on Apartheid and African nationalism. The Race and Resistance MA programme, which has a strong Africanist component, has recruited twelve students this year, while Shane Doyle currently has four PhD students. Will Jackson is in the final year of his PhD on Kenya's Other Whites, while Nick Grant, Vincent Hiribarren and Aidan Stonehouse are working on gender and panAfricanism in South Africa, the history of the border in Borno, and Buganda's sub-ethnicities respectively.

In terms of research, Shane Doyle has published three articles in the past year: "'The child of death": personal names and parental attitudes towards mortality in Bunyoro, western Uganda, 1900-2005', *Journal of African History*, 49, 2, 2008, pp.361-82; 'Immigrants and indigenes: the Lost Counties Dispute and the evolution of ethnic identity in colonial Buganda ', *Journal of Eastern African Studies*, 3, 2 (2009), pp.284-302; and 'STDs and welfare in East Africa', *History in Focus*, 14, 2008. Chris Prior has published 'Empire before Labour: The "Scramble for Africa" and the media, 1880-1899', in D. Stewart and B. Frank (eds.), *Socialism and Imperialism*, (Newcastle, 2009), and has been on a British Academy-funded research trip to Ghana, working on the records of the colonial administration.

School of Modern Languages and Cultures (French)

Kamal Salhi has been successfully leading his network project, Performance, Politic, Piety in Muslim Societies of West and South Asia and North Africa and their diasporas, funded by the Arts and Humanities Research Council and the Economics and Social Research Council. This involved four outstanding workshops of international make up and a two-session panel at the forthcoming World Congress for Middle Eastern Studies, in Barcelona, in July 2010. This event with a North African focus will explore and examine a groundbreaking subject on "Islam in Performance".

Kamal Salhi has been supervising a research student working on "Cultural identity in Reunion and Mauritius". He has also continued his international commitment as Kneudson Visiting French and Francophone Studies Professor at the University of Illinois at Urbana-Champaign, advising doctoral research in North African studies. He also examined two PhD theses in the field at Swansea and Warwick. He gave a plenary lecture at the International Conference on "Multiculturalism and Democracy in the Muslim World" held in Fes (Morocco) on 2-4 July 2009.

Kamal Salhi's article, "Visualising postcolonial cultural politics in Algeria: from state cinema to cinéma d'auteur" has been published in *The Journal of North African Studies*, Vol. 13:4.

School of Music

African musical arts are now taught in years one and three on the BA Popular and World Music, BA Music, BMus, JH Music, and Graduate Diploma courses. There are lectures on African music and practicals on African drumming in year one (reaching around 70 students). There is a semester long course in year 3 which regularly attracts 30-40 students This year the focus of the course is the

music of Central African peoples and Mande music. But students are keen to focus on a wide range of topics in their essays and presentations (from South African hip hop to musical theatre and development). This year, Kevin Dawe is contributing to the Contemporary Africa elective course co-ordinated by LUCAS. Vicky Burrett, a PhD student in composition, continues to teach African drumming (Senegalese) for us. It is hoped that Kevin Dawe will be able to both expand but also refine the teaching of African musical arts within the School of Music, especially with new initiatives being taken in course design and programme review. Moreover, the exploration of a broad range of social and cultural issues is now ongoing through the teaching and learning of African musical arts within the School (from developments in local music industries to Aids/Hiv and development issues).

Nuffield Centre for International Health and Development

September marked a new academic year with once again a record number of students (64 on our Masters programmes, 50 on our intercalated BSc and 14 on our new MSc in International Health). Africa is well represented with over half our Masters students coming from countries such as: Sudan, Nigeria, Libya, Tanzania, Egypt, Zimbabwe, Sierra Leone, Uganda, Kenya and Malawi.

Our new MSc in International Health, focusing on those without international experience and hoping to open the European market, is attracting attention from Libya, Zimbabwe, Tanzania and Nigeria. For more information please go to: http://www.leeds.ac.uk/lihs/nuffield/landt/msc_int_health.htm

Throughout the year the Nuffield Centre organises social events for the students and their families to promote interaction and sharing of experiences. In October our yearly 'Cultural Evening' celebrating cultural diversity was held for the MA and BSc students and their families. All participants were asked to bring a dish and share food and experiences.

Technology Enhanced Learning (TEL) has been on the wish list for the Nuffield Centre for many years. TEL has the potential to improve access to knowledge for individuals considerably both those based in Leeds and hopefully those in based in Africa as well in the near future. The potential for capacity development are endless. Since the beginning 2008 the Nuffield Centre and Leeds Institute of Health Sciences have employed Jennifer Parr to lead on the development of TEL. In 2009 she and a team of colleagues have been developing a new and improved research methods module which they will be using to develop blended learning in the existing module in Leeds this year,

develop a new streamlined blended learning module next year and hopefully a fully online module the year after.

On-going projects:

Comdis: Communicable Diseases Research Programme Consortium (25 Projects) Involving Ghana, Uganda and Swaziland (China and Nepal)

By Lynn Auty

Now into its fourth year, COMDIS (Communicable Disease Research Consortium) has 58 research projects spanning 8 different countries and 16 partners. The research is based around TB, HIV/AIDS/STI, Malaria and Neglected Tropical disease and encompasses the issues surrounding these conditions. Further information can be found at the newly updated website www.comdis.org

Mental Health and Poverty Research Programme Consortium

By Philippa Bird

The aim of the Mental Health and Poverty Project is to **develop, implement and evaluate mental health policy in poor countries**, in order to provide new knowledge regarding comprehensive multi-sectoral approaches to breaking the negative cycle of poverty and mental ill health. The research is being conducted in four countries that represent a variety of scenarios in mental health policy development and implementation: Ghana, South Africa, Uganda and Zambia.

We are now in the final year of the project. We have completed a situation analysis of the mental health policies and systems in the four countries. As part of this, the study countries used qualitative methods (semi-structured interviews, focus groups and document analysis) to understand the processes for getting mental health on the agenda, developing and implementing mental health policies and laws. Over the last year the Leeds team have been conducting comparative work on the mental health policy processes in the countries and preparing articles for publication. There have been considerable steps forward throughout the research process – the mental health bill in Ghana is now in the final stages of approval and the mental health policies in Uganda and South Africa (which have been in draft form since 2000 and 1997 respectively) are being revised and undergoing consultation.

The second phase of the project is to develop and evaluate interventions. The Leeds team are providing support on an intervention to improve mental health information systems in Ghana and South Africa. This includes improving the amount and quality of information on mental health collected at different levels

of the health system, improving processes, analysis, dissemination and use of the information for policy and management decisions. The improved MHIS has been rolled out in both study countries. We are meeting in Zambia in November to plan the final stages of evaluation. The Leeds team are also leading on capacity development to ensure that study teams have the resources, support and training needed to carry out the research.

Building the Human Resources for Health policy and management capacities in the Ministries of Health, Republic of Sudan

By Jennifer Parr

At the end of 2008 a twinning agreement was signed between the Nuffield Centre and the Federal Ministry of Health to deliver a short training course for Human Resource managers. This course would be part of a capacity building exercise for federal and state level Human Resources for Health policy and management.

3 Sudanese delegates came to Leeds early January to be trained as future facilitators of training. Subsequently Nuffield staff members travelled to Sudan to deliver three modules of one week each in health planning, human resource management and developing training.

At present a further twinning agreement is under development.

Building educational capacity for the training and professional development of health professionals in Eastern Africa

By Ricky Kalliecharan

The Nuffield Centre for International Health and Development (NCIHD), University of Leeds is working together with the Centre for Education in Health, Arusha (CEDHA) in Tanzania, to support the development of CEDHA into an institution that will provide post-graduate education at a Master's degree level in the area of Health Management and Finance, and Health Personnel Education.

This project is in its second year of implementation and the project aims to develop the capacity for training and professional development of health professional in East Africa. Through the project activities CEDHA developed links with Tumaini University and together these organizations are working together to obtain accreditation from the Tanzania Commission of Universities for the proposed courses. Through this partnership, the courses will be provided mainly through CEDHA, as a Ministry of Health training institute, however participants on the courses will have access to facilities at Tumaini University and the degree will be awarded by Tumaini.

To achieve this goal the NCIDH supported the assessment of training needs and facilitated the development of draft curriculum for the two programmes. In addition, other support to CEDHA included capacity development in its strategic planning, through a staff workshop culminating in an organisational strategic plan. Two of CEDHA's staff received post-graduate training in the UK in the areas that the programmes will focus. A major challenge still remains in developing CEDHA staff at the level of PhD to meet the TCU's requirements for accreditation. Other support included the development of learning resources and teaching materials. While this ambitious work continues it is clear that the development of institutional capacity is proving to be a slow and time consuming process.

Staff publications 2009

Mesfin, M. M., Newell, J. N., Walley, J. D., Gessesew, A., Tassew, T., Frew Lemma, Madeley, R. J. Quality of tuberculosis care and its association with patient adherence to treatment in eight Ethiopian districts. *Health Policy and Planning* 2009 1-10 doi: 10.1093/heapol/cpz030

Kell, M.E., Walley J.D., Palliative care for HIV in the era of antiretroviral therapy availability: perspectives of nurses in Lesotho (2009). *BMC Palliative Care* 2009 8:11.

Mesfin, M. M., Newell, J. N., Walley, J. D., Gessesew, A., Madeley, R. J. 2009 "Delayed consultation among pulmonary tuberculosis patients: a cross sectional study of 10 DOTS districts of Ethiopia." *BMC Public Health*, 2009 Feb 9; 9:53.

Politics and International Studies

Professor Ray Bush's publications in 2009 include:

2009 'The land and the people' in Rabab El-Mahdi & Philip Marfleet eds., *Egypt: The Moment of Change* (Zed Books, London) pp51-67

2009 'When "Enough" is not Enough: Resistance during Accumulation by Dispossession' in *Political and Social Protest in Egypt* edited by Nicholas S Hopkins *Cairo Papers in Social Science*, vol 29, no. 2/3 pp85-100

2009 "'Soon there will be no-one left to take the corpse to the morgue": Accumulation and Abjection in Ghana's mining communities', *Resources Policy* 34, pp57-63

Paper Presented:

‘Marginality or Abjection? The political economy of poverty production in Egypt’ Workshop on Marginalities in the Middle East organized by Ford Foundation, Cairo, 27 September, 2009

Book Launch, Panelist, *Egypt: The Moment of Change*, Land and Society, SOAS, 8 October, 2009

Over the course of 2009 **Dr Gabrielle Lynch** presented papers on ‘Kenya’s new indigenes’ at the Association for the Study of Ethnicity and Nationalism annual conference at LSE; ‘Autochthony, Indigeneity and the Politics of Identity’ with Prof. David Anderson (University of Oxford) at a workshop on Democratization and Ethnic Communities at the University of Toronto; and on ‘Kenya post-2007’ at the Peace and Reconciliation Conference at the University of California, LA, and John Ferguson Seminar Series at the University of Bradford. In addition, Dr Lynch gave a briefing paper on ‘The Rift Valley Problem’ to the East Africa Section of the Africa Directorate, Foreign and Commonwealth Office. In July 2009, she was awarded a small British Academy grant to conduct research on ‘After the chaos – peace and reconciliation in Kenya post-2007: rhetoric and reality’. On the basis of this research Dr Lynch wrote a briefing paper on ‘Durable Solution, Help or Hindrance? The Failings and Unintended Implications of Relief and Recovery Efforts for Kenya’s Post-election IDPs’ for the Review of African Political Economy, which be published in December 2009.

Professor Gordon Crawford has published a number of articles on issues of democracy and development in Ghana, as follows:

‘The World Bank and Ghana’s Poverty Reduction Strategies: Strengthening the state or consolidating neo-liberalism?’ in *Labour, Capital and Society* (issue 1, 2010) [with Abdul-Gafaru Abdulai]

‘Consolidating Democracy in Ghana: Progress and Prospects?’, in *Democratization* vol.17 no.1, Feb 2010, [with Abdul-Gafaru Abdulai].

‘Decentralisation and struggles for basic rights in Ghana: opportunities and constraints’ in *International Journal of Human Rights*, Vol. 14 No.1, 2010

‘Making democracy a reality? The politics of decentralisation and the limits to local democracy in Ghana’ in *Journal of Contemporary African Studies*, Vol. 27 No. 1, 2009, pp.57-83.

Prof. Crawford is also involved in an ongoing research project on ‘Human Rights, Power and Civic Action’ in collaboration with ISSER (Institute for

Statistics, Social and Economic Research) at the University of Ghana at Legon. This has involved him in fieldwork trips to Ghana during 2009. For more details, including two background papers, see: <http://www.polis.leeds.ac.uk/research/projects/human-rights-power.php>

With Dr Lynch, Prof. Crawford organised a major international conference on ‘Democratization in Africa: Retrospective and Future Prospects’, 4-5 December 2009, hosted by LUCAS and POLIS. See report above and <http://www.polis.leeds.ac.uk/research/events/democratization-africa/>.

Nketti Mason has begun work on her provisional PhD that is looking at the extent to which there has been a resource curse in Sierra Leone. She is supervised by Prof Ray Bush and Dr Zulkuf Aydin.

Sierra Leone is one of the poorest countries in the world. It has had the lowest HDI and HPI indexes since 2007. It has a population of just over 6 million and the first diamond was found in Sierra Leone in the 1930’s. A major characterisation of Sierra Leone’s history is that it has been plagued by corruption, mismanagement and neglect which eventually led to state collapse and civil war. The problems in the diamond industry have been partly blamed for that. According to the Diamond Industry Annual Review (2006), out of the approximately, \$141 million being exported out of Sierra Leone each year, the government imposes only a 3% export tax, this translates into about \$4.1 million revenue for the government. The \$141 million figure is rumoured to be only a fraction of total diamond production in Sierra Leone. The Peace Diamond Alliance (PDA) estimates the value of current diamond production at \$400 million a year.

So what happens to the other \$260 million? It is smuggled out of Sierra Leone thus putting the Sierra Leonean government at least \$ 7.8 million out of pocket every year. The industry is also monopolised by a relatively small group of people who dictate the price of rough diamonds. This cartel seems to reap most of the economic rewards from the production chain.

The thesis will explore the extent to which the diamond industry contributes to the economic development of the people of Sierra Leone and it will do so by looking at the relationship between government mineral policy and the impact of mining on local communities.

Philani Moyo completed his thesis and graduated as PhD. His thesis is entitled ‘Urban Food Insecurity: Coping Strategies in Bulawayo, Zimbabwe’. It examines urban food insecurity and attendant coping strategies employed by the urban poor in Makokoba and Mzilikazi in Bulawayo in the face of Zimbabwe’s 2001-

2007 national food insecurity and unprecedented economic recession. The thesis argues that even though Zimbabwe's rural areas remain the locus of poverty and food insecurity compared to urban areas, there is evidence that since 2000 urban households, especially those in high density areas, proportionally became poorer and food insecure due to the deteriorating macro-economic environment characterised by hyperinflation, negative GDP growth and shrinking formal job opportunities. An increase in urban poverty made urban food insecurity primarily a problem of access by the urban poor. Hyperinflation pushed up food prices, eroded the purchasing power of poor households thereby curtailing their ability to access food.

Given this erosion of their exchange entitlement and consequent food insecurity, the thesis identifies that the urban poor's overarching strategy was to construct and maintain a portfolio of coping strategies which concurrently alleviated household food gaps. These portfolios demonstrate concurrent reliance not only on consumption austerity measures, trade-based, production, own-labour and inheritance/transfer entitlements within and beyond the urban hinterland but also increasing straddling of the rural-urban divide as the poor sought means to access food. These strategies were not adopted as categories in a specific priority order. Multiple coping strategies were adopted in parallel, in a continuum rather than as discrete categories. These diversified coping strategy portfolios varied across households and were directly influenced not only by intra-household specific variables such as gender of the head of household, their type of employment, level of education, age, wealth status and household size but also by external vulnerability factors that include formal and informal processes at the community, market and political levels.

The thesis further examines whether state responses to the national food emergency that include direct government intervention in domestic food markets and its channelling of food into public social safety nets complemented the urban poor's coping strategies. It finds that not only did state intervention in the food market largely exacerbate urban food shortages but its social safety net system was beleaguered by underfunding, programmatic, technical, means testing and organisational inefficiencies that undermined its contribution to the urban poor's coping strategies. It also identifies how politics was used to control food distributed through the social safety net system; with widespread appropriation along partisan ZANU-PF political party lines and the exclusion of non-ZANU-PF members. It further identifies how the urban poor employed social agency to resist and challenge state policies and laws which infringed on their coping strategies and livelihood resources. This resistance provides an insight into the micro-level dynamics of covert informal political resistance by the urban poor against some of the policies of the ZANU-PF regime that

include, *inter alia*, urban land use laws, informal economy laws and staple food movement, distribution and marketing laws.

Theology and Religious Studies

The department continues to offer courses in African religious studies for each year of undergraduate studies and at MA level: a first level survey course on religion in contemporary African society, a second level module on African Traditional Religions, and a third and MA level course on Race and Religion: Apartheid and its Aftermath.

Dr Kevin Ward, the principal lecturer involved in African studies in the department, was on sabbatical at Yale University in the early part of 2010, as ‘scholar in residence’ at the Overseas Ministries Study Center. In addition to conducting a course on the East African Revival movement to an international group of church leaders from 4 continents, he was engaged in writing up his present research: A History of Evangelicals in Rwanda, Burundi and the Kigezi district of Uganda, 1921-2002. This work is specifically a history of the Anglican ‘Ruanda Mission’. During his time in America he received an invitation from the State Department in Washington to speak at a briefing seminar on the implications of the rising political importance of Christian churches in Africa.

During this year the department has been fortunate to have as a colleague, **Dr Joanna Sadgrove**. Jo did a PhD at SOAS on issues of AIDS and ‘born again’ Christians at Makerere University in Uganda. She has since been working as part of the interdisciplinary, AHRC-funded project (a collaboration between the School of Geography and TRS): Sexuality and Global Faith Networks, which has specifically been exploring discourses on homosexuality in the UK, USA and Africa. Kevin has also been involved in this project. Jo did six months field work in Pietermaritzburg and Uganda during the year. Kevin also visited South Africa and Namibia in the summer and attended a theological conference at Stellenbosch which commemorated the 150th anniversary of the establishment of a theological seminary there. Since the end of apartheid, Stellenbosch has been active in promoting theological education and study, to serve churches throughout the African continent.

The joint MA programme between the Centre for Development Studies and TRS continues to attract students from Africa: at the moment from Sudan, Ghana and Nigeria.

Articles

Migration, Mobility and Borders: the EU and West African Migrant Communities

by Hannah Cross

This research article outlines a PhD thesis in progress, entitled 'Migration, Mobility and Borders: the EU and West African Migrant Communities'. It begins by introducing the research questions and the underpinning theory. Following this, I reflect on the fieldwork.

This thesis examines the dynamics of West African labour migration to Europe from the perspectives of sending communities in Senegal, the 'holding zone' in Mauritania, and the target destination in Spain. From diverse settings, labour migrants, so-called because they leave home in order to seek work, congregate in transit and in sites of recruitment that favour sub-Saharan workers. The migration is unorganised in the sense that travel, settlement, employment and return plans are mostly unknown at the outset. Its complexity is seen in the geographical range of sending households and eventual destinations, combined with unpredictable interims and outcomes. Differential forms of economic inclusion and exclusion emerge as a significant dynamic in the causes and consequences of migration and in the experiences of migrants. This is argued by examining migrants' family histories of mobility, life chances and access to resources in the context of regional migration history.

The thesis considers who decides to migrate, how the decision is reached, for what reasons, and with what aims. Why are particular routes and destinations selected, and what shapes the passage to Europe? Correspondingly, it investigates the construction of state migration policies in Senegal, Mauritania and Spain. In Spain, management of undocumented migrants fluctuates between legalisation and expulsion. This reveals the tensions inherent in requiring labourers who are cheaper than national workers as a result of illegality and insecurity. The Organisation for Economic Cooperation and Development, the World Bank and the International Monetary Fund implicitly promote the reproduction of migrant labour. They encourage northern countries to maintain low production costs, which have been achieved by receiving a regular supply of unfree human resources. Repression is, however, the more visible form of migration governance. European and US policy-makers and security agencies lead a governance network in favour of restricting the 'threat' of migration. Europe's external borders are patrolled by FRONTEX¹-coordinated security forces, which attempt to intercept and identify 'illegal' migrants. The 'people in the middle' informing this thesis, who slip through the nets of labour and asylum policy, are banned from leaving Africa's shores. Such attempts to cross the Atlantic from Mauritania can result in detention or expulsion. The overlapping security dynamics of the EU migration regime and the US-led Trans-Saharan

Counter-Terrorism Initiative produce a framework of war in Mauritania. This contrasts with gentler attempts at restriction of migration in Senegal. Deterrents here include stimulation of employment, anti-migration education, and co-development in the agricultural sector. These European-led initiatives oblige Senegal to prevent exit towards the north and although they display uneven relations, these efforts also address Senegal's critical need to retain its youth.

While seemingly contradictory, the structuring of a global proletariat and repressive border security both restrict mobility and provide opportunities for contestation. How do the particular political economies of Senegal, Mauritania and Spain promote and restrict the mobility of migrants? The thesis analyses processes of becoming an illegal migrant and of entry to the labour market in the state and EU contexts. It identifies migrants' struggles against repression, which include circumvention of controls, entry into the Senegal-Mauritania border economy, and informal trade and labour abroad. The thesis highlights instability both for clandestine and legal migrants, and a rapid increase in clandestinity as legal options close down. In spite of instability, development institutions and migration research institutes converge in promoting the use of remittances as a poverty alleviation strategy². The thesis thereby considers the impact of emigration, failed migration and repatriation in households and sending communities. When does labour migration generate development, and when does it generate inequality and prop up households in underdeveloped communities? It questions whether successfully implemented remittance policy is set to perpetuate dispossession in migrant communities. More broadly, a historical context underpins the exploration of (under)development as a cause *or* consequence of migration.

Fieldwork among dispersed migrant communities

Fieldwork commenced with a three-month stay in Mauritania in the spring of 2007. In spring/summer 2008, Dakar became the main base for research in Lebu communities. There were short visits to Catalonia surrounding the Dakar stay, and a return visit to Mauritania in spring 2008. Table 1 illustrates the focus of research in each country.

Table 1

| Country | Location | Context | Focus of fieldwork |
|----------------|------------------------------|---------------------|---|
| Senegal | Thiaroye-sur-Mer Rufisque | Sending country | Sending households: changes in labour migration over time; economic and social resources; occupations and use of remittances; decision-making; destinations; legal and illegal channels; perceptions of labour migration to Europe and expectations |
| Mauritania | Nouakchott Nouadhibou | Transit country | West African migrants: family and individual migration history; economic and social resources of sending household; past and present occupation; sending of remittances; decision-making; experiences with controls; perceptions of labour migration to Europe, aims and expectations |
| Spain | Barcelona Salt Lleida | Destination country | West African migrants: family and individual migration history; economic and social resources of sending household; past and present occupation; sending of remittances; decision-making; experiences of journey and arrival, aims and expectations |

Interviews in all locations consistently examined generational changes, including occupations and education of grandparents, parents, sisters and brothers; and family and village migration history. In Thiaroye-sur-Mer and Rufisque, families discussed use of remittances, the impact of restrictions on migration, and the effects of Spanish-Senegalese visa arrangements. Respondents also discussed the reasons for not wishing to migrate at all or proceed to Europe when applicable. This examination of migration dynamics has much in common with the work of Ellis and MacGaffey on Sub-Saharan Africa's unrecorded international trade³. This is because at least some stages of migration, from conception of the journey to remitting funds, involve clandestine, unrecorded activity. My research considers migration as an economic phenomenon, for which Ellis and MacGaffey emphasise holistic study. For data collection, they discuss the use of snowball sampling among networks based on kinship, friendship and other ties. Furthermore, active participation of someone from the milieu is required and an assistant who can speak the local language. Patterns emerge and data can be systematised from detailed information on motivations, organisation, decisions, and strategies for coping with economic and political change⁴.

The fieldwork included 'participant observation' during two West African journeys that incorporated significant transit towns and border crossings: the

first in the Soninké regions of Mauritania, Senegal and Mali; and the second from Burkina Faso, through Mali, to the Senegalese coast. Discussions in bush taxis and at borders connected regional travel with Europe. Fishermen were asked about links between the fishing industry and clandestine emigration, and informed knowledge of the Atlantic crossing. Key observations on the journey also related to the movement of goods along the routes, linking migration with livelihoods and trade in the region. These encounters led to conceptions of migration that would underpin the development of questionnaires. Subsequent interviews about journeys in West Africa flowed and included discussions about the choice of particular routes. After these experiences, it was possible to enter processes of dissemination and feedback with professional contacts and respondents. By feeding back interpretations to participants, it would be more likely that “theory fits the reality(ies) of the respondents’ lives”⁵. Although time was limited in Barcelona, immersion in the ‘field’ of labour migration allowed sufficient mutual trust to develop for the development of life histories and for further observation of work and residence in Catalonian towns. Respondents described clandestine trade and employment, modes of assistance from compatriots or kin, and the continuation of informal exchanges.

The migration encountered during fieldwork navigates through networks in a loose sense, in that kin, compatriots and other associates may inform departure strategies and can be sought at the crossroads, but they act more as itinerant signposts than as known links in any sort of chain. In Nouadhibou, transit migrants for Europe have travelled from different regions in Ghana, Nigeria and other West African countries. They may have failed an attempt to go to the Canary Islands by boat or could have decided against the journey upon seeing the dangers. Entry to Europe may have resulted in deportation back to Mauritania as a ‘third country’. Despite the popularity of Barcelona as the target destination, in reality ‘successful’ migrants to Europe are also dispersed. For example, if clandestine migrants arrive in the Canary Islands and are not repatriated after being detained, they might be flown to different regions of the Spanish mainland and subsequently move towards promising locations of recruitment. It would be misleading to link transit migrants in Mauritania with a particular network in Africa or Europe.

Given the geographically dispersed origins of labour migrants, research in a sending community cannot offer a narrative of the provenance of non-networked West African workers in Europe. This is especially so when migrants diverge from the established channels, or are the first or only emigrants in a village. The research in Senegal does, however, indicate particularities to consider, such as non-financial means to emigrate and the effects of changes in the migration regime on development. It also adds to the puzzle of transit migration in Mauritania by examining which other options may be available to households

and with what consequences. The Lebu communities in Thiaroye-sur-Mer and Rufisque have pioneered the ‘pirogue phenomenon’ in which small fishing boats navigate *les clandestins* to the Canary Islands. The failure of some of these journeys and a focus on the Senegalese coastline from European and US patrols, however, have led underemployed youth towards Mauritania to seek work or to embark on a shorter, less interrupted Atlantic voyage. In other cases, young people may be repatriated or decide to stay, and a single household may be affected by both legal and illegal emigration. The fieldwork in Barcelona included interviews among recent arrivals who had passed through Mauritania, Libya, Algeria and Morocco from West Africa. It expanded to the predominantly African municipality of Salt to interview longer-established migrants and included life histories. In a similar light to the Lebu communities, some migrants’ stories include passage in Nouakchott and Nouadhibou. Life histories offer insight into the success of some strategies over others, and their impact on overall life chances.

A Ghanaian migrant in Nouadhibou, in response to asking him about developments over the preceding year, quipped – “it always changes; it always stays the same”. He was a ‘transit’ migrant, who had been living on the peninsula for over five years. The research design coincided with the height of Atlantic boat journeys to the Canary Islands and was considered by some observers to be topical. Yet I consider the means of emigration as a vehicle, bearing people with a history and a load of social dynamics in the journey from one place to another. As revealing as the vehicle is and the route it follows, its contents hold the true fascination. Migrants’ interactions with states and the security or labour regimes that they enter provide the focus, rather than the mechanisms of a particular network or stream viewed conveniently as a single socio-cultural entity. The thesis examines the process of migration in three countries, but it is not a study of transnationalism, nor is it comparative. It examines the causes and consequences of multifarious trajectories, including staying and return.

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¹ Frontières Extérieures: European Agency for the Management of Operational Cooperation at the External Borders of the Member States of the European Union

² See D. Ratha. *Policy Brief: Leveraging Remittances for Development*. Washington, DC: Migration Policy Institute, 2007; G. Daffé. ‘Les transferts d’argent des migrants sénégalais: Entre espoir et risques de dépendance’ in M. C. Diop (dir.). *Le Sénégal des migrations: Mobilités, identités et sociétés*. Dakar-Paris-Nairobi: CREPOS-Karthala-ONU Habitat, 2008

³ Ellis, S. and J. MacGaffey. 'Research on Sub-Saharan Africa's Unrecorded International Trade: Some Methodological and Conceptual Problems', *African Studies Review*, 1996, 39 (2): 19-41

⁴ S. Ellis and J. MacGaffey 1996, pp25-27

⁵ Bailey et al., cited in J. Baxter and J. Eyles. 'Prescription for research practice? Grounded theory in qualitative evaluation', *Area*, 1999, 31 (2): 179-181, p. 180

*The following two poems by **Lola Shoneyin** will be in her new collection 'For the Love of Flight' to be published by Cassava Republic Press, Abuja, Nigeria (forthcoming 2010). (c) Lola Shoneyin.*

Fancy

The bar front is crimson
so I know there will be blood.
We sit and tables turn,
corners edge towards us.

God knows I fancy you, he says.
The you is hollow, curved inwards—
an accusatory claw, a question mark.
Well, he *is* from Belfast.

I am not used to this boorish,
straight-from-the-cock honesty,
And what have the gods got to do with it?
Yorubas don't call their names in vain.

He tells me he's not really a believer,
that his faith is in the scars sown into his arm,
cross-stitched over veins,
hemming together his all Irish pain.

I really fancy you, he says.
The blue of his eyes turn true.
I sling back my locks and ask him
if he's ever heard of Esu.

Distance

*And do you think that love itself,
Living in such an ugly house,
Can prosper long? - Edna St Vincent Millay*

The ring of red on the coaster dries
I taste your robust Shiraz
so your blood can break my bread.
My lips leave a mark on your glass.

I flatter the guests,
fret about the salt in the stew.
My husband will not look at me.
He knows, he knows it's you.

Across the table, you touch my lip-print.
circle the length of my smile
from the centre to the corners.
fingering every groove.

I want to reach for you
above the shaken salt,
press your palm into mine
but no, this is not the time.

The wine sours in my mouth
when you reach for your coat.
Soon, you will leave me by the door,
stroking your kiss and wanting more.

Aspects of Traditional Wisdom: Agents of Conflict Resolution

by Solomon Tsehay

Presented at the 2nd International conference on African Culture and Development, Accra, Ghana, 15-18 November 2009

This presentation deals with art and culture as tools for conflict resolution. Any meaningful developments cannot take place in the presence of conflict. Be it at family, community, inter-ethnic, international or any other level, conflicts which remain unsolved are obstacles to social progress. This paper attempts to bring aspects of traditional wisdom regarding conflict resolution to public attention.

Wisely resolved conflicts

There is a Tigrinya proverb in Eritrea which can be roughly translated in to English as “He who says hatred is delicious should enjoy it first before handing it to others.” In the proverb¹ those who prescribe hatred or conflict to others are in turn prescribing it back. The proverb is an expression of culture which abhors conflict.

Though not wished for, conflicts are natural social occurrences impossible to avoid completely. Often they are inevitable results of social interaction but they should be resolved in a way that advances human development. Since time immemorial people have always been engaged in trying to settle conflicts with the aim of bringing peace and ensuring social stability. Those that were resolved in wise and fair ways were settled for good while those mishandled became causes of long standing problems destroying what was achieved and hence stunting social progress.

This paper gives two examples of Eritrean traditional wisdom in relation to conflict resolution.

The oral poet

The discussion of the two examples will start with the use of oral poetry in resolving conflicts. The event took place at the beginning of the 20th century around 1910 when two strong chiefs, *Degiat*² Tesfamariam Fissehaye of Addi Quala and *Ra'esi*³ Kidanemariam Gebremeskel of Arreza, were engaged in rivalry.

It happened that a young man from Arreza was to be married to a maiden from Addi Quala. On the wedding day the groom and his entourage of no less than twenty men arrived in Addi Quala after long travel by horse, mule and on foot. The groom's company performed the traditional rituals at the yard in front of the bride's house amid the cheerful reception and ululations of Addi Quala's women

and entered the pavilion prepared for the wedding party at the bride's house. Food and drinks were served after the essential marriage rituals had been enacted. Compliments on the quality of the feast poured from the men of Arreza. The celebration was continuing in a very happy mood when one among the Arreza men came to the middle of the pavilion with his spear and shield and boasted about the superiority of Arreza in the very presence of *Degiat* Tesfamariam, the ruler of the town of Addi Quala and its surrounding district. The chief felt insulted by the boastful man of Arreza and ordered his immediate arrest by his armed guards. Several men of Arreza objected to the chief's order and stood in the way of the guards to prevent his arrest. Angered by their audacity the chief ordered that the men be arrested too. Almost half of the men of Arreza were put under arrest and taken away. The wedding bliss turned to sadness and confrontation. Tension was building up between the two sides and the fear that it might spark into a physical fight was growing. If a fight started then the Arreza people would be annihilated. Wisdom had, therefore, to intervene on their behalf.

A distinguished oral poet by the name of Bahrega⁴ Tombosa Weldemikael from the environs of Arreza and a member of the groom's entourage requested the chief's permission to make *massé*. *Massé* or *awlo* is one of the highest forms of oral poetry in Eritrea performed most of the time spontaneously at weddings, baptismal ceremonies and other merry-making occasions.

Keen to know what he was going to say in his *awlo*, *Degiat* Tesfamariam permitted *Bahregas* Tombosa to make his *massé*. The oral poet had this to say in the presence of the entire celebrating crowd:

Jewel

Son of Kahsu, what a jewel you are
Son of Geredingle, what a jewel you are
Son of Fissehayé, what a jewel you are
Addi Quala is caught in fire
Lucky are those
Enjoying it like camp fire.
Protector of our lands near and far
You are a weighty man of full measure
While all others are only a quarter,
You are tough when you dislike
But merciful otherwise,
Please take heed of the *awlo* I am saying
And spare Arreza from crying.

The chief's heart was softened by the kind words the poet said about him. The "fullness" and grandeur bestowed on him by the poet in comparison to those chiefs whom the poet considered were only a quarter of him made *Dejiat Tesfamariam* feel that it would be degrading to vie with a handful of men from Arreza who were by no means a match for him. As the *massé* appealed to his conscience he calmed down. His anger and eagerness to take punitive action was replaced by rationality and mercifulness. He therefore declared the release of those arrested, and the men apologised for their misconduct. The resolving of the conflict bought the occasion back to its festive mood. At the closing of the ceremony, the Arreza left, safely escorting their bride and groom.

Upon their arrival in Arreza a man from the group hurried to tell *Ra'esi Kidanemariam*, Arreza's chief, that the oral poet, *Bahregas Tombosa*, in his *massé* counted him as only one fourth of Addi Quala's chief. *Ra'esi Kidanemariam* who had been one of the great admirers of the poet felt humiliated and ordered that he be summoned to him urgently. The poet came only to be met by the chief's rage. But as the chief started to reprimand *Bahregas Tombosa* for his alleged undervaluing of him, some gentlemen who had been in the groom's entourage intervened in favour of the poet. They told the chief that he must have been misinformed. Having recounted what had befallen them in Addi Quala, they advised the chief that *Bahregas Tombosa*, as the wise and tactful saviour of the men of Arreza, should be rewarded and not censured. They said if it were not for his wisdom which appeased the anger of the chief of Addis Quala, the entire Arreza group would have been in serious trouble possibly to the point of taking Arreza to war with Addi Quala. Knowing what had really happened from the account of the gentlemen, *Ra'esi Kidanemariam* regretted reproaching the great poet. Calling him by his pet name, *Tombish*, he congratulated and hailed him as a rescuing hero of his fellow men.

Ever since, this renowned oral poet has been remembered, among his many other excellent poetic performances, for this wonderful conflict resolving *massé* which was the creative tool in avoiding a bloody confrontation between the peoples of Arreza and Addi Quala.

A woman with two lovers

There is a story told that there lived a woman with two lovers at the same time. She used to indulge them at different and regular times, one during the daytime and the other at night. Each of them believed he was her only boy friend. One day when the night time lover paid her an unexpected visit, he found her daytime boy friend in her house. He was furious at him and so was the other, each claiming that he was her sole lover. They wrangled bitterly and started fighting in an effort to eliminate one another. Since she loved them both she did

not want to lose either of them. But she could not stop them fighting. So she cried for help and people gathered. They forcefully separated her fighting lovers who were vowing to kill each other.

Some sagacious people from the crowd inquired what the problem was. Having learned of the love affair the woman had had with the two men the sages wanted to settle the fatal dispute between the two men by trying to convince either of them to leave the woman to the other because it is socially unacceptable to be the lover of a woman who has another man. But neither of the two was convinced. One of them said that he could not live without her body-smell and the other affirmed that it was impossible for him to survive without kissing her. It was difficult for the inquiring men to understand why both were mysteriously glued to the same woman while there were so many beautiful and lovable women around them. Yet, as wise men, they had to resolve the conflict in order not to risk the lives of the lovers. They proposed that the lovers divide the woman between them, with one only indulging in the upper half of her body and the other only in the lower half, and that this should be decided by casting lots. Both lovers and the woman endorsed this proposal. The lovers drew lots and each of them knew his respective part.

As time passed the woman gave birth. But the lover stationed at her upper part refused to allow her to suckle the baby because her breasts fell under his domain. The baby would starve and die. The father was urgently called to solve the crisis and save his baby by negotiating with his rival, but to no avail. The adamant refusal of the man of the upper half compelled them to rush to the ruler of the land hoping for a fair judgment.

When the ruler asked them what their case was, the father accused the other man of not letting the baby feed on its mother's breast. The ruler was stunned at hearing this and inquired how on earth a man could have prohibitive powers on the natural right of a baby to feed on its mother's breast. The man from the upper domain told him the background story of the affair and the agreement reached under the arbitration of certain wise men. Before taking any decision the ruler preferred to consult with the arbitrators and demanded that they be brought to him instantly.

They appeared in front of the ruler and were asked to elaborate on how they arbitrated the dispute. After listening to their explanation the ruler noted that dividing the woman between the two lovers was wrong. He tried to justify his position by the problem created after the birth of the baby. The wise men defended their arbitration as the best settlement they could think of for that particular dispute. Furthermore, they said that had it not been for that unique

type of arbitration the two lovers would have killed each other. They also argued that not only were they alive, but also able to have a child.

Considering their argument, the ruler was inclined to believe that the wise men's arbitration provided a practical resolution to the conflict, and hoped that they would also be able to think of a solution to the pressing problem of feeding the baby. He, therefore, assigned them to arbitrate the new dispute, too. The men briefly took counsel together and came back with a solution. They proposed that the two lovers exchange parts. The father of the baby ascends up so that his child shall have the right of breast feeding, while the other man descends down to the lower half so that he shall have the right to have a child in his turn. They also concluded proposing that the shifting from the upper to the lower and vice-versa should continue in such a rotational way each time a new baby was born. The lovers adopted this arbitration proposal as favourable to both of them and the ruler was happy to see the problem solved.

Having told this story with the purpose of drawing lessons of conflict resolution, I would like to make a disclaimer. *A Woman with Two Lovers* certainly is part of our oral traditions. But it can by no means be true or real. It is a product of the imagination and intellectual exercise of our ancestors to create stories which teach important lessons and entertain. The dividing of the woman between the two lovers should not imply that she has been considered a sex object. Nor should this be interpreted as gender discrimination. The interconnected biological roles of a woman as a child giver and a breast feeder were aesthetically essential to constitute the central conflict of the story. Thanks to her multiplicity, the nature of a woman could provide a sharp conflict which challenged and stimulated human wisdom to resolve it.

In conclusion I would like to emphasise the great need for sustainable cultural research and the dissemination of its products. The traditional cultures of Africa and humanity in general as manifested in various expressions such as proverbs, stories, fables, legends, oral poetry, oral history, customary laws, witticisms etc. are incredible sources of wisdom to consult and learn from in our development endeavours. Broad knowledge of arts and culture enables us to understand each other better paving the way for dialogue and cooperation. Provided they are given the platform they deserve, arts and culture are liberators always giving humankind to a better future.

¹ This is a proverb of the Tigrinya language spoken in Eritrea and northern Ethiopia. The script in which Tigrinya is written is called Ge'ez. It is one of Africa's ancient alphabets.

² A high level title of the feudal era

³ A title just below the King and the Degiat

⁴ Though formerly a very high level title, later diminished in importance and became very common

Madness and Spirituality in Bessie Head's *A Question of Power*

by Elinettie Kwanjana Chabwera

In *A Question of Power*, the journey into Elizabeth's "innermost recesses" allows Head to contrast Elizabeth's frightening soul experience with the "public convulsions that range across the world and from one civilization to another" (Ravenscroft 183). Head's vivid rendering of Elizabeth's psychological chaos has compelled Ravenscroft to wonder, and rightly so, whether someone who had not undergone Head's psychic experience would have been able to successfully invent the phantom world that comes to life every night when Elizabeth is alone (184). The idea that the stories are derived from personal experience and that Head weaves Elizabeth's bouts of derangement into her everyday life-events and activities such as gardening, motherhood and friendships, gives her story its uniqueness. Through a juxtaposition of Elizabeth's chaotic inner world with the realities of everyday life, Head traces Elizabeth's development from alienation to acceptance.

In her book, *Madness in Literature* (1980), Lilian Feder demonstrates that humanity has long been intrigued with the mind, especially with extreme forms of psychic experience (3). Feder's study is concerned with Western literature where interest in insanity is linked to interest in the workings of the mind. Black women writers in texts as diverse as Zee Edgell's *Beka Lamb* (1980) to Tsitsi Dangarembga's *Nervous Conditions* (1988) use the theme of madness, as a way of highlighting the "contradictions and tensions" characteristic of female being in their societies (O'Callaghan 37), and also as a way of illustrating a powerful sense of resistance to their marginal situation. This is what Odile Cazenave (2000) means when she says: "madness becomes a sign of collective active resistance; it is no longer synonymous with abandonment and self-confinement" (199). Racism, classism and patriarchy, prejudices which constitute the divisive elements in society as well as women's sense of themselves, are portrayed as causes of women's mental fragmentation and their madness, illustrating the depth of their suffering and pain. In addition, however, insanity also demonstrates rebellion. A character's madness often illustrates a strong sense of resistance to the conditions imposed on them by a patriarchal and/or colonial order. This, for instance, is what Nyasha in Tsitsi Dangarembga's *Nervous Conditions* (1988) demonstrates. Nyasha's psychological breakdown is her way of resisting patriarchal oppression in her society, which, in the story, is enforced through her father Babamukuru's attitude and behaviour.

In much contemporary western literature, "psychic dissolution" is used to express a search for personal and artistic fulfillment as well as social and political freedom (Feder 9). In Michel Foucault's opinion madness is an

expression of the constraint of an individual's freedoms. According to him, mad people communicate "truths" to a hostile society through the "dialogue of delirium" (Foucault 209-210). Feder warns against adulation of madness by describing Foucault's theory as "an idealization of madness that actually confuses compulsion with freedom, anarchy with truth, suffering with ecstasy" (33). Feder's point that the use of such words as "truth", "freedom" and "glory" confuses the actual message of the mad with the philosophical significance society imposes on it is pertinent because in addition, it can lead to the assumption that all mad people are alike. Feder defines madness as: "a state in which unconscious processes predominate over conscious ones to the extent that they control them and determine perceptions of and responses to experience that, judged by prevailing standards of logical thought and relevant emotion, are confused and inappropriate" (4).

A close analysis of the patterns of madness in literary works by black women reveals suffering, and not necessarily achievement of glory as suggested by Foucault. The texts demonstrate how the oppressive nature of patriarchal and/or colonial structures of society affects women psychologically. What is significant in the portrayals however is that as well as illustrating their pain, more importantly, the texts also reveal women's resistance to oppression. The texts suggest resistance through the mad women's anger at the source of their oppression. In addition, resistance is expressed through the eventual ability of the women to recover physically and psychologically. In most cases therefore, the writers depict female protagonists who suffer physical and mental collapse, a fragmentation of the self out of which, however, they are beginning to recover or have recovered as the story comes to an end. This, in my view, suggests that the aim of these women writers is not to illustrate insanity *per se*, but rather, to reclaim woman's place in society and celebrate what Laing refers to as "the return" of the female subject (quoted from Rigney 8). Elizabeth in *A Question of Power* offers an example of this kind of a "return".

It is important to note, however, that there are different cultural understandings of psychic experience and that societies react differently to the variety of conditions called "madness". In *Women and Madness* (1989), Phyllis Chesler observes that generally, in the West, madness is regarded as a "shameful and menacing disease, from whose spiteful and exhausting eloquence society must be protected" (34). In ancient Greece madness was seen as both a blessing and a curse. As a curse, it was expressed in epilepsy, mania, melancholia or paranoia, while as a blessing it was believed to bring gifts such as prophecy and poetry. In the Bible it was regarded as a "possession", which sometimes necessitated removal from society (see for example the story of Legion in the New Testament). Removal of a mad person from society in effect becomes a blessing.

It allows not only for escape from the confined position imposed by controlling patriarchal structures, but also from the penal code of the community.

Many African societies perceive madness as both “disease” and “possession”. People believe that greed, jealousy or malice can induce some evil people to afflict whoever they wish with the disease of madness. As “possession” madness is believed to come from the realm of the spiritual. Possessing spirits can either be good or bad depending on the purpose and nature of possession (Soko 1992). People believe that bad spirits cause affliction and disease while good spirits induce divine prophecy, which, when heeded by whoever it is directed at, society or the individual, ensures protection, prosperity, good health and peace. Even in the case of possession by good spirits, when a possessed individual ignores the instructions of the possessing spirit their condition can degenerate into a “disease” (Soko 1992). Even when deemed a disease, madness is still not regarded as an ordinary disease *per se*. It is believed that ancestors or the gods can communicate through such people.

Amongst the Anyanja of Malawi and Zambia for instance, in addition to perceiving madness as a condition from which some members of society, especially children and pregnant women, need to be protected, the people also believe that a mad person can possess prophetic attributes. Consequently, what a mad person says is never taken lightly. The belief that a mad person might be a messenger of the gods is, for example, expressed through the social practice of offering them food when they come to one’s compound. The impression that mad people can possess prophetic attributes is also reinforced through the Chinyanja saying “*wamisala anaona nkhondo*” which literally translates into “it was the mad man who foresaw the war”. Implicit in this saying is acceptance and tolerance of mad people and madness. In this sense madness becomes an enabling illness. It allows the possessed person space in society.

Similarly, possession allows the women of the Zar cult in Northern Sudan space in their society. Although the society perceives a woman’s possession by a Zar jinn as an illness, through it the women are able to ameliorate their status of subordination. For instance, Boddy (1989) demonstrates that whatever a woman demands whilst in a state of possession--gold jewellery, expensive perfume or fine clothing--is readily supplied by her husband or brothers because it is believed that that is the only way she can regain her well-being (189). In addition, as well as, and due to its link with fertility, Zar possession is enabling because as Boddy points out, “it enables a couple to modify an overly polarized, increasingly schismogenetic marriage...and forestall its disintegration in the face of negative gossip” (190). Possession by a Zar jinn “provides an idiom through which spouses can communicate about and even resolve issues it might otherwise be inappropriate for them to discuss” (190).

It is in the sense of madness as agency that *A Question of Power* has been read by feminist scholars and critics such as Carol Davison (1990) and Sara Chetin (1991). By becoming “mad” Elizabeth is able to find a voice for resisting the oppressive conditions of the society. She becomes a disruptive woman who refuses to be situated within the mythologies of race and gender. Madness enables Elizabeth to subvert her social condition of silence, which her identity as a woman and as non-white in South Africa and non-black in Botswana, imposes on her. Yet Head also demonstrates that madness is not necessarily an individual or personal condition only. Her work illustrates that madness can also be a socio-political condition. This, for instance, is how she explains the ferocious and brutal, yet senseless nature of apartheid’s laws against non-whites. Her conviction is demonstrated in her frequent references to the apartheid regime of South Africa as “mad”.

As well as using insanity to demonstrate women’s resistance, Head also uses madness to illustrate women’s ostracization, oppression and the extent of their suffering. Since mental illness can amount to a loss of one’s place in society, by having a mad female protagonist, Head illustrates the extent of women’s pain in addition to illustrating the force of the women’s resistance. In her analysis of psychosis in African women’s literature, Cazenave (2000) identifies two broad categories, those who exist on the margin of society from birth and those whose marginalization is a result of evolution, that is, those who move from a position of favor or power economically or due to physical beauty to a marginalized position which causes insanity (66). Elizabeth’s position in *A Question of Power* is outside society from birth. In the racialized society of South Africa and Botswana, Elizabeth’s multi-racialism denies her a central place in either nation.

A Question of Power captures the quintessence of Elizabeth’s suffering by tracing her life from childhood in South Africa through exile in Botswana. Through this technique Head demonstrates the entirety of her heroine’s suffering. The story illustrates the role of society and childhood experience in the protagonist’s adult life of mental aberration. Adetokunbo Pearse (1983) hypothesizes that *A Question of Power* is not particularly concerned with Motabeng, the site of most of the action in the novel; it is, rather, more concerned with Elizabeth’s psychological retention of her South African experience which is key to her breakdown (82). The Elizabeth who goes to Motabeng is one already predisposed to mental breakdown. *A Question of Power* indicates that Elizabeth first suffered rejection as a child. As a consequence of her birth, no one wanted her. Her maternal family immediately put her up for adoption because she was multi-racial and illegitimate. Her father is non-existent in the story. As a result, Elizabeth was shuttled between prospective adoptive families before being given to foster parents from whom

she was also finally taken away and sent to an orphanage. In the orphanage Elizabeth learnt the circumstances of her birth and the fate of her mother.

The knowledge that she had been born in contravention of the South African Immorality Amendment Act of 1957, that her mother had been deemed insane and committed to a mental asylum where she gave birth to Elizabeth before committing suicide, plays a crucial role in the creation of the person Elizabeth becomes as an adult. Society, through the principal's actions, believes that because she had been born of an insane woman who also committed the "insane" crime of killing herself, Elizabeth would naturally, also end up insane. The principal of her school cruelly tells Elizabeth when she is barely thirteen that:

We have a full docket on you. You must be careful. Your mother was insane. If you're not careful you'll get insane just like your mother. Your mother was a white woman. They had to lock her up, as she was having a child by the stable boy, who was a native. (16)

Though the information distresses the child, the principal goes on to "live on the alert for Elizabeth's insanity" (16). While other children get away with more serious breaches of school regulations, Elizabeth is punished for trivial offences. Recognizing Elizabeth's "difference", the other pupils take advantage. They constantly deliberately provoke her because they are aware that if she reacts she will get in trouble.

The psychological effect of this social persecution proves enormous for Elizabeth. Eventually, she starts to imagine her mother appealing: "Do you think I can bear the stigma of insanity alone? Share it with me" (17). This identification with a mother socially judged "mad, sexually depraved and evil" is partly responsible for Elizabeth's negative attitude towards society (Myers and Roberts 231). The knowledge of her mother's "abnormal" sexuality, carried in her subconscious all along, finally expresses itself through the phantoms in her horrific mental ordeal. I suggest this because the phantoms of Medusa, Dan and Sello of the brown suit all torture Elizabeth with sex and accusations of her sexual ineptitude.

Besides using madness to capture the essence of women's suffering and to demonstrate the extent of their pain, like other African women writers such as Ama Ata Aidoo in *Anowa* (1965) and Mariama Ba in *Scarlet Song* (1981), Head uses madness to demonstrate women's ability and determination for survival. A significant difference between Head and the other African women writers is that Head deals with the crossover between two worlds. In addition, rather than portray madness *per se*, Head focuses on the process of mental breakdown. By portraying the process, Head communicates the women's strength and resolve through their ability to finally overcome threats to their sanity.

Elizabeth's nightmarish "journey of the soul" starts with the mystical appearance in Part I of the monk-like figure of Sello. Sello appears constantly for some time until Elizabeth gets used to his presence and starts to communicate with him as she would a living person. Eventually however Sello creates the company that makes Elizabeth question his divinity and goodness. He creates Medusa (37), and from his figure also emerges the figure of Sello of the brown suit, who, together with Medusa and the figure of Dan who appears in Part II, terrorizes Elizabeth with accusations of sexual inferiority and perversity. Every night the phantoms rise in Elizabeth's bedroom denying her rest and sleep. At one point she is brought to a cesspit:

It was filled almost to the brim with excreta. It was alive, and its contents rumbled. Huge angry flies buzzed over its surface with a loud humming. He caught hold of her roughly behind the neck and pushed her face near the stench. It was so high, so powerful, that her neck nearly snapped off her head at the encounter. She whimpered in fright. She heard him say, fiercely: "She made it. I'm cleaning in it up. Come I'll show you what you made". (53)

The cruelty of this revolting experience does not kill Elizabeth; rather, the fall into the deep darkness that follows this harrowing experience provides an opportunity for Elizabeth to look inside herself. Therein she discovers a still and sane self and that the evil that was threatening to take over her life had a parallel of goodness. Thus holding on to this reassurance of goodness, Elizabeth reclaims physical reality and therefore life. To the amazement of the nurse attending her, Elizabeth abruptly jumps out of her sick bed, declares herself better and discharges herself from the hospital.

Elizabeth's determination to survive is displayed again a year later when after descending one more time into derangement, she is subjected to the most evil and hair-raising experience:

She had seen two large, familiar black hands move towards her head. They had opened her skull. He'd bent his mouth towards the cavity and talked right into the exposed area. His harsh, grating voice unintelligible. It just said: "Rrrrrrrrrrrrrraaaaaaaa." It had shot through her body with the pain of knife wounds. She'd pulled and pulled, struggling to free herself of the hands holding her head. She'd awoken gasping for breath. (177)

The violence of this experience is met with a physical struggle for freedom. Even though Elizabeth's horrendous experience is at the level of the unconscious, Head conveys its significance by linking it with consciousness.

The reality of Elizabeth's struggle is conveyed through the fact that she wakes up from her haunted sleep gasping for breath.

Although so many times Elizabeth is near death in her pain and suffering, she is shown to possess an inner capacity to survive her horrific experiences. In addition, the participation in the gardening project and her friendship with Kenosi and Tom help her pull out of her excruciating ordeals and regain sanity. Added to this is her role as Shorty's mother. The responsibility of motherhood which is commonly portrayed as vital to black womanhood by many black women writers also helps Elizabeth recover her psychological and physical balance. Head reinforces the idea of women's strength and determination through the portrayal of Elizabeth who, after her horrific experiences, returns to reclaim herself both as a woman and as an African. The symbolic placement of her hand on the Batswana soil at the end of the story is acceptance of who she is. It is a rejection of the marginalizing and oppressive impositions of the power games of apartheid and patriarchy, and acknowledgement of her identity as an African woman.

Furthermore, Head uses madness to illustrate the presence of different levels of reality. Analyzed in the context of African perceptions of madness, Elizabeth in *A Question of Power* clearly experiences madness on different levels. The situation of being haunted by apparitions resembling real living men suggests the malice or jealousy of witchcraft. Dan's malicious role in her nightmares links with the bad and therefore disease-causing spirits as documented by Soko (1992). The idea that Elizabeth becomes physically unwell and is sometimes violent as a result reinforces this link with witchcraft. Yet at the same time the presence of the figure of Sello the monk, who comes to sit in her chair every night and with whom she has conversations, expresses the communication with the spiritual, which, according to African philosophy, can be a source of prophetic wisdom.

I view the whole ordeal of Elizabeth's experience with the spirits as exemplifying the idea of attainment of knowledge and wisdom as a result of contact with the spiritual. I suggest this because it is during those moments when struck with neurosis that she makes the most pertinent observations and criticisms of society. And despite the horror and brutality of her experience, Elizabeth emerges out of her ordeal more knowledgeable. She emerges with a strong consciousness of her identity, so that rather than deny or try to erase her black background, she finally comes to accept and identify with it. In addition, Elizabeth learns more about humanity, about issues of power and about real love through her suffering. She comes to a consciousness of the power games played out in society and the truth about the position of ordinary people in the political games of the powerful. Elizabeth sees parallels between power-hungry men or

societies and the high God in the heavens who jealously guards his power. Elizabeth realizes the role such a god plays in human suffering because “personalities in possession of powers or energies of the soul” imitate him (*A Question of Power* 190). By portraying Elizabeth as making such crucial observations in a state of neurosis, Head also challenges the social construction of madness and extends an invitation for a re-examination of the condition society labels “mad”. She acknowledges and participates in the theory of possession and dreams as expressions of different levels of reality and as alternative sources of knowledge.

In her article “Spirit Possession Revisited: Beyond Instrumentality” Boddy’s (1994) definition of “possession” is “the hold exerted over a human being by external forces or entities more powerful than she” (407). Boddy’s idea of possession as a powerful hold by external forces, which echoes Soko’s analysis of spirit possession in a Vimbuza performance in Northern Malawi is also reflected in Head’s novels. In *A Question of Power*, the two Sellos, Dan and Medusa, are separate and real to Elizabeth and her experience of them is as independent beings. They are distinct bodies, different from each other and from her, and they exert a very powerful hold of Elizabeth’s psyche.

A Question of Power also links spiritual bodies with dream activity. The spiritual beings in *A Question of Power* predominantly manifest themselves in the darkness of night or sleep. While the presentation of the phantom’s manifestation as being specifically in dreams connects Head with the western theory of Sigmund Freud who proposes that the experiences and fears of our waking life are replayed in dreams, I am in agreement with Maggie Phillips (1994) who argues that Head goes beyond Freud by exposing another dimension to dreams (90). Through her linking dreams with the spiritual, Head demonstrates a belief prevalent amongst many Africans in Africa and in the Diaspora, which holds dream, as it does spiritual possession, as the site of a different level of reality. Phillips’ exposition of the significance of dreams for Africans is most illuminating and in my opinion, clearly locates Head within this African philosophy:

Throughout the ethnic diversity of Africa, dreaming is a gift passed down through a multitude of forebears and the dreaming received is full-blooded experience. Dreams predict and torture or protect; dreaming enters other realities and is the site of ritual psychic healing; dreamself travel out of bodies, and sorcerers, gods, goddesses, spirits, and the dead physically enter the dreamer’s presence...dreaming transgresses chaos and contacts the highest sacred authority. (90)

In his study of phenomenology, the psychologist Carl Jung suggests the existence, in the psyche, of “subtle bodies” which are neither facts nor ideas but which belong to the “soil of the soul” or the “third place between things and mind” (Romanyshyn 27). Jung’s hypothesis is that these bodies exist in the psyche not as productions by the person but that they produce themselves and have their own being. Jung illustrates his views through the description of Philemon, an “imaginal being” who resides in Jung’s psyche and with whom Jung says he interacts as if he were another person. Jung points out that although there is a “differentiation” between himself and Philemon, there is no “separation” (Romanyshyn 28).

There are interesting parallels between Jung’s theory and the figures Head draws which make Jung useful for understanding the complex spiritual bodies in Head’s narratives. Like Jung’s Philemon, Head’s Sello, Dan and Medusa are different from Elizabeth. They have their own reality and being at the same time as their origins, Elizabeth’s dreams, locate them in Elizabeth’s psyche. Although the presence of the figures affects Elizabeth physically, they nonetheless exist “on the border of the real and the ideal” (Romanyshyn 32). One aspect of Head’s uniqueness is, I believe, her ability to offer optical representation of theories such as Jung’s that the imaginal bodies reproduce themselves through having the figures come into being by walking into and out of other figures. Sello walks into the figure of the “Father” (*A Question of Power* 30); a beautiful woman walks out of the monstrous woman and walks into Elizabeth (*A Question of Power* 33); Sello of the brown suit is projected from Sello the Monk (*A Question of Power* 37). Their connection with reality, which represents the intermingling of reality with the spiritual, is suggested through the figures walking into real people such as the fictional Elizabeth represents in *A Question of Power*.

The idea of “difference” without “separation” between Jung and Philemon or between Elizabeth and the phantoms of Dan, Medusa and the two Sellos brings to the fore the issue of “projection” in relation to possession. Head’s narrative, like Jung’s, complicates the concept of projection as an external force which transfers itself onto the mind of the possessed, a way of thinking that has been used to explain much of the splitting of psychic fragmentation. By complicating projection and yet suggesting existence of what Romanyshyn calls a “metaphorical reality” or the “third place between the two of things and thought” which is occupied by imaginal beings (32), the constraining limitation of the perception that knowledge results from reality or thoughts only is demonstrated. This complication of projection does not suggest erasure of the concept because as Romanyshyn notes, projection as a psychological experience does occur (31). Elizabeth’s story, like Jung’s, illustrates the existence of a

different level of reality and of being, and by implication, a source of knowledge which exists in an in-between space of “matter and thoughts”. I suggest that in the African worldview, this is the location of the activity of spiritual possession, of witchcraft, and of dreams. Head’s narratives illustrate that although commonly disregarded or undermined, the activity of this in-between space affects and is a part of the people’s lives.

The idea of “in-between” space being a source of a different level of knowledge and therefore positive, compares with Homi Bhabha’s (1994) hypothesis of the possibilities of in-betweenness. Using an architectural analogy he identifies the stairwell as being in between the attic and the boiler room and illustrates how as in-between designations of space, the stairwell “becomes a connective tissue that constructs the difference between upper and lower” (5). This in-between location is the space in which “something begins its presencing” (5). In the postcolonial context of race and culture, this in-between space is the space of hybridity and mimicry which Bhabha identifies as strategies developed by the postcolonial subject in order to have her/his difference felt and known (5).

Head deals with the crossover between reality and the imaginal in *A Question of Power* once again through the relationship between Elizabeth, Tom and Sello the monk. Not long after he makes himself a permanent presence in Elizabeth’s hut, Sello the monk crosses the confines of his spiritual boundaries into the real so that not only Elizabeth, but also Tom hear him (24). The instance of Elizabeth’s dream of Sello attacking a little boy in the bush, which corresponds with a radio announcement the following day of the real death of a boy in the bush (141), also portrays the link. On yet another night Elizabeth dreams of brown suited Sello transforming his facial features to an owl’s, when she wakes up the following morning Elizabeth discovers a dead owl on her door step (48). Complex as these instances are, they nonetheless demonstrate an intermingling of the real with the spiritual, which in traditional African worldview, is a part of the people’s everyday reality (Mbiti 74).

Head’s conviction is clearly that madness is an expression of resistance and therefore enabling. By interweaving madness with spirituality, a position which locates her in the belief of existence of an African reality that needs acknowledging and understanding, she challenges commonly held views about madness, particularly in the West. The fact that Head was able to engage with and utilize such issues as madness and spirituality at the time she did illustrates self engendering power and resolve. Like most other black women writers her strength and ability is most vivid when she or her heroines take charge of the narrative.

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Book Reviews

A Short History of African Philosophy (Second Edition). Barry Hallen. Indiana University Press, Bloomington & Indianapolis, 2009. 194 pp. ISBN 978-0-253-22123-0 (pb.). \$19.95.

This second edition has been enlarged by approximately sixty pages and the new material is well integrated into the text in such a way as to complement and enhance the previous discussions. No new chapters have been added, but the existing chapters have been expanded at several places to incorporate developments that have occurred since the book's first edition in 2002. One indication of the book's increased scope is the growth of its bibliography, from sixteen pages in the first edition to thirty-six in the new one.

Hallen's writing is consistently clear and accessible to a general reader, and his knowledge of the subject is wide-ranging, making this an excellent introduction to the vibrant and complex *mélange* that falls within the category of African philosophy. In fact, the book's purview extends beyond African philosophy itself, to encompass what has come to be called 'Africana philosophy', a term which includes African-American, Afro-Caribbean, and other diasporic domains as well as work carried out within the continent of Africa itself. The construal of 'philosophy' is also broad here, as Hallen discusses sociologists such as Paget Henry and social anthropologists such as Ifi Amadiume alongside scholars whose pursuits are more intrinsically philosophical.

Despite its breadth, the book retains a high degree of coherence, owing in large part to Hallen's knack of bringing out the robust interactions between the variety of philosophers and activists under discussion. For example, having shown in Chapter 2 how African mentality has often been stereotyped by non-Africans as emphatically mythopoetic as opposed to rational and logical, Hallen then goes on, in Chapter 3, to describe how certain African philosophers – such as Kwasi Wiredu and Kwame Gyekye – have responded critically to this characterization by arguing for a conception of universal rationality. These same two Ghanaian philosophers subsequently reappear in Chapter 8's discussion of how communitarian views of social engagement have tended to override more individualistic views within the context of African socio-political thought. The overall effect for the reader is a sense of being eased into a lively and conceptually rich philosophical environment without ever feeling dropped straight in at the deep end.

Inevitably the treatments of specific topics remain at a rudimentary level, but as an overview of the state of a number of debates within or about African philosophy, the book is exemplary. Of particular interest to me was Chapter 5, which focuses on the work of Paulin Hountondji (National University of Benin) and Henry Odera Orika (formerly of the University of Nairobi). Hallen

concisely summarizes Hountondji's critique of 'ethnophilosophy', this being the sort of study that attributes a philosophical worldview to some cultural group on the basis of selections from its oral story-telling tradition. Among the dangers of such studies, as Hountondji points out, is that of suggesting that African philosophy is limited to a timeless, implicit and collective enterprise as opposed to involving the explicit search for truth and meaning on the part of named individuals. While neither Hountondji nor Oruka advocates the ignoring of traditional beliefs and customs, they each contend that these must be subjected to rigorous scrutiny if they are to inform genuinely philosophical activity. For Oruka, this shift is described as one from 'culture philosophy' to 'sage philosophy', the latter deriving its name from the role that Oruka sees for 'sages', these being thinkers who, though embedded within traditional cultures, are able to reflect critically upon those cultures. Hallen outlines the African viewpoints fairly and informatively, even if at times he is prone to contrast them with a rather narrowly conceived model of 'Western analytic philosophy', which he equates with linguistic analysis.

The aptness of the book's title is questionable. As noted above, the book is not exclusively concerned with African philosophy in the strict sense, and neither is it much concerned with the *history* of its subject. Following a short first chapter which picks out a few highlights from four-and-a-half millennia of philosophical thought in Africa, we then jump decisively into the post-nineteenth century milieu. The bulk of the book deals with scholars born in the twentieth century, many of whom are still academically active. Chapters 3–9 are thematic, configured around different methodologies such as 'Phenomenology and Hermeneutics' (Chapter 6), or political orientations such as 'Socialism and Marxism' (Chapter 7), rather than historical periods. And most of the chapters are structured around synopses of significant works by the scholars under consideration, with only glancing references to broader historical factors. None of this is to the book's detriment, yet it does suggest that a more appropriate title would have been 'An introduction to *contemporary* African (or Africana) philosophy'.

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From our Side: Emerging Perspectives on Development and Ethics. Steve de Gruchy, Nico Koopman, Sytse Strijbos (Editors): Rozenberg Publishers, Amsterdam and UNISA Publishers, South Africa, 2008. Pp ix +288. ISBN 978 90 5170 974 2 (hardback). £29.99. Obtainable from Christian Aid - orders@christian-aid.org.

‘Our side’ is South Africa. The editors of this collection of essays aim to contribute to ‘the ethics of development in our globalised world’ and include contributions from the Netherlands, but the book is very definitely written from the perspectives of the South: ‘from our side of the river’ was a working title in the early stages of the project. A number of boundaries are explored: North-South; heaven-earth; then-now; structure-identity; theory-practice. The plan of the book is designed to overcome this last division. Most of the articles are written by South African academics, often theologians with a commitment to the religious communities to which they belong and the wider mission of the Church. But each article is written in dialogue with another person, usually a developmental practitioner of one kind or another; often a thinker from a secular discipline. This is meant to earth the discussion in the praxis of development, but also to show the interpenetration of theory and practice: ‘A strong thread running throughout this book is the acknowledgement of the practical significance of good theories, and the theory-ladenness of all good practices’ (p.282).

Above all this collection is a reflection on the urgent social and developmental issues which preoccupy post-apartheid South Africa, focusing on questions of human dignity and women’s empowerment; poverty and riches in a neo-liberal capitalist economic framework; minority rights, refugees and xenophobia; constructions of sexuality, power and HIV-AIDS. It is argued that the discounting of religious identities, and the institutional capacity which religion provides, tends to work against that human flourishing towards which development is directed. Religious institutions and identities were of great importance in the political struggle against apartheid. They need now to refocus on the developmental struggle, not least in relation to HIV-AIDS, sometimes called, in South Africa, the ‘new apartheid’. There are some moving accounts in a chapter entitled ‘challenging stigma in the context of HIV-AIDS’ of the ethical dilemmas relating to disclosure of HIV status (to boyfriends, family, providers etc), weighing up the complex issues of individual rights and responsibilities, and the weight of communal ties. Another article articulates the need for practical, realistic and non-moralistic strategies to AIDS programmes, while speaking in a surprisingly positive tone about the ‘No Apologies’ campaign of Focus on the Family (an American organisation whom secular developmentalists, rightly in my view, view with grave suspicion) to give advise on the moral issues involved, in a campaign which relies for its cogency

on an appeal to traditional attitudes in all religious communities generally, not only fundamentalist Christian ones. Perhaps a chapter on BEE (Black Economic Empowerment) would have been useful, exploring its rather patchy achievements, its practical obstacles and the ethical dilemmas which this has also raised.

The writers are insiders (in that they are mostly South African and Christian) but they are alive to the limitations of the churches, the critical of the self-interestedness and frequent narrowness of Christian responses to South Africa's post apartheid developments. There is a moving self-critique, by an academic theologian confronted with the new immigration, mainly of Africans from further north, in places like Hillbrow, Johannesburg. There is also a fascinating chapter on the place of the Griqua community (and other indigenous peoples and those of 'mixed' identity) in the new South Africa. This volume reveals the sophistication of theological thinking on developmental issues in South Africa. It is implicit in the whole discourse that the churches not only should but actually do have important contributions to make to the debates about the new South Africa. Certainly the depth of argument justifies this claim. But in my view it is a limitation of this excellent collection that it did not engage in more dialogue with other religious traditions. It articulates African cultural perspectives and integrates them into Christian theological thinking in impressive ways. But the book would have been enhanced by Muslim, Jewish and Hindu perspectives, as well as a dialogue with those secularists who would prefer that South Africa was not so saturated with religion. It would also have been useful to have had a more systematic assessment of the challenges of new Christian religious movements to the progressive gains of the 1996 Constitution.

Overall *From Our Side* is an important book both because it gives so many interesting perspectives on development in the new South Africa, and because it is a refreshing example of how developmental issues can be addressed in such creative and interesting ways from southern perspectives.

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Murder at Morija: Faith, Mystery and Tragedy on an African Mission. Tim Couzens. Charlottesville: University of Virginia Press (originally, Random House, Johannesburg). 2005. pp 474. ISBN 9 780813 925295 0 (paperback). \$25.

On Wednesday 22 December 1920 the Jacottet family sat down for a midday meal in the dining room of the mission house at Morija. Soup was served. Soon they were all in the garden writhing, vomiting the arsenic which they had absorbed with the soup. Five diners recovered. Unfortunately, the pater familias, Reverend Monsieur Edouard Jacottet, had had a second helping. He did not survive the night. Three people were eventually accused of the murder but, after a preliminary hearing, the case was dropped and they were never brought to trial. The murder was a big scandal at the time in Basutoland (modern Lesotho) and among the white society of South African, but it remained unsolved. Tim Couzens revisits the case 80 years later, attempting to solve the mystery. The case has all the elements of a classic Agatha Christie – a big house, a limited number of suspects, a dramatic death. There is even a plan of the house on p. xix, à la Cluedo, showing kitchen, dining room, study, master bedroom and *cabinet de toilet*. There is no billiard room, but there is a room described ‘the theological school’ – the classroom where M Jacottet taught the Basotho who were training for ordination. Couzens plays Hercule Poirot. The suspects are paraded to our view, somebody is accused and a solution offered.

The brilliance of Couzens account is that he uses the structure of the English detective genre to unfold a brilliant historical analysis of the relationship between religion, politics and society among the Basotho, the importance of the Paris Evangelical Missionary Society for the creation of Sotho identity and nationhood, as well as questions of the relationship between Christianity and Sotho culture, mutual understandings and misunderstandings. Basically there are three possible areas which might explain the events of 22 December 1920: was it a dispute within the Jacettet family? There were plenty of domestic dramas involving different family members which might have made M. Jacottet a target. But there were also tensions within the Paris Evangelical Mission, rivalries and jealousies. Perhaps some fellow missionaries felt sufficiently jealous or aggrieved to take extreme measures. Then, there was the complex, often abrasive relation between the PEM and the native authorities, the continuing attempts of missionaries to impose certain cultural values on their Basotho converts, not to mention the religious tensions between Protestant and Catholic which had existed from the time of King Moshoeshoe. Could certain elements among the Basotho elite, either traditional or Christian, wish to dispose of Jacottet?

Couzens explores all these diverse strands with a skilled critical eye, utilising a wealth of historical archive material. Couzens utilises the detective genre to structure his narrative, but this does not detract from the judicious use of the historical sources. Those who are captivated by the page turning character of the mystery, told with brilliance and panache, may be a bit frustrated by the leisurely unfolding of the complex historical and social and religious background in Southern Africa. But this only accentuates the suspense. I can imagine some people finding the detailed examination of the theological tensions within Swiss Protestantism between rationalists and adherents of the *Reveille* (the Swiss revivalist movement) rather tedious. But it does throw important light on Jacottet's own attitudes to Lesotho culture and I found these sections particularly illuminating.

I would thoroughly recommend this book. It has all the ingredients of a superbly told crime novel, with the suspense and the false leads and the exhilaration of solving the clues, but it is also provides great insights into the history of mission and of Lesotho culture, politics and society.

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Africa's 'Agitators': Militant Anti-Colonialism in Africa and the West, 1918-1939. Jonathan Derrick. Hurst & Company, London, 2008. Pp. 483. ISBN 978-1-85065-936-5 (pb.) £17.99

The interwar period was key in shaping anti-colonial nationalism in Africa. The global upheavals and conflicts that characterised the era helped contribute to the increasing importance of Africa and its resources to the political and economic fortunes of the imperial powers. A particularly striking feature of the anti-colonial activism of the era was its transnational character. In recent years transnational studies have traced the interconnections that have been forged between nation-states; through the movement of people, ideas and institutions across national boundaries. This approach has had a particular significance for historical accounts of how groups and individuals challenged the structures of colonial oppression. For many black anti-colonial activists throughout history national borders were only marginally relevant. Their peripheral position in colonial society caused them to repeatedly look beyond the borders of the nation-state in order to form anti-colonial alliances throughout the diaspora. Recognising this need to engage with the transnational in order to understand African anti-colonial protest, Jonathan Derrick has compiled a comprehensive work that helps trace the formation and activities of these global colonial networks. *Africa's 'Agitators'* is a truly transnational work that provides an

overview of the diasporic activism of a variety of individuals who challenged colonial power in diverse ways in the interwar period.

The book relies primarily on British based archives and secondary literature. Despite the lack of African-based research, Derrick manages to skilfully fuse a vast amount of historical data into an impressive overview of anti-colonial agitation between the wars. In fact the text's reliance on 'Western' source material means it is able to demonstrate the crucial contribution diasporan blacks within the metropole made to anti-colonial struggles. As a result, Derrick's research successfully highlights the cross-cultural exchange that occurred between Africans and diasporan blacks in the West and raises important questions concerning the nature of this sometimes problematic relationship. The sources also document white support for anti-colonialism, allowing Derrick to examine the dynamics of interracial anti-colonial cooperation in the period. However, perhaps the most valuable aspect of the research is the fact that the source material is collected from both the Anglophone and Francophone world. All too often they have been written about in isolation from one another, which can sometimes give the impression that anti-colonial activists were largely unaware of the concerns and activities of their counterparts who spoke other European languages. By resisting this tendency and instead focusing on the interconnections that existed between anti-colonial protest in both regions Derrick's research goes some way to rectifying this.

The book addresses many of the key debates that shaped anti-colonial agitation in Africa and the West between the wars. This era is viewed by Derrick as a formative period for anti-colonialism that significantly contributed to, and shaped the character of African anti-colonial nationalism post-1945. The 'agitators' of the title are viewed as early anti-colonial nationalists. Despite being small in number, Derrick sees them as representing the broader feelings of African unrest that characterised the period. His account expertly explores the organisational activities of many groups throughout Africa and the diaspora in a way that successfully demonstrates the widespread nature of colonial resistance at this 'high point' of imperialism. Central to the book is the relationship between Africa and the wider black diaspora. Derrick shows how travel to the West was often a radicalising factor for Africans. He frequently notes the importance of western education in this and documents how living in Europe or America helped transform the outlook of many Africans, and in many cases fuelled black nationalist sentiment. As part of this focus on the influence of the wider diaspora, the role of close-knit anti-colonial groups based in the metropole, such as the Ligue de Défense de la Race Nègre (LDRN) and George Padmore's International African Service Bureau (IASB) are addressed alongside Garveyism and its impact on the developing militant race consciousness in

Africa. By stressing the international factors that influenced black colonial thought in Africa, Derrick effectively demonstrates the permeability of national borders. It is clear that African activists were not just shaped by their immediate local or national surroundings, but, when seeking potential allies and support for their struggles, often look abroad in order to push for racial equality and even black self-determination.

The book also attends to the role of Communism to African anti-colonialism. Derrick downplays Communism's contribution to the anti-colonial activism of the period. Whilst he points to how Communism's commitment to colonial independence influenced black activists, and how it provided readymade structures and finances for anti-colonial agitation, he ultimately questions its impact, arguing that Communism should not be viewed as the primary instigator of struggles for black self-determination. His assessment of the role of Communism in anti-colonial activism is both forceful and engaging as Derrick convincingly expels the misconception, held particularly by colonial governments that Communism was at the heart of the majority of the unrest in Africa. Instead anti-colonialism is presented as an African led phenomenon; a response to primarily racial concerns originating from within the African continent. Derrick sees confirmation of this in the many highly public defections of key black activists from the Communist Party in the period. However it could be argued that he fails to fully examine the ways in which black activists themselves managed to reshape communist ideology and organisations. Communism was not an immovable ideology and black anti-colonialists were particularly adept at using it to advance their own black national, even Pan-Africanist, concerns.

Overall, this impressively researched and well-written narrative provides a highly engaging overview of anti-colonial activity and attitudes in the interwar period. Whilst it will be perhaps lacking in depth for those wishing to examine specific regional events or debates in detail, it succeeds masterfully in highlighting the international character of anti-colonialism and encourages the reader to acknowledge the extent to which Africans looked beyond the boundaries of the nation-state when challenging colonial rule.

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Kenya: The Struggle for Democracy. Godwin R. Murunga and Shadrack W. Nasong'o. Zed Books, London & New York, 2007. pp.327. ISBN 978 1 184277 857 9 (pb). £18.99, \$36.95

This book is part of the Africa in the New Millennium Series, an initiative by the Council for the Development of Social Science Research in Africa (CODESRIA). It provides an in-depth look at the various stages in the struggle for democracy in Kenya, with essays focusing on a range of topics pertinent to the historical process from pre-colonial times to the present era. Subjects are divided into three categories: Part I, the introduction, looks at the prospects for democracy in Kenya; Part II discusses civil society and the politics of opposition, and Part III focuses on major constituencies in the democratisation process. In the introduction, Shadrack Wanjala Nasong'o and Godwin R. Murunga give an explanation for what they determine as "democracy" in the introduction, and they discuss three stages of democratic transition in Kenya: the opening, breakthrough and consolidation stages. The editors define democracy by the institutional guarantees it carries with it: free participation, freedom of expression and movement, universal adult suffrage, et al. Using these guidelines, the book contains essays by scholars from Kenya who attempt to gauge the level of democratic freedoms there.

Nasong'o and Adams G.R. Oloo begin by discussing opposition and social movements in Kenya's political history, providing an informative explanation of the political parties and their ever-consistent transformations – shrinking and enlarging membership due to fund capacity and, at times, corruption. Nasong'o illustrates the eventual movement from a de facto to de jure one-party KANU state in Kenya, while Adams G.R. Oloo responds by highlighting the attempts to break through the KANU stranglehold by a multitude of opposition parties, and their internal and external struggles to achieve unity. Oloo explains internal struggles as party control by donors, party-switching and ethnic affiliation roadblocks; external roadblocks included imprisonment and torture for many opposition politicians.

Margaret Gathoni Gecaga discusses the significance of religious movements in her essay, describing how they turned political as a response to KANU repression. Gecaga also focuses in-depth on the history of the political-religious group Mungiki, whose roots began with the worship of Mugo wa Kabiru, the Gikuyu diviner who prophesied the colonial presence in Kikuyuland. Mungiki eventually shed its religious ties and grew into an armed urban militia, and was used to carry out political sabotage. Gecaga explains how the government sponsored ethnic violence in 2002, secretly deploying 300 Mungiki members to incite violence against the Luo community. Gecaga's article is an absorbing look at Mungiki, as well as other religious-linked vigilante groups (the Kosovo Boys,

Taliban, Baghdad Boys and Jeshi la Mzee [Elder's Army]) operating within Kenya.

In Part II of the book, scholars focus on how the participation of youth, women and intellectuals has contributed to the struggle for democracy in Kenya. Mshai S. Mwangola describes the difficulty and disillusionment of young people who wish to get involved in politics, explaining the African cultural tradition of barring political participation except to the oldest and (ideally) wisest. Mwangola also describes the three generations of Kenyan political history, the Lancaster House Generation, the Lost Generation and the Uhuru Generation, and the struggle to gain power between each generation.

Nasong'o and Theodora O. Ayot describe in their essay how women actually lost rights with independence, and the continued efforts to regain them in the oppressive years that followed. Nasong'o and Ayot maintain that the Kenyan constitution did not guarantee any rights for women and that discrimination based on gender is commonplace. Women running for political posts are harassed, threatened and beaten to intimidate them and discourage political participation. Even amid these conditions, women still find the courage to speak out and agitate for their representation.

Maurice N. Amutabi details the importance of the contribution of intellectuals in Kenya, who have had to face detention and torture for protesting the autocracy of the Moi regime. Edwin A. Gimode follows this with an in-depth description of the horrors of police brutality during the KANU decades, ending with the Kibaki transition and the new focus on civic protection. Part III takes readers into the realm of donor aid, and how Western funding had a hand in keeping Moi in power and later in his ousting. Godwin R. Murunga and Stephen Brown describe how the United States, the World Bank and IMF were fooled by the Moi regime, and how decades and millions of dollars were squandered on unnecessary purchases and personal gain while Kenyan citizens lived hand-to-mouth.

Kenya: The Struggle for Democracy is an enlightening read and it provides helpful historical knowledge to understand the issues concerning the 2007 Presidential election crisis. The book is an essential read for anyone looking to comprehend democracy in Kenya.

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Nasong'o and Adams G.R. Oloo begin by discussing opposition and social movements in Kenya's political history, providing an informative explanation of the political parties and their ever-consistent transformations – shrinking and enlarging membership due to fund capacity and, at times, corruption. Nasong'o illustrates the eventual movement from a de facto to de jure one-party KANU state in Kenya, while Adams G.R. Oloo responds by highlighting the attempts to break through the KANU stranglehold by a multitude of opposition parties, and their internal and external struggles to achieve unity. Oloo explains internal struggles as party control by donors, party-switching and ethnic affiliation roadblocks; external roadblocks included imprisonment and torture for many opposition politicians.

Margaret Gathoni Gecaga discusses the significance of religious movements in her essay, describing how they turned political as a response to KANU repression. Gecaga also focuses in-depth on the history of the political-religious group Mungiki, whose roots began with the worship of Mugo wa Kabiru, the Gikuyu diviner who prophesied the colonial presence in Kikuyuland. Mungiki eventually shed its religious ties and grew into an armed urban militia, and was used to carry out political sabotage. Gecaga explains how the government sponsored ethnic violence in 2002, secretly deploying 300 Mungiki members to incite violence against the Luo community. Gecaga's article is an absorbing look at Mungiki, as well as other religious-linked vigilante groups (the Kosovo Boys, Taliban, Baghdad Boys and Jeshi la Mzee [Elder's Army]) operating within Kenya.

In Part II of the book, scholars focus on how the participation of youth, women and intellectuals has contributed to the struggle for democracy in Kenya. Mshai S. Mwangola describes the difficulty and disillusionment of young people who wish to get involved in politics, explaining the African cultural tradition of barring political participation except to the oldest and (ideally) wisest. Mwangola also describes the three generations of Kenyan political history, the

Lancaster House Generation, the Lost Generation and the Uhuru Generation, and the struggle to gain power between each generation.

Nasong'o and Theodora O. Ayot describe in their essay how women actually lost rights with independence, and the continued efforts to regain them in the oppressive years that followed. Nasong'o and Ayot maintain that the Kenyan constitution did not guarantee any rights for women and that discrimination based on gender is commonplace. Women running for political posts are harassed, threatened and beaten to intimidate them and discourage political participation. Even amid these conditions, women still find the courage to speak out and agitate for their representation.

Maurice N. Amutabi details the importance of the contribution of intellectuals in Kenya, who have had to face detention and torture for protesting the autocracy of the Moi regime. Edwin A. Gimode follows this with an in-depth description of the horrors of police brutality during the KANU decades, ending with the Kibaki transition and the new focus on civic protection. Part III takes readers into the realm of donor aid, and how Western funding had a hand in keeping Moi in power and later in his ousting. Godwin R. Murunga and Stephen Brown describe how the United States, the World Bank and IMF were fooled by the Moi regime, and how decades and millions of dollars were squandered on unnecessary purchases and personal gain while Kenyan citizens lived hand-to-mouth.

Kenya: The Struggle for Democracy is an enlightening read and it provides helpful historical knowledge to understand the issues concerning the 2007 Presidential election crisis. The book is an essential read for anyone looking to comprehend democracy in Kenya.

Shannon Oxley

University of Leeds

The Darfur Sultanate: A History. Rex S. O'Fahey. Hurst, London, 2008. Pp.357. ISBN 978 1 85065 853 5 (hb). £35

Rex Sean O'Fahey is the world authority on Darfur's complicated past. His unparalleled knowledge of the region and his tenacious intelligence consequently set the bar for expectations of *The Darfur Sultanate* rather high. As one would expect from a man frequently faced with a struggle not only against a lack of sources, but also against those who would seek to destroy evidence to serve present-day aims, dogged perseverance and academic diligence have long marked his work. Unfortunately, *The Darfur Sultanate* is a

deeply unsatisfying book that lacks the breadth of analysis that both the definitive-sounding title and O'Fahey's pursuit of a particularly adventurous brand of academic study would have one would expect.

The work is divided into three main sections. The first part takes a predominantly political and economic look at the Keira state's interactions with the wider world until the middle of the nineteenth century, centring on the processes that led to its attaining regional pre-eminence by around 1800. The last section returns to this style of narrative, picking up the story in 1873-4 with the sultanate's conquest by al-Zubayr Pasha, a capable and ruthless slave and ivory trader who built up a powerbase in Bahr el Ghazal in the 1850s and 1860s. This section also touches briefly upon the Mahdiyya and the restoration of the Sultanate under Ali Dinar until Dinar's death at the hands of the British in 1916.

The middle portion of the work, which tackles the Sultanate's systems of governance, court culture, and social organisation is by far the largest, and is clearly where O'Fahey's own research interests lie. As a result of its length – it comprises nearly two thirds of the work – this part makes the other two sections feel a little like bookends. And it is this part wherein the major issue with the work lies, for this is a retread of Fahey's earlier monograph, 1980's *State and Society in Dar Fur*. The odd word has been deleted here, the occasional line has been re-written there, but virtually everything about this, from the prose and the paragraph structure, to the tables and charts, is identical. Similarly, chunks of text from his work with Jay Spaulding, *Kingdoms of the Sudan* (1974) have been inserted into the first section.

Nevertheless, what is written here is excellent. Even though it is thirty years old, it is still notable for its imaginative use of sources and its adeptness at conveying a sense of complex social and political shifts. The work is particularly strong when it comes to discussing the 'look' and operations of the Sultanate state; O'Fahey's extended analysis of the presence of both Fur and Islamic influences within the Sultanate's culture presents a nuanced and convincing analysis of institutional hybridity.

O'Fahey rejects the idea that the work should extend beyond 1916 for two reasons: firstly, that there is a lack of material on the Condominium and post-Condominium eras and, secondly, that the date marks the point at which Darfur ceased to be an independent state. The first reason is an inaccurate one; Martin Daly's recent work *Darfur's Sorrow* demonstrates that, with a bit of patience, there is plenty of material that can reveal much about the Condominium Era, for instance. The second reason is a curious one, given that extending the timeline would have been the best means by which O'Fahey could have tested one of his central hypotheses, that under the Sultanate Darfur developed a vital and distinct

core identity that accounts in part for Khartoum's lack of legitimacy in the region and, hence, for the present troubles.

So, where does this leave us? O'Fahey's work lies at a point somewhere between textbook and academic monograph, usually closer to the latter than the former. What implications does this have for its suitability for different audiences? Undergraduates get an easily digestible narrative accompanied by useful geographical and ethnographic details and a good glossary. Plus, let us not forget, they get an eventful tale, with treachery and warfare on an epic scale rubbing shoulders with details of elite public life (such as the *kundanga* feast where, in a demonstration of loyalty to their sultan, princes and princesses of the Keira clan would eat the putrefied remains of a wether, comforted only by the knowledge that it was seasoned with butter and pepper, and that they would avert their own demise by forcing the stuff down). Academics, on the other hand, get a book that, if they have already studied Darfur, they will have for the most part read before.

Christopher Prior
University of Leeds

Becoming Somaliland. Mark Bradbury. James Currey, Oxford, 2008. pp. xiv + 271. ISBN 978-1-84701-310. £12.95 (pb).

Understanding Somalia and Somaliland, Culture, History, Society. Ioan M. Lewis. Hurst. London: 2008: xii +139. ISBN 978 1 85065 898 6 . £16.99 (pb).

Both of these books cover aspects of the history and culture of the Somali people and deal with the fate of the independent state of Somalia forged from the coming together of the two colonies of British and Italian Somaliland in 1961 until its disintegration in 1991. But unlike most other books on the territory they both place special emphasis on the emergence of Somaliland as a *de facto* state after 1991.

The argument for such attention is put succinctly by Lewis:

(Somaliland's) ultimately successful resolution of conflict by panels of local clan elders is a truly remarkable achievement... this process – crucially a homemade one, slowly unfolding from grass roots– proved incomparably more effective than the high profile top-down 'peace process' that has failed so miserably in southern Somalia. (p. 77).

This is a small handbook from an anthropologist who has been steeped in the society for half a century. It provides useful background for outsiders into the

people, their culture and history, including an explanation of the structure and workings of clans in a society where they are so fundamental to understanding. But he also brings out the different means of livelihoods of livestock pastoralists and cultivators – equally vital to the dynamics. He provides an overview of the process of collapse in Somalia proper, but has a special place for bringing out the very different recent history of Somaliland, and also of Puntland.

Bradbury likewise provides a similar background on the Somalia people and the fate of the state of Somalia since 1991, but these two chapters are a short introduction to a much more detailed account in eight remaining chapters of events in Somaliland, and the social, economic as well as political transitions that have taken place. The processes he explores that form his agenda, include:

Since breaking with Somalia, the people of Somaliland have successfully managed a process of reconciliation and created a constitutionally based government and public administration that has restored law and order, overseen demobilisation and held three democratic elections. (p.4)

The building up many of the attributes of a sovereign state – except international recognition – has allowed other initiatives:

... without assistance from international financial institutions, people in Somaliland have built telecommunications and airline companies, universities, hospitals and money transfer businesses (providing a lifeline for the diaspora to contribute – LC). Outside of the urban sprawl,... the other half of the population continues the age-old life of nomadic pastoralism, herding camels, sheep and goats. For the past decade, the only guns visible on the streets of Somaliland's cities are those carried by uniformed police or the occasional soldier ... (p.4)

In offering this detailed account, Bradbury does not romanticise what has gone on or imply it is automatically sustainable. He acknowledges the long-drawn-out and often fraught steps in reconciliation, and occasional retreats into violence, and the shortcomings in the democratisation. He also points to threats from the vexed counter claims of Puntland and of a spill over of the latest rounds of violence in Southern Somalia. But this under-reported story is one of undoubted achievement, one that deserves to be more generally proclaimed as it does indeed “challenge the image of war, disaster and social regression that has been associated with this part of Africa since the early 1980s” (p. 1)

Lionel Cliffe
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Elephant Reflections. Karl Ammann & Dale Peterson. University of California Press, Berkeley, Los Angeles & London, 2009. Pp. xv + 272. ISBN 978-0-520-25377-3 (hb). £23.95.

This is primarily a picture book. Two hundred pages of high-quality photographs of African elephants are sandwiched between a seven page Introduction on the joys and problems of watching and photographing elephants; and a fifty page account, designed for general readers, of some of the highlights of elephant biology. The authors, a wildlife photographer and a science writer who has accompanied him on some of his elephant-photographing expeditions, have both won high praise for their previous work.

Most of the photographs were taken in Kenyan National Parks, especially Samburu and Amboseli, but a few are from other African parks and countries. They are presented in groups, starting appropriately with pictures of a baby elephant getting onto its feet for the first time. Next comes a series of close-ups emphasising the variety of texture of elephant skin: the hatching and cross-hatching formed by wrinkles on the legs, the circles around the elbow, the rings around the trunk and the irregular polygons on the chest. This theme is followed, rather surprisingly, by the theme of colour. We think of elephant skin as gray, but some of the images in this section show subtle tinges of blue or brown, some show elephants turned orange by the rising sun and others show them dramatically spattered by white or yellow mud. The title of the next theme, “Perspectives”, seems simply to mean that the animals are a long way from the camera, a welcome change from the very close viewpoints of many of the earlier pictures and of a few that follow immediately.

In a section called “Portraits”, Karl Ammann tries to get us to appreciate elephants as individuals. One on “Behaviour” shows us drinking, feeding, play, scratching, wrestling matches between rival males and copulation. Several images of “Associations” show elephants accompanied by egrets, which remove troublesome parasites from their skin and also eat insects disturbed by the elephants as they move through grass. Others show less friendly associations, such as an elephant quarrelling with a rhino at a water hole.

The value of the photographs is largely artistic, but they are followed by text about science. Predictably, there is a lot about the work of the behavioural scientists who discovered the structure of elephant society and are widely known for their semi-popular books; Iain Douglas-Hamilton and Cynthia Moss. There is an account of the remarkable discoveries of Katy Payne and others who have shown how elephants communicate over distances of several kilometres, by low-frequency sounds (below the range of human hearing) that are transmitted through the ground as seismic waves. These are, perhaps, the scientific topics

that will interest many readers most. They are followed by passages on the anatomy and evolution of elephants, that suffer seriously from lack of illustration. It is far easier to appreciate the difference between the molars of African and Asiatic elephants from a picture, than from a mere description. How many readers can be expected to visualise the early elephants known as gomphotheres, without the help of an illustration? And a photograph would have helped readers to realise how small the dwarf elephant fossils from Malta are. I appreciate that the authors wanted to avoid any possible confusion between the art photographs that are the principal component of this book, and additional pictures that might have been used to illuminate the text, but surely some way could have been found of making the distinction clear.

The text continues with such topics as the mechanics of elephant trunks, and the dissection of mammoths deep-frozen in Arctic ice. There is a discussion of the intelligence of elephants and of their apparent grief for dead companions. Finally, there is a shocking account of the ruthless behaviour of poachers who kill elephants for their ivory, of the damage they have done to African elephant populations, and of the heroic efforts of Richard Leakey and Kenyan game wardens to bring the poaching to an end.

Despite the substantial scientific content, this is essentially a picture book. Two hundred pages of photographs of elephants is more than most readers will want to digest in a session. This is a book to leave on the coffee table and browse occasionally.

R McNeill Alexander
University of Leeds.

The Ethiopian Red Terror Trials: Transitional Justice Challenged. eds. Kjetil Tronvoll, Charles Schaefer & Girmachew Alemu Aneme. African Issues. James Currey, Suffolk IP12 3DF and Rochester NY, 2009. Pp. 158. ISBN: 9781 847013200. (pb). £14.99

This book provides the first in-depth look at the efforts of the current Ethiopian Government (the Ethiopian Peoples Revolutionary Democratic Front, EPRDF) to bring to justice the perpetrators of the mass atrocities carried out between 1976-1978 when tens of thousands of Ethiopian government critics were detained, tortured, and killed during what became known as the Red Terror Campaigns of the Derg Military Regime (1974-1991) and its brutal leader, Col. Mengistu Haile Mariam. With contributions by specialists on Ethiopia from a range of disciplinary backgrounds – law, human rights, history, politics, and

social anthropology – this collection covers not only the history and the juridical aspects of the trials, but also their broader political and social impacts.

In the introductory chapter, the editors, Tronvoll, Schaefer, and Girmachew Alemu Aneme, discuss the context of transitional justice in Ethiopia and provide an informative explanation for the EDPRF's chosen mechanism, criminal prosecution. Bahru Zewde then focuses on the Ethiopian Revolution and gives a detailed account of the build up to and different phases of the Red Terror Campaigns and their consequences. The chapters by Frode Elgesema and Girmachew Alemu Aneme and Sarah Vaughan both analyse the conduct and performance of the trials and the efficiency of the institutions involved. Though acknowledging the efforts of the EDPRF, they both highlight a number of shortcomings: in particular, the lack of capacity of the judiciary; and, the prolonged detention without charge of the accused. Frode Elgesema and Girmachew Alemu Aneme maintain that a result of these failings is the rights of the accused have not been respected; while Vaughan questions whether the trial format was the right way to go. Schaefer also questions the appropriateness of the trial format, but from the perspective of its effectiveness for national reconciliation – restorative justice. He cites, by way of example, the famous 1896 Battle of Adwa and accuses the EDPRF of failing to take account of historical forms of restorative justice by the Ethiopian public.

Shifting the focus from the juridical to the political, Tronvoll shows how the EDPRF's chosen model of justice is that of a 'victors' justice; he also describes the ways in which the EDPRF used the trials to give legitimacy to the new Ethnic federation; and, he looks at the declining public interest in the trials since the mid-1990s due to their prolonged nature, but also as a result of Ethiopia's current human rights record. Elsa Van Huyssteen contrasts Ethiopia's choice of criminal prosecution – with its emphasis on retributive justice – with that of South Africa's Truth and Reconciliation Commission – with its emphasis on restorative justice – and debates the implications of these very different mechanisms for democratization. Girmachew Alemu Aneme then explores the types of institutional mechanisms that need to be in place in order to guarantee the non-repetition of the mass atrocities of the Red Terror.

In the final chapter, the editors focus on the trial and sentencing on 12 December 2006 of Mengistu Haile Mariam (in absentia) and other top officials. They discuss the angry public response to the life sentence handed down to Mengistu – others of lower rank had been given the death penalty – and the on-going appeals process. They conclude with some general observations for transitional justice theory based on the lessons of the Ethiopian Experience.

This collection is an enlightening read. It provides the first comprehensive and detailed account of Ethiopia's Red Terror trials and will be of interest to Scholars, academics, activists and policy makers concerned with human rights issues, transitional justice, conflict and post-conflict reconstruction.

June Rock
Independent Consultant

War and the Politics of Identity in Ethiopia: The Making of Enemies and Allies in the Horn of Africa. Kjetil Tronvoll. African Issues. James Currey, Woodbridge, Suffolk and Rochester NY, 2009. Pp. 256. ISBN: 9781847016126. (hb). £40.00

This book focuses on the effects of war on the formation and conceptualisation of identities – the making and remaking of enemies and allies - in Ethiopia. Building on the Abyssinian tradition of alliance making, it provides an in-depth look at the formative impacts of the recent (1998-2000) Ethiopia-Eritrea border war on pre-war discourses and policies of identity at the regional and federal levels. It shows - contrary to conventional assumptions that inter-state war strengthens a collective notion of national (or ethno-national) identity in multi-ethnic societies like Ethiopia - political pragmatism, and not ethnic affinity, to be the determining factor in the making and remaking of enemies and allies, as exemplified through an analysis of the recent border war:

“The more or less unanimous backing for the EPRDF’s war effort by the people and political opposition (except for the OLF) should be explained by historical conceptions of state and power in Ethiopia, and not because of primordial identities (neither ethnicity nor nationalism)... the political elite in the country used the war both as an occasion to try to regain lost territories – both Badme and Eritrea – and to position themselves in the internal power play within Ethiopia..” (p.203)

Tronvoll provides useful background to outsiders on the cultural linkages and distinctions between the Tigrinya-speakers of Tigray and Eritrea and the Amhara. But he also brings out the importance of land as a means of livelihood and its significance for the sense of belonging, spatial and territorialised identity – a point often overlooked by outside explanations for the border war. He provides an overview of historical trajectories of enemy images, up to and including the TPLF’s politico-cultural production of a Tigrayan identity during the liberation struggle and its policies (ethno-federalism) and discourses on identity as the government up to 1998.

His analysis of the impact of the border war provides detailed accounts of changes in identity discourses at the regional and federal levels: the redefinition, in Tigray, of Ethiopia-Eritrea relations from friends to enemies and the reappearance among the Tigray population of the ‘Greater Ethiopia’ sentiment - a sentiment antithetical to the Tigray liberation struggle and to the EPRDF’s new ethnic federation; but he also shows that, contrary to the myth of a single collective enemy during war, the TPLF was also perceived as the ‘enemy’ by some Tigrayans – notably, those for whom the priority was the maintenance and welfare of their families and the loss of male labour as a result of recruitment. He likewise discusses and brings out the different and competing discourses and politics on identity at the federal level, including the identification of the ‘enemies within’: Eritreans of Ethiopian origin and the Oromo. In the Postscript to the book, he focuses on the internal dissent within the TPLF and between the TPLF and the EPRDF coalition in the aftermath of the war and the resulting creation of new categories of enemies ‘enemies from within’.

War and the Politics of Identity in Ethiopia: The Making of Enemies and Allies in the Horn of Africa is an informative and essential read for anyone wishing to understand the dynamics of both war and its aftermath (the peace) in Ethiopia.

June Rock
Independent consultant

Books Received

(Reviews may be published on our website over the next few months)

Colonialism and Violence in Nigeria. Toyin Falola. Indiana University Press, 2009, pp. 231, ISBN 9780253221193 (pb) \$24.95

Youth, Nationalism, and the Guinean Revolution. Jay Straker. Indiana University Press, 2009, pp. 264, ISBN 9780253220592 (pb) \$24.95

Street Dreams and Hip Hop Barbershops: Global Fantasy in Urban Tanzania. Brad Weiss. Indiana University Press, 2009, pp. 263, ISBN 9780253220752 (pb) \$24.95

Red Sea Citizens: Cosmopolitan Society and Cultural Change in Massawa. Jonathan Miran. Indiana University Press, 2009, pp. 400, ISBN 9780253220790 (pb) £27.95 (Under review by Jane Plastow)

Eritrea: A Dream Deferred. Gaim Kibreab. James Currey (Boydell & Brewer), 2009, pp. 448, ISBN 9781847010087 (hb) £50 (Under review by Lionel Cliffe)

Africa: The Politics of Suffering and Smiling. Patrick Chabal. Zed Books, 2009, ISBN 9781842779095 (pb) £16.99/\$29.95

Do Bicycles Equal Development in Mozambique? Joseph Hanlon & Teresa Smart. James Currey (Boydell & Brewer), 2008, pp. 264, ISBN 9781847013194 (hb), £45

An Economic History of Ghana. *Ed.* Ivor Agyeman-Duah. Ayebia Clarke Publishing, 2008, ISBN 9780955507984. (pb) £25 (Under review by Ray Bush)

Africa's Development Impasse: Rethinking the Political Economy of Transformation. Stafen Andreasson. Zed Books, 2010, pp. 258, ISBN 9781842779729 (pb) £18.99/\$34.95

The Edge of Islam. Power, Personhood, and Ethno-Religious Boundaries on the Kenya Coast. Janet McIntosh. Duke University Press, 2009, pp. 325. ISBN 9780822345091 (pb) £17.99 (Under review by Kevin Ward)

Religion and Poverty. *Ed.* Peter J. Paris. Duke University Press, 2009, pp. 359. ISBN 9780822343783 (pb). np. (Under review by Kevin Ward)

Political Culture and Nationalism in Malawi: Building Kwacha. Joey Power. University of Rochester Press, 2010, pp. 332. ISBN 9781580463102 (hb) £50

Fighting for Britain: African Soldiers in the Second World War. David Killingray with Martin Plaut. James Currey, 2010, pp. 289. ISBN 9781847010155 (hb) £45 (Under review by Nana Poku)

A Thousand Hills: Rwanda's Rebirth and the Man Who Dreamed It. Stephen Kinzer. John Wiley and Sons, 2008, pp. 289. ISBN 9780470120156 (hb) £17.99