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Editor

Jane Plastow

Book Reviews Editor

Martin Banham

Editorial Assistance

*Karen Cereso
Veronica Baxter*

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All correspondence should be addressed to:
*The Editor, Leeds African Studies Bulletin
LUCAS, Hillary Place
University of Leeds
Leeds LS2 9JT
UK*

E-mail: African-studies@leeds.ac.uk

website: <http://www.leeds.ac.uk/lucas>

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Introduction

By the Director of LUCAS, Jane Plastow

Welcome to the 2010-11 edition of the *Leeds African Studies Bulletin*.

This year has seen a number of initiatives and developments of existing programmes. Most excitingly our academic year began with a visit on November 22nd 2010 with a visit from an old friend of Leeds University, when Africa's most famous writer, Chinua Achebe, came to give the annual LUCAS lecture. Achebe had been one of those gathered at Leeds in 1964 for the very first conference on Commonwealth Literature which led to the establishment of the first centre for the study of that literature – one which is still going strong in the current grouping on commonwealth and postcolonial literature in the School of English. Achebe read to a packed lecture hall (and an overflow room equipped with a live video link – also packed) from his *Collected Poems* and then held a discussion on his writing and his educational and political views with me. We were hugely honoured to host this event which Brendon Nicholls extends into a discussion of the sometimes rather overlooked poetry in his article below; 'Chinua Achebe at Leeds: When the Great Share the Good'.

Our public profile continued to be strong with two events hosted at LUCAS for the Yorkshire African Studies Network; one on citizenship and one on South Sudan. These events provide a focus particularly from scholars from our region, with speakers attending from the universities of Bradford, Durham, Leeds Met, Sheffield and York as well as from further afield and the LUCAS seminar programme also continued as usual (events listed below).

LUCAS continued with its core programmes. The schools project and our scheme for free books for African universities are reported on below. And this year we will be extending our teaching with a new MA module on Global Citizenship in Primary Schools, which comes out of our research from the seven years of the school project. We are pleased too to welcome three new members to the Board. Dr Chris Paterson joins us from the School of Communication Studies, Dr. Stephen Muir joins from the School of Music, while Dr Alex Beresford has been newly appointed to Politics and International Studies: all three are primarily interested in Southern Africa.

Besides the Achebe article this year we have a piece by Natasha Lloyd-Owen on issues of writing the body in Bessie Head's novel *Maru*; and an article by Joseph Nfi on the history of the political campaign in the 1950s around the issue of whether the Southern Cameroons would vote to reunify with French Cameroon or become a part of Nigeria. As usual we also have an excellent section of book

reviews, which will be enormously useful to all those interested in African area studies.

Finally LUCAS will be co-hosting with ASA-UK this year's UK African Studies Conference. The event will run in Leeds from 2pm on Thursday Sept 6th to 1pm on Saturday 8th September 2012. A number of panels and streams have already been proposed for the conference and panels and papers can be proposed via the ASAUK website. We would welcome further panels and papers, a full list of panels can be downloaded from the ASAUK website (link below).
<http://www.asauk.net/conferences/asauk12.shtml>

Natasha Lloyd-Owen graduated last year from the University of Leeds (English Language and Literature) from the University of Leeds, having won the Sir Richard Graham Prize and the Ripon Prize. She spent one year of her undergraduate English degree at Penn State University, during which she worked for the Africana Research Centre. She is currently studying for her Graduate Diploma in Law and intends to become a human rights barrister. The article published here is an extract from her undergraduate dissertation: ‘Sexual Pleasure in Southern African Literature’, which considered novels by Doris Lessing, Bessie Head and Yvonne Vera.

Brendon Nicholls is a Lecturer in African Literatures and Cultures at the University of Leeds. His principal research interests are in Postcolonial literatures in English, and he has specialised interests in the Anglophone literatures of Africa. He serves on the editorial boards of *The Journal of Commonwealth Literature*, *Moving Worlds: A Journal of Transcultural Writings*, and *International Journal of African and African-American Studies*. Among Dr. Nicholls’s recent publications is the book *Ngugi wa Thiong’o, Gender, and the Ethics of Postcolonial Reading* (2010, Ashgate Publishing).

Joseph Nfi is a Lecturer of African Civilisations and Politics in the Department of History, University of Buea, Cameroon and has a special interest in ethnicity and ethnic politics in Africa, and Cameroon in particular. He has recently finalised his PhD thesis titled *French Cameroonians in the Decolonisation Politics of the Southern Cameroons, 1922-1961* carried out under the supervision of Prof. V.G. Fanso of the Department of History, University of Yaounde1, Cameroon. He has published several articles on the politics of Cameroon in local journals.

LUCAS News, Reports & People

LUCAS News

by Karen Cereso

The LUCAS Book Donation Scheme

The LUCAS theatre book donation scheme continues to operate very successfully with a number of new recipient universities and organisations in Africa receiving donations over the last year. The scheme is generously sponsored by the Morel Trust who enables LUCAS to purchase and distribute books on theatre, and this is also enabled in cooperation with participating publishers, particularly James Currey (Boydell and Brewer) who supply the titles at an affordable price. The main titles are the two series *African Theatre* and *African Literature Today* published by James Currey, with this year's *African Theatre 10: Media and Performance* and *Teaching African Literature Today* just out. Where possible we seek to supply universities teaching African Theatre as a core subject with a full set of the African Theatre series, and recent titles of *African Literature Today*. In practice we are also limited by distribution constraints because of cost and reliability of mailing systems, and we gratefully acknowledge the help of friends and colleagues of LUCAS as well as visitors from recipient organisations who help us by hand carrying donation packages. We prioritise supplying universities in need who have never received a donation, and then try to provide updated packages to organisations who have not received recent titles.

In addition to titles from James Currey, and the Moving Wold Series (University of Leeds and the Arts Council Yorkshire), we recently have agreed with Rodopi to include the title *Nkyin-Kyin: Essays on Ghanaian Theatre* edited by James Gibbs (2009), and with Ayebia Clarke Publishing for *And Crocodiles are hungry at Dawn* by Jack Mapanje. These make exciting additional titles to the donations, and we are very grateful for this assistance from the publishers. In the case of Jack Mapanje's memoir, we have agreed that priority will be to distribute the title to Malawi based writers and colleagues of Jack Mapanje in Malawi, i.e. to those who are part of Jack's story, described by Noam Chomsky as 'offer[ing] us a rare glimpse on how inner circles operate in repressive regimes, in order to protect themselves and the despots they serve. This work is crafted with passion, cheek and wry humour. But it is a necessary warning to future African and world leaders to care about the people who vote them into power' (<http://www.ayebia.co.uk> 2011).

Since the last Bulletin LUCAS has sent book donations to universities in East Africa: Kenya (Kenyatta University, Catholic University of East Africa, Egerton University, Maseno University, Moi University), Tanzania (University of Dar es Salaam, and Taasisi ya Sanaa na Utamaduni Bagamoyo), Uganda (Makerere University); in West Africa: Ghana (University of Ghana, and University of

Cape Coast, and, Univeristy of Education, Winneba), Nigeria (University of Ibadan, University of Benin, University of Abuja, Ahmadu Bello University, University of Nigeria, Nsukka); and Southern Africa: Botswana (University of Botswana), South Africa (University of the Witwatersrand), and Zimbabwe (Lupane State University, Amakhosi Arts Centre, Bulawayo, University of Zimbabwe, and Chipawo). Also in the pipeline to be sent very shortly are parcels to: Farouh Bay College of the University of Sierra Leone; the College of Music and Drama at Sudan University of Science and Technology; and University of Nairobi.

It is always a pleasure to work on this scheme because of the enthusiasm of those involved and it is great to be able to assist those, for whom, as Drama for Life director Warren Nebe of the University of the Witwatersrand recently put it: ‘the cost of books beyond our borders has made it almost impossible for us to build our resources adequately’.

Yorkshire African Studies Network (YASN)

LUCAS has continued to be a core partner of this exciting new network organised between the universities of Sheffield, York, Bradford, and Leeds with considerable efforts put in from all four universities by academics active in African Studies – this has come from Miles Larmer of Sheffield, Allison Drew of York, and Anna Mdee of Bradford. Gabrielle Lynch until recently of Leeds University has also worked tirelessly in this, and we regret losing her from Yorkshire as she takes on a new post at the University of Warwick, though she will almost certainly remain actively involved. Shane Doyle of the School of History and Alex Beresford of Politics and International Studies will now be the University of Leeds academics taking this forward. Gerard McCann has also been increasingly active from the University of York.

While there is a core involvement from academics in African politics and African history, YASN is intended to remain cross-disciplinary and we have been delighted to have active participation in all of the five day long events held so far by PhD students as well as members of the diaspora community with a great range of interest and academic disciplines. Although intended as a key locus of development for academics and students based in Yorkshire, we have also encouraged and gained good graduate student participation from across the north of England and some from even further afield. Administrative work has been shared between Karen Cereso and Maria Ambrozy and her research student colleagues at JEF Centre for African Studies at the University of Bradford, with help from Chris Vaughan, PhD student at the University of Durham, for organising events. YASN has been made possible by the generous sponsorship of the journal *Review of African Political Economy* enabling us to provide day

long workshops and to be able to subsidise the travel of participating PhD students travelling from other parts of Yorkshire and, when possible, other parts of the north of England.

This year LUCAS hosted two YASN events. Firstly, on 29th October 2010 we held a YASN all day workshop to launch the network, entitled *Citizenship and the Politics of Belonging in Africa* with speakers Dan Hammett (Sheffield), June Bam-Hutchinson (York), Gabrielle Lynch (Leeds), Wamuyu Wachira (Bradford), Shane Doyle (Leeds), and Vincent Hiribarren (Leeds). Later in the academic year on 10th June 2011 we also hosted YASN's first conference entitled *South Sudan and after: rethinking borders and revisiting migration after the referendum* with the following speakers:

Harry Verhoeven	(Oxford, <i>The Economics of Southern Sudan's Secession</i>)
Tumaini Minja	(York, <i>Transitional Justice from below: South Sudan</i>)
Mareike Schomerus	(LSE, <i>The great success story and facets of decision day</i>)
Nicki Kindersley	(Durham, <i>The South Sudan referendum and Sudanese nationality</i>)
Osama Zuman	Leeds Metropolitan, <i>A socialist perspective on the SPLA and the new state</i>)
Filomena Francis	(Bradford, <i>Reflections on the civil war and future prospects</i>)
Wolfgang Zeller	(Edinburgh, <i>Borderlands and Secessionism in Africa</i>)
Steve Kibble	(Progressio, <i>What makes Somaliland's case for recognition so different?</i>)
Giuliano Martinello	(Leeds, <i>Ivoirité and the fractures of ethno-nationalism</i>)
Hannah Cross	(Leeds, <i>West African migrants, EU borders and global capitalism</i>)
Farai Magunha	(Leeds, <i>Zimbabwean migrants and remittances</i>)

One exciting outcome was that Mareike Schomerus was needed at short notice in South Sudan due to the period of violence that started just before the YASN conference: nevertheless she agreed to give her presentation – conducted with local coverage as she spoke – via a Skype link that the University of Leeds Conference and Events team were able to arrange for us – this worked very well and brought extra authenticity to the event at Leeds.

The next YASN workshop to be held at the University of Leeds is entitled (provisional) *The ANC's centenary year: Time for Africa to celebrate?* and is now being planned for March or April 2012.

LUCAS Seminars 2010-11

In addition to our hosting Chinua Achebe and the YASN conference, as usual LUCAS hosted a series of LUCAS seminars chaired by Dr Gabrielle Lynch (Semester 1) and Professor Ray Bush (Semester 2), with the following speakers:

6 Oct 2010	Mining and Resistance: Accumulation and Underdevelopment in Ghana	Professor Ray Bush University of Leeds
13 Oct 2010	Challenging stereotypes of Africa in schools: The LUCAS African Schools Project	Jane Plastow and Richard Borowski (LUCAS)
20 Oct 2010	Contemporary Nationalism in Tanzania	Claire Mercer (LSE)
17 Nov 2010	Contemporary Nigerian Theatre; or how (not-) postcolonial we are	Dr. Chukwuma Okoye University of Ibadan
24 Nov 2010	AIDS and the commodification of suffering	Dr. Nadine Beckmann University of Oxford
2 Feb 2011	Using performance to understand women's issues in Uganda: The Buganda intergenerational Women's Theatre Project	Professor Jane Plastow University of Leeds
9 March 2011	Primitive Accumulation and Agrarian Transformation in South Africa	Dr. Giuliano Martiniello University of Leeds
16 Mar 2011	Donors and political development in post-genocide Rwanda	Dr. Danielle Beswick University of Birmingham
23 Mar 2011	The African presence in Britain: politics, post-imperial melancholia, and the commodity-form	Dr. Graham Harrison University of Sheffield
30 Mar 2011	Morality Plays and Money Matters: Understanding the Politics of Homosexuality in Uganda	Dr. Jo Sadgrove University of Leeds
8 June 2011	Between Revolution and Counter Revolution: Lessons from the Obama Phenomenon <i>(Jointly hosted with Leeds Taking Soundings)</i>	Horace Campbell, Professor of African American Studies at Syracuse University, New York

LUCAS Schools Project Update

by Richard Borowski

The LUCAS Schools Project managed to successfully complete another year of delivering African Voices Days to schools in Leeds. A small grant was obtained from the Sir Halley Stewart Trust to determine whether the service delivery could be financially sustainable and enabled research to be conducted into whether inhumanisation is exhibited by young people. The project was also engaged by the Schools of Earth and Environment to deliver a training package for Saudi Arabian students, based on the African Voices model, to deliver Saudi Voices Days in primary schools.

Sixteen African post-graduate students from across the University were recruited and trained to deliver African Voices Days in primary schools. Service promotional material that was sent to primary schools in Leeds initially secured bookings for 40 African Voices Days. Unfortunately, as the financial cutbacks began to impact on school budgets, several schools pulled out. In the end 29 African Voices Days were delivered by the students to over 400 pupils in fourteen primary schools. Enquiries were made with teachers who had booked African Voices Days in previous years as to why they had not done so this year. All responses but one said that they valued the service but budget constraints meant that they could not afford to book African Voices Days.

A grant application was submitted to the Sir Halley Stewart Trust in 2010 to support the replication of the African Voices model at the Schools of Oriental and African Studies (SOAS) in London. The Trust Fund rejected our original proposal but agreed to support the African Voices service in Leeds, for one year, to determine whether it could be financially sustainable. The income generated from schools is sufficient to cover training and delivery costs but not the coordination and administration of the project. Initially, the project thought that by demonstrating the value of African Voices Days on community cohesion and development awareness it could secure financial support from local education authorities or central government through initiatives like Global Schools Partnerships. But, as the financial cutbacks began to impact, it became apparent that this strategy was unlikely to be successful. Instead an alternative approach to generating income from within the University was explored. An MA module was developed, for Global Development and Education students, which built on the existing Education and Development course and utilised the best practice of Theatre Studies and African Voices. The module, Global Citizenship in UK Primary Schools, was accepted by POLIS and will run in 2011/12 for the first time.

Alongside the delivery of the African Voices Days research was conducted to determine whether 10/ 11 year olds exhibited infrahumanisation towards people from other continents. Infrahumanisation is a term used to describe a sociological theory developed over the past 10 years to explain why people deny humanness to groups of people they perceive as essentially different to their own group. The theory is based on the belief that people view ‘out-groups’ as less human than their own ‘in-group’ and that this view is reflected in the types of emotions people believe their own ‘in-group’ and other ‘out-groups’ possess. Some emotions are considered unique to humans e.g., love, regret, nostalgia, whereas others are viewed as common to both humans and animals e.g., joy, anger, sadness. Studies carried out on adults have shown that people attribute uniquely human emotions to their own ‘in-group’ but not to other ‘out-groups’. According to infrahumanisation theory, the denial of uniquely human emotions to ‘out-groups’ is reflective of the belief that they are less human than the ‘in-group’. The results from the research undertaken by the project are currently being analysed. Initial findings suggest that infrahumanisation is beginning to be exhibited amongst 10/11 year olds with the linguistic ability to use emotional words to differentiate their feelings towards people in different parts of the world. The research results also affirm earlier findings about the impact of African Voices Days on young people’s perceptions of Africa but suggest that infrahumanisation is more difficult to challenge.

This year the African Voices training model was replicated with a group of Saudi Arabian students during their summer school at the School of Earth and Environment. Within one week 14 Saudi students from the Universities of Leeds, Nottingham and Cardiff were trained to deliver a day of activities about Saudi Arabia with pupils in two primary schools in Leeds. The training was very intensive and students would have benefitted more if there had been time to reflect between sessions. Nevertheless, their Saudi Voices Days were very successful in challenging stereotypical perceptions of people from the Middle East. The class teachers and senior staff at both of the schools were very complimentary. They said the activity days were very well delivered, that they were pleased with the impact they had on the pupils and that the pupils had enjoyed the opportunity to get to know their Saudi visitors. This demonstrated that the training and delivery model developed for African students can be adapted for students from a different region of the world.

In the coming year the LUCAS Schools project will continue to deliver the African Voices service to schools in Leeds and neighbouring towns. The project will coordinate the delivery of the Global Citizenship in UK Primary Schools module and contribute towards its teaching. Funding will also be sought to replicate the African Voices model at York and Sheffield Universities.

Departmental Reports

School of Earth and Environment

In 2010-11 researchers in the School of Earth and Environment have consolidated their work in Africa, addressing issues relating to the School's research excellence in areas as diverse as climate change, environmental policy, corporate responsibility, meteorology and geophysics. A highlight of the year was the Africa College International Conference on *Food security, Health and Impact Knowledge Brokering* on 22nd - 24th June 2011, held at, Devonshire Hall, University of Leeds, UK, with members of the school active in organising workshops and making presentations (particularly **Luuk Fleskens, Andy Challinor, Anne Tallontire** and **Susannah Sallu**, with support from masters and PhD students).

Lindsay Stringer and **Andy Dougill** spent two weeks in Malawi in July 2011 meeting with project coordinators, private sector and NGO representatives and government policy makers working on integrated carbon sequestration and poverty alleviation issues. They conducted an initial stakeholder analysis before the meetings and together with David Mkwambisi (Bunda College) have developed a 2-year programme of research within the country to look at the role of carbon storage in developing livelihood resilience.

Susannah Sallu is working with partners from the Faculty of Medicine and Health, Sokoine University of Agriculture (Tanzania), Tanzania Food and Nutrition Centre and the University of Malawi on a four year, \$600k IDRC funded Eco-health project that is developing and testing Eco-Nutrition guidelines for community actions in the context of climate change in Africa. Susannah successfully led the first *Overseas Environment-Development Field Course* masters module to Tanzania in April 2011. This module, part of the suite of Sustainability Masters programmes, provides a structured opportunity to gain first hand field and research experience in a rural part of Africa. Based in Amani Nature Reserve in the East Usambara mountains (north-east Tanzania), students directly experienced the challenge of achieving social and economic development and environmental conservation in the developing country context of Tanzania. Students from SEE and POLIS found this an extremely rewarding module.

The SRI members of the ESRC Centre for Climate Change, Economics and Policy (<http://www.cccep.ac.uk/>) met in May to review progress three years into the five year programme and identify new areas to develop in a potential follow-on grant. New PDRAs who will be working on climate change issues in the UK and Africa were welcomed to the CCCEP team.

James Van Alstine is close to completing his Alcoa Foundation funded ‘Community-Company Engagement in the Extractive Industries’ project. With a team of international and local partners, and former and current Leeds MSc students James has explored community and company perceptions regarding oil and gas industry developments in Uganda’s Lake Albert basin and Ghana’s Western Region. Country reports will be available soon.

Several SEE scientists are involved in the Afar Rift Consortium, 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 Afar Consortium have been busy publishing, see list below, and are looking forward to the Consortium conference in January 2012.

In October 2010, the University formalised a new academic partnership with the Met Office. One of the key aims of the partnership is to develop a coordinated programme of research into African climate and its impacts. For instance, we aim to develop an “end-to-end” study of the way in which climate information is generated at the Met Office, disseminated through African agencies, and used for decision-making at institutional and individual levels in Africa. Doug Parker (SEE) leads the partnership from the university side, with David Howlett (Africa College) and Andy Challinor (SEE) developing the strategy for African climate.

Scientists in SEE played a leading role in the recent “Fennec” field campaign, studying the weather and climate of the “Saharan heat low”. This climatic feature plays a strong role in controlling the weather of west Africa and Europe, but has never before been measured in detail, due to its harsh environment. Special climate-monitoring instruments were designed and built in Leeds during 2010, and have been deployed in the central Sahara in 2011 by desert travel specialists in Algeria and Mauritania. Data from these systems is being transmitted by satellite back to Leeds, and is being used by the Met Office to improve their weather prediction models. In April and June 2011, two intensive observing periods were conducted over the Sahara, with many more ground instruments deployed, and the UK and French research aircraft making special flights. Staff from Leeds were based in Morocco and Fuerteventura, and acted as “Mission Scientists” for a number of research flights over the desert. The Fennec programme is led by the University of Oxford through a NERC consortium grant.

Research soon to be published by Luis Garcia-Carreras and Doug Parker in the journal *Geophysical Research Letters* has shown how small-scale deforestation in West Africa (on scales of a few tens of kilometres) can substantially reduce

the formation of rainfall over adjacent forests. West African forests typically experience rainfall which is lower than a global average for rainforest, so the study implies that removing patches of forest for farming could have a detrimental effect on the remaining forest.

Andy Challinor was successful in winning a grant through the NERC/ESRC/DFID programme on Eco-system Services and Poverty Alleviation (ESPA). The project, *Enhancing water for food: poverty reduction through improved management of ecosystem services for sustainable food production in sub-Saharan Africa*, is led by Makerere University and University College London and it should involve a two-year postdoc at Leeds.

Andy is also involved in the Climate Change, Agriculture and Food Security programme of the CGIAR (www.ccafs.cgiar.org) which has three initial study regions, including East Africa, and West Africa. His role is to jointly lead the theme on *Adaptation Pathways under Progressive Climate Change* and, under the Agriculture and Health Research Platform, he heads a project on predicting contamination of crops by the fungal carcinogenic toxin aflatoxin and the subsequent human health impacts.

Luuk Fleskens continued work on integrated modelling of the economic viability of desertification mitigation options within the EU FP6 DESIRE project (www.desire-project.eu). The project is in its final stage and policy recommendations are being formulated, among others for study sites in Botswana, Cape Verde, Morocco and Tunisia. The EU FP7-funded WAHARA project (www.wahara.eu) investigating the potential contribution of water harvesting to growth and resilience of rainfed agriculture was kicked-off in May 2010. . A FIRS-sponsored PhD studentship will be taken up in October 2010 by Sarah Lebel. The Leeds role in the project is model assessment of the potential for upscaling of water harvesting technologies in study sites in Burkina Faso, Ethiopia, Tunisia and Zambia working with local partners in each country. Another new project is the ‘Transforming water scarcity through trading’ led by Cranfield University and funded by EPSRC. Although the project focuses on England, the Leeds role includes a study of the transferability of the modelling concept to developing countries. Furthermore, Luuk has been responsible for organizing the Africa College seminar series, a role he will continue in the new academic year.

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- Rooney, T., Bastow, I. and Keir, D. (2010) 'Insights into extensional processes during magma assisted rifting: Evidence from aligned scoria cones', *Journal of Volcanology and Geothermal Research* (in press)

Sallu, S. M., Twyman, C. and Stringer, L. C. (2010) [Resilient or vulnerable livelihoods? Assessing livelihood dynamics and trajectories in rural Botswana.](#), *Ecology and Society*, 15

Stringer, L., Mkwambisi, D., Dougill, A. J. and Dyer, J.C. (2010) 'Household and policy adaptations to climate change and desertification: perspectives from Malawi', *Climate and Development*, pp.145-160. [doi:10.3763/cdev.2010.0042](#)

Tallontire, A. M., Opondo, M., Nelson, V. and Martin, A. (2011). 'Beyond the Vertical? Using Value Chains And Governance As A Framework To Analyse Private Standards Initiatives In Agri-Food Chains', *Agriculture and Human Values*, 28 (3): 427-441

Twyman, C., Fraser, E., Stringer, L. C., Quinn, C., Dougill, A. J., Ravera, F. and Sallu, S. M. (2011) Closing the Loop: Climate Science, Development Practice and Policy Interactions in Dryland Agro-Ecological Systems, *Ecology and Society*, 16

PhDs in the School of Earth and Environment with an African focus:

<i>Name</i>	<i>Project</i>	<i>Start Date</i>
Rowshan Hannan	An investigation into reducing poverty through co-operative enterprises in East Africa (Co-supervised with POLIS)	2011
Sarah Lebel	Water Harvesting for Rainfed Africa: System Sustainability Under Climate Change	2011
Felix Kalaba	The linkage of forest conservation strategies and rural livelihoods improvement in Zambia (Commonwealth Scholarship)	2010
Rachel Berman	Transforming climate change coping capacity into adaptive capacity in Uganda	2010
Jami Dixon	A holistic approach to crop and climate prediction to enhance adaptation policy and practice	2010
Alexander Roberts	Dynamics of Dust Storms in the Sahara	2010
Julian Ramirez-Villegas	Informing the adaptation of agricultural systems in Africa and Asia in climate change over the coming decades	2010
Aaron O'Leary	Water cycle of West Africa: Dynamics of cumulonimbus storms	2010
Sarah Mallon	High resolution mapping of atmospheric water vapour using remote sensing over arid regions of North Africa	2010
Salma Hegga	Poverty and environment in disaster management - a case study of Mzingo Wetland in Tanzania	2009
Philip Antwi-Agyei	Climate Change Vulnerability in rural Ghana (Commonwealth Scholarship)	2009
Nicola Favretto	Policy and market based responses to	2009

	environmental change: Investigating the potential for <i>Jatropha curcas</i> energy crop to address climate change and related risks and impacts in Mali	
Chloe Sutcliffe	Improved cultivars for climate change adaptation: investigating the outlook for drought tolerant maize adoption in rural Malawi' (CCCEP-funded)	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
Barbara Hofmann	Quantifying crustal strain due to rifting in Afar, Ethiopia.	2009
Kathryn Nicklin	Integrated crop-climate modelling for seasonal prediction of yield in the Sahel	2008
Jen Dyer	Sustainability challenges, opportunities and tradeoffs in the cultivation of biodiesel crop <i>Jatropha curcas</i>	2008
Emmanuel Kwayu	The Role of Payments for Ecosystem Services in Poverty Reduction and Watershed Conservation in Tanzania	2008
Peter Webb	Numerical modelling of melt separation and application to the Afar Rift	2008
Luis Garcia-Carreras	Dynamics of West African weather systems	2007
Muhaimina Said	A Study of the Dynamics of Employment within Kenyan Non-Traditional Export Industries	2007
Natalie Suckall	Human migration in response to climate change in Africa	2007
Ian Hamling	Measuring and modelling post-rifting deformation in Afar, Ethiopia	2006
John Atabila	Wetlands, Livelihoods and Ecosystem Management	2004

Compiled by Anne Tallontire, with inputs from Lindsay Stringer, Luuk Fleskens, Doug Parker, Jacqui Wright, Andy Challinor, Jen Dyer, Susannah Sallu and James Van Alstine.

School of English

Post-colonial Literature

Brendon Nicholls was interviewed for a documentary on Ngugi wa Thiong'o (directed by David Wachanga) and he has two book chapters currently in press: 'Gender and the Political in Ngugi's Fiction' and 'Reading Ngugi on Four

Continents: Relational Aesthetics and the Global Multicultural Classroom.’ Both book chapters are forthcoming in Oliver Lovesey’s *Approaches to Teaching the Works of Ngugi wa Thiong’o*, (New York: Modern Language Association of America). Nicholls gave an invited paper on Ngugi at the New Debates on Culture and Confidence symposium, School of Modern Languages and Linguistics, University of Sheffield.

Sam Durrant taught on the Contemporary Africas module on ‘Child Soldiers and Arrested Development in Uzodima Iweala’s ‘Beasts of No Nation’. His work on a second monograph on contemporary South African literature entitled *Postapartheid Literature: Mourning and the Reinvention of Community* is ongoing.

Workshop Theatre

Projects – East Africa Theatre for Development Partnership:

Jane Plastow was in Uganda in March/April 2011 running the first leg of a three year project funded by the British Academy International Partnerships scheme. The project brings together 14 academics and practitioners interested in arts for development from Uganda, Tanzania and Kenya for a week each year to discuss how we can better collaborate and exchange best practice in the areas of teaching, research and practice. Our first meeting was hosted by my main collaborator and a graduate of the WT MA programme, Dr Patrick Mangeni, who now runs the Department of Music, Dance and Drama at Makerere University. Other universities attending included Kenyatta and the Catholic University of East Africa – both in Nairobi, and the University of Dar es Salaam in Tanzania. We were also joined by participants from Tanzania’s Bagamoyo College of Arts.

Initiatives arising from this first meeting are the planning of an East African MA in Theatre and Development to which a number of participants will contribute, and the development of the first courses in the region on film and development. Our next workshop will be in January 2012 in Tanzania.

Fellows

Dr Chukwuma Okoye of Ibadan University, Nigeria, who contributed to our last *Bulletin*, has been continuing with his Newton International Fellowship looking at contemporary performance in Nigeria and Cameroon.

Prof Peter Amuka of Moi University in Kenya was here for 6 months on a Commonwealth Fellowship looking at autobiography in Kenyan writing.

Publications

Plastow, J. 'The First African Play: *Fabula Yawreoch Commedia* & its influence on the development of Ethiopian Theatre', in *African Theatre: Histories 1850-1950*, ed Yvette Hutchison, (Oxford: James Currey), 2010, pp 138-150.

Plastow, J. 'BAND AID: Memories from the Field 25 Years Ago', with Lionel Cliffe & Philip White, *Leeds African Studies Bulletin*, No 72, 2010, pp 68-75

School of Fine Art, History of Art and Cultural Studies

Dr **Will Rea** continues his research, primarily concerning the Ekiti Yoruba in Nigeria and on the art history of West Africa and African more generally, both in terms of the classical traditions and the visual response to modernity, as well as on the interface between art history and anthropology. Will teaches both the 'classical' traditions of African art, including textiles, painting, sculpture and masquerade, and contemporary African engagements with modernity.

School of Geography

Dr. **Jo Sadgrove** is the LUCAS board member in the School of Geography, although at the moment her work is less Africa-focused than usual. Jo did, however, present at a conference: 'Sexuality, AIDS and Religion: Transnational Dynamics in Africa' at the University of Oxford from 28-30 September, 2011, with a paper entitled 'Morality, sexuality and AIDS in transnational perspective: the case of Uganda'. She also co-wrote the following forthcoming paper for publication (March 2012):

Sadgrove, J., Vanderbeck, R.M., Andersson, J., Ward, K., Valentine, G., (in press 2012) 'Morality plays and money matters: towards a situated understanding of the politics of homosexuality in Uganda.' *Journal of Modern African Studies*.

Jo is currently an evaluator/advisor for the Anglican Communion's *Continuing Indaba* Project. The project seeks to create relationships and dialogue across the communion by bringing together Anglicans from different dioceses and national contexts. Participating dioceses are brought into three-way partnerships. Groups of eight people from each diocese encounter the others' contexts by meeting together in each diocese for a week. During that time the groups explore and think about what mission and church mean in each place. This encounter process is followed at the end by a two day facilitated conversation in which the groups can talk about some of the more difficult and painful questions in the communion today. It is hoped that with a deeper knowledge and understanding

of where people are coming from, a new kind of relationship and conversation can be had.

Jo's role has involved advising on the project model and process and collecting different kinds of data on the experiences of participants as they encounter each others' contexts. There are four partnership groups. Participating dioceses are: Ho (Ghana) in partnership with Mbeere (Kenya) and Saldhana Bay, South Africa; Jamaica in partnership with Toronto and Hong Kong; The Diocese of Western Tanganyika (Tanzania) in partnership with El Camino Real (US) and Gloucester (UK); Derby (UK) in partnership with North India and New York (US). Jo will be travelling to Kenya, India and Jamaica over the coming months to observe the facilitated conversations and start the analysis and final report.

In addition to Jo's work from the School of Geography, LUCAS continues to benefit enormously from the work of **Emeritus Prof. Lionel Cliffe** (as an active member of YASN, a presenter at LUCAS seminars, and, for example, contributing an article to last year's Annual Studies Bulletin and jointly authoring another). Lionel ended his long association with the School of Geography as Hon. Research Fellow in September 2011. He retains his association with LUCAS and has continued his research on comparative experience of land reform in Kenya, South Africa and Zimbabwe. Some of this has just been published as a Special Issue of the *Journal of Peasant Studies* entitled 'Outcomes of post-2000 Fast Track Land Reform in Zimbabwe' which he guest edited with Jocelyn Alexander (University of Oxford), Ben Cousins, (PLAAS, University of the Western Cape), and Rudo Gaidzanwe (University of Zimbabwe). Some of these articles can be downloaded for free from the *Journal of Peasant Studies* website: <http://www.tandfonline.com/toc/fjps20/current> for a limited period.

Other Africa-focused publications from the School of Geography:

Waite, L. and Conn, C. (2011) 'Creating a space for young women's voices: Using "participatory video drama" in Uganda.' *Gender, Place and Culture* 18(1): 115-135.

School of History

Shane Doyle was on research leave in semester 1 of this past academic year, which enabled him to complete a monograph *Before HIV: Sexuality, Fertility and Mortality in East Africa, 1900-1980*, which will be published by OUP and the British Academy. He also published a chapter entitled 'Pre-marital sexuality in Great Lakes East Africa', in A. Burton and H. Charton (eds), *Generations*

Past: Youth in East African History (Ohio University Press, 2010). In addition he presented papers at conferences on African Studies, population registration, identity and historical demography in Cambridge, Leeds and Oxford.

Chris Prior, a historian of empire with a specialism in Sudan, left the School last year to take up a permanent post at UCD. Chris was providing temporary cover for Andrew Thompson while he was Pro-Vice Chancellor for Research. Andrew also left last year to take up a post at Exeter, where he will continue with his research on South Africa and the British Empire. **Will Jackson**, who completed his PhD at Leeds on the history of Kenya's white underclass, has replaced Andrew and Chris. Will has published two articles this year:

'White man's country: Kenya Colony and the making of a myth', *Journal of Eastern African Studies*, 2011.

'Bad Blood: Poverty, Psychopathy and the Politics of Transgression in Kenya Colony, 1939–59', *The Journal of Imperial and Commonwealth History*, 2011.

Shane and Will teach courses on Africa since 1900 Uganda's Kingdoms, Apartheid and African nationalism. There are four PhD students working on Africa in the School. Their research covers the transnational aspect of resistance in South Africa, the historicity of Nigerian borders, and ethnic politics in the Ugandan societies of Buganda and Busoga.

School of Music

Kevin Dawe is applying for funding to spend time out in Uganda, Kenya and, possibly, South Africa, looking at the emergence of new guitar workshops, focussing on a wide range of issues (sustainability and development, economy and advocacy, ownership and trade, and resource use and green initiatives). This is part of a bigger project that will hopefully also involve Kevin visiting various parts of Asia and North America.

Stephen Muir, Senior Lecturer in Music, has current Africa-focussed research exploring Jewish music in a South African context, initially focussing on the Cape Town community, but to be expanded later. During the apartheid era, South African Jews were in the unusual situation of being part of a power-holding minority, in contra-distinction to the more common *minority* Jewish status, even if most of them had serious moral difficulties with the very regime that aided their survival - issues explored by such scholars as Milton Shain and Gideon Shimoni. Of course, as Stephen puts it, the picture is never quite so

simple, and his research examines the musical implications and manifestations of these internal and external conflicts, both historically and in the present-day aftermath of Truth & Reconciliation. He will be spending the whole of February 2012 there trying to understand the situation in more detail, and will write up his findings in a chapter for a book titled *The Globalization of Musics in Transit: Musical Migration and Tourism*, edited by Simone Kruger and Ruxandra Trandafoiu (Routledge, 2013).

Nuffield Centre for International Health and Development

Teaching news

Student numbers

This year we have had record number arriving; 95 on our Masters programmes, and 39 on our intercalated BSc in International Health. Africa is well represented once again with over half our Masters students coming from countries such as: Sudan, Nigeria, Libya, Tanzania, Egypt, Zimbabwe, Sierra Leone, Uganda, Kenya and Malawi. More information on our programmes can be found here: <http://www.leeds.ac.uk/lihs/nuffield/landt/index.html>

Social events

Throughout the year the Nuffield Centre organises social events for the students and their families to promote interaction and sharing of experiences. A highlight this year was the excursion to see Bonfire Night on 5 November.

Geneva trip

A popular element in our teaching has always been the Geneva trip. Every year in March our students have the option of a one-week field-trip to Geneva, Switzerland. This includes workshops and meetings with World Health Organization staff, a visit to the United Nations and the Red Cross offices and various NGOs. This year it was approved and ran as an accredited module. It is a wonderful opportunity to learn about these organisations and be able to discuss their experiences and ideas with staff at WHO.

BSc photo competition

The BSc Project B photo competition winners have just been announced. The Intercalating BSc in International Health students go on for fieldwork for 3-4 weeks to a low-middle income country and submit their pictures for our yearly competition.

Anisa Fadaei won first prize with her photograph entitled 'Preparations for male circumcision', Mti Moja, Arusha Region, Tanzania:



The other winners can be viewed at:

<http://www.flickr.com/photos/36177466@N04/sets/72157627337478129/>

Alumni network on Facebook

The Nuffield has always maintained strong links with their alumni all over the world. This year we have rejuvenated our Facebook page. It now provides alumni with a host of information on new funding, open source resources, and jobs that are available. We believe this is another step towards supporting capacity development.

New Projects

COMDIS HSD

Nuffield Centre is the lead organisation for the £7.5 million programme funded by DFID for 6 years from January 2011 to December 2016. Partners in Bangladesh, China, Nepal, Pakistan, Tanzania, Ghana, Uganda, Southern Sudan and Nigeria work in collaboration with national health services to improve the delivery of basic health services. The consortium has an emphasis on communicable diseases, such as tuberculosis, malaria, neglected tropical diseases, HIV/AIDS and reproductive tract infections. Researchers work with governments and NGOs to gather evidence of best practice to ensure that healthcare policy and practice change accordingly. Nuffield staff involved in this are James Newell, John Walley, Zafar Ullah, Kamran Siddiqi, Rebecca King, Anthonia James, Lynn Auty and Debi Greaves. More information can be found on LIHS main website:

<http://www.leeds.ac.uk/hsphr/research/NCIHD/comdis-hsd.html>

PERFORM

The PERFORM project has started in September and is funded by the FP7 programme of the European Commission. The project will be implemented by 3 African and 3 European partners over 4 years. The Nuffield Centre is responsible for the methodology development. The research will be conducted in Ghana, Tanzania and Uganda. Each of these countries faces major problems of inadequate health workforce. They also have decentralised management

structures that offer management teams greater decision-making opportunities including in the area of human resources. The research will study how management strengthening interventions can be used, and under what conditions, to enhance workforce performance. A comparative analysis of the findings from three study districts in each country will add new knowledge as to the effect of different country contexts on these interventions. This will lead to insights into the application of the new approaches in different African country contexts. The staff from LIHS/Nuffield will be Helen Elsley, Reinhard Huss, Tolib Mirzoev, Comfort Mshelia and Lynne Pakenham.

PhD research on Africa

Esther Mugweni was successfully awarded her PhD from the University of Leeds in 2011. Esther was funded by the University's Overseas Research Scholarship to investigate empowering married Zimbabwean women to negotiate for safer sex. Her supervisors were Steve Pearson and Maye Omar from the Nuffield Centre. Data were collected from interviews and focus group discussions under difficult fieldwork conditions in Harare in 2008. The findings showed the importance of the socio-cultural context for understanding why many women were powerless to negotiate for safer sex. Esther also identified context-specific interventions to address this barrier, among others. Publications from the thesis are now being prepared, and Esther currently works in health research at the University of Bath.

Several other PhD students in the Nuffield Centre are conducting research on Africa. These include:

Esmie Kainja - A study of selected child-related policies, services and needs of orphans in Malawi. The research explores how child-related policies and services are delivered in Malawi to address the needs of orphans. The country has experienced rapid increase of orphans due to increased prevalence of HIV among adults of about 12 percent over the past 10 years. The study is on policy and practice; to establish what makes policies and services work or not work, how the integrated orphan care service delivery by multi sector led by government and civil society is working to push the orphan agenda forward; The study will also explore perceptions of service users, the orphans and caregivers as to whether their needs are addressed.

Rosemary Morgan – HIV/AIDS Prevention Policy Process in Faith-Based Non-Governmental Organisations in Tanzania. This study is looking at how HIV/AIDS prevention policies are formulated and implemented within faith-based non-governmental organisations (NGOs), and the different factors involved within that process. These processes are being examined within three faith-based NGOs in Dar es Salaam, Tanzania – a Catholic, Anglican and

Muslim organisation. The research is using an exploratory, qualitative case-study approach, and is employing a health policy analysis framework, examining the context, actor, process, and content factors that shape the HIV/AIDS prevention policies within each organisation.

Kate Gooding – The effects of service delivery and advocacy on research processes in NGOs. This study is exploring research processes within NGOs that work on health in Malawi. It will examine the way that NGOs' service delivery and advocacy activities influence their research, considering how these other functions feed into NGOs' research processes and how they affect organisational capacities for research. The study aims to contribute to discussions on both NGO effectiveness and the links between research, practice and policy.

Publications:

Gillett, H., **J. Parr** (2010) Disclosure among HIV-positive women: the role of HIV/Aids support groups in rural Kenya, *African Journal for AIDS Research*, 9(4).

Kunutsor S, Evans M, Thoullass J, **Walley J** et al. Ascertaining baseline levels of antiretroviral therapy adherence in Uganda: A multi-method approach. *JAIDS*. 2010; 55 (2): 221-224.

Kunutsor S, **Walley J**, Katabira E, et al. Using Mobile Phones to Improve Clinic Attendance amongst an Antiretroviral Treatment Cohort in Rural Uganda: A Cross-sectional and Prospective Cohort Study. *AIDS and Behav.* 2010; 14 (6): 1347-1352

Kunutsor S, **Walley J**, Katabira E, et al. Clinic Attendance and Adherence amongst an Antiretroviral Treatment Cohort in Uganda: A Prospective Study (2010) - *AIDS Research and Treatment*. vol. 2010, Article ID 872396, 8 pages, 2010. doi:10.1155/2010/872396

Kunutsor S, **Walley J**, Katabira E, et al. Improving Clinic Attendance and Adherence to Antiretroviral Therapy through a Treatment Supporter Intervention in Uganda: A Randomised Controlled Trial. *AIDS and Behaviour*. Accepted

Kunutsor S, **Walley J**, Muchuro S, et al. Improving Adherence to Antiretroviral Therapy in Resource-limited Settings: An Enhanced Adherence Package in Uganda. *JAIDS: Implementation and Operational Research*. Submitted.

Performance and Cultural Industries (PCI)

Early in the academic year Katie Beswick, Research Associate in Applied Theatre at the School of PCI, travelled to South Africa to work with *Dramatic Need*, a charity who deliver creative workshops to children and young people in deprived and underprivileged communities. In Sesobe, a rural village in the North West province, she delivered drama and arts workshops to children in the local primary school, Naledi Ya Masa. Here the children aged between 5 and 14 took part in a variety of games-based workshops, which aimed to encourage group work, and develop the children's creativity and imagination.

In Rustenburg she worked in squatter camps in and around the city – this time in crèches. Because of the extreme poverty in these camps, and due to the lack of local schools offering formal education, the children in these crèches (intended for pre-primary school aged children) were aged between 1 and 10 years old. They were often in a large group together and this offered a challenge in terms of developing workshops which crossed age as well as language barriers. Work here included creative artistic play (such as plasticine modelling, cake decoration and mobile making) aimed to develop motor skills, drama games and language based development through song and storytelling.

African-related teaching and research in PCI was increased with the arrival of Dr Veronica Baxter as a contract staff member, specifically to work on Applied Theatre modules. She set to work immediately to bring a loose grouping together of academics interested in arts therapies on Leeds University campus and assisted in developing the Africa-inclusive planning of 2012 Performance Studies International (Psi 18) conference, securing Mike van Graan (Secretary-General of ARTerial Network) as a keynote speaker.

In addition two undergraduate students, Buhle Ngadi and Amy Wilson, from Rhodes University (South Africa) came to PCI for the second semester. They showed themselves to be hard-working, simultaneously managing their Leeds University modules, volunteering with a women's refugee group, while rehearsing with their director over Skype for a production at the Grahamstown National Arts Festival (July 2011).

Veronica Baxter attended the Grahamstown National Arts Festival as part of her ongoing research into southern African theatre. The 2011 festival showed the development of 'visual' theatre, in the return visit of the company *From the Hip: Khulumakahle* (speak well). In their festival production *Benchmarks*, they demonstrated an ongoing engagement with theatre that integrates deaf and hearing actors and audiences. *Benchmarks* dealt with pertinent themes of loneliness, isolation and xenophobia. The same company produced *Kardiavale*,

a “cabaret clown noir” piece that was part grotesque, part clown, with a good mix of Tom Waits–like growling. Eastern Cape history, shipwrecks and Zulu battlefields were represented in productions like *Death of a Colonialist*, *Eastern Cape Showcase*, *Abnormal Load* and *Wreckage*. Many excellent physical theatre and dance productions featured strongly on the Main festival and Fringe, like *Butcher Boys*, *The Table*, and *Desert Crossings*. The festival shows that southern Africa’s performance heritage is as rich as ever.

Publications

Baxter, V., and Aitchison, J. ‘Embodying the New South Africa – the theatre of Ellis Pearson and Bheki Mkhwane’. *South African Theatre Journal* Volume 24, 2010, pp51-66.

Baxter, V., Book reviews of Catherine Cole’s *Performing South Africa’s Truth Commission* and Anton Krueger’s *Experiments in Freedom for African Theatre* volume 10 (Nov, 2011), published by Boydell and Brewer, Suffolk.

Baxter, V., ‘Postcards on the aesthetics of applied theatre’, (ed) Hazel Barnes; *Drama for Life Africa Research Conference for Applied Theatre and Drama*, Rodopi publishers.

Baxter, V., Book chapter in progress (*Learning Through Theatre* 3rd edition) ‘*Senzenina* (what have we done) – southern Africa and Applied theatre’.

School of Politics and International Studies

Dr. Alex Beresford joined the School of Politics and International Studies after completing his Ph.D. in the Centre of African Studies, Edinburgh University. Alex’s interdisciplinary Ph.D. thesis provides a detailed ethnographic focus into class and nationalist politics in contemporary South Africa ‘from below’, with a focus on the political attitudes and activism of members of the National Union of Mineworkers (NUM), South Africa’s largest and most politically influential trade union. The thesis explores workers’ relationships with the post-apartheid state and their experience of economic transformation under the ANC government. The case study evidence offers an important insight into how workers understand post-liberation politics and how they construct their political identities in relation to both their class and also the nationalist movement. Alex’s research also makes a contribution to broader debates about how labour movements are responding to the pressures of the global political economy and the roles that civil society can play in democratisation, socioeconomic development, and struggles for social justice in the era of neoliberal globalisation. For an example of Alex’s work see:

Beresford, A. 2009 'Comrades "Back on Track"? The Durability of the Tripartite Alliance in South Africa' *African Affairs* 108, Issue 432, pp. 391 - 412

Alex's future research plans include a project exploring China's impact on Southern Africa and, in particular, how organised labour has responded to the presence of Chinese companies across the region. He is also involved in a collaborative project exploring different forms of citizenship across Africa and South America.

Alex is currently a lecturer on the International Development programme in POLIS and he convenes the first year module 'Making of the Global South' and the second year module 'Development and Social Change'.

Ray Bush's on going research includes political economy of land and development in Africa and the Near East, with recent membership of the newly created Mediterranean Sea-Middle East Rural Network (MEDME-RN) which held its inaugural meeting, Morocco, 23-25 February 2011. Ray's research also focuses on the political economy of resources and gold mining in west Africa.

Publications by Ray Bush

Bush, R., with Giuliano Martiniello and Claire Mercer (eds) *Review of African Political Economy*, no. 129, vol 38 September, pp357-510

Bush, R. with Janet Bujra and Gary Littlejohn (eds), Special Issue *Review of African Political Economy, Land: a new wave of accumulation by dispossession in Africa?* no. 128 vol 38, June, pp187-356

Bush, R., 2011 'An alternative vision for mining', in Commonwealth Advisory Bureau 2011 Policy Brief, Issues before Commonwealth Leaders at Perth, Australia, (October, Nexus Strategic Partnerships for Commonwealth Advisory Bureau, pp6-9)

Bush, R., 2011 'Coalitions for Dispossession and Resistance? Land, Politics and Agrarian Reform in Egypt' in Special Issue. 'The Dynamics of Reform Coalitions in the Arab World', *British Journal of Middle Eastern Studies*, 38/3, pp391-405 December

Bush, R., 2011 with Giuliano Martiniello and Claire Mercer, 'Humanitarian Imperialism', in *Review of African Political Economy*, vol 38, no. 129, September pp357-365

Bush, R., 2011 'Permanent Revolution in Egypt' *Review of African Political Economy* vol. 38, no.128, pp303-307

Conference and seminar presentations by Ray Bush during 2011

- 'Imperialism, Enclaves and Impoverishment: Mining and Underdevelopment', paper presented to African Studies Association of the US Annual Meeting, Washington DC 18 November.
- Convenor of panel on 'The Political Economy of Resources and Uneven African Development' Papers presented by Yao Graham and Cyril Obi, Discussant, Miles Larmer, Annual Meeting of ASA US, Washington DC 16-19 November
- 'Egyptian Perspectives on Land and Agriculture', paper to workshop on 'The Other Side of the Oil Economy: Land, Agriculture and Arab Employment', LSE, London 24-25 June
- 'Egypt's Popular Uprising' Otley Politics Cafe, 19 May
- 'Towards a Post Revolutionary Agriculture' paper to conference on Agriculture and Development between generations, Centre for Middle East Studies, American University in Cairo, 7 May
- 'Revolution in Egypt?' *Taking Soundings* public lecture, Leeds Metropolitan University, 31 March
- 'Livelihoods@breaking point? Rural Transformation and agrarian reforms: the case of Egypt', paper to First meeting of the Mediterranean Sea – Middle East rural Network (MEDME-RN) on the topic 'Rural Change and the Future of Household Farming: Old Questions and New Challenges', Meknès, Morocco, 23-25 February
- 'Egypt's Revolution' Public Lecture to symposium on revolution in the Middle East organised by the political theory group of IDPM, University of Manchester, Manchester, 7 March
- 'Land and Dispossession in Ghana's Gold Mining sector' University of Chester Global Development Public Lecture, 15 February
- 'Revolution in Egypt', presentation to the School of Politics and International Studies, University of Leeds, 1 February

Ray Bush in the News Media

TV

TV BBC News 24, Egypt Crisis, 9.00pm News 28th January 2011
TV BBC News 24, Egypt Crisis, 1.00pm News 29th January 2011

Radio

BBC Radio Wales, 8.00am News, Egypt Crisis 31st January 2011
BBC Radio Leeds, 8.00am News, Egypt Crisis 1 February 2011
Radio France International, Service Anglais, Business Report 1 February 2011
BBC Radio Leeds, Drive Time Interview, Egypt Crisis 2 February 2011

BBC Radio Leeds, 7.00 a.m. News, Egypt Crisis, 3 February 2011
Student Radio University of Leeds, Interview, Egypt Crisis 7 February 2011
BBC Radio Leeds, News Egypt Crisis, 7 February 2011
BBC Radio Leeds, 8.00 a.m. News Egypt Crisis, 11 February 2011
China Radio International, 'People in the Know', Interview, Egypt Crisis
Radio Perth, (Australia) Perth's News Talk, Nightline, 11 February 2011
China News Life Week Magazine, Beijing, Written Interview, 12 February 2011

Q&A with *Masry al Youm*, Cairo 13 May 2011,
<http://www.almasryalyoum.com/en/node/434579>

PhD students supervised by Ray Bush

Mr. Ben Cislaghi *Human Rights, Education and Social Change: The Case of Rural Senegal*

Miss Nketti Mason *Resource Curse, Environmental Governance in the mining sector in Sierra Leone. Case study Kono* (co-supervised with Dr Zülküf Aydin)

Rights, Power and Civic Action (RIPOCA)

Professor Gordon Crawford has been working on the RIPOCA programme, funded by the Research Council of Norway under their 'Poverty and Peace' programme. This research project engages with a perceived shortcoming of rights-based approaches to development – i.e. a relative neglect of the dimension of power, with existent structures and relations of power acting as constraints on the realisation of rights. The project examines and compares struggles for human rights by non-governmental actors in four countries in sub-Saharan Africa (Ghana, Kenya, South Africa and Zimbabwe) and two in Asia (Cambodia and China). It examines the structures of power responsible for the negation and denial of human rights, as well as how rights-promoting organisations challenge such structures. Professor Crawford is lead researcher for the Ghana case-study and also joint project coordinator with Professor Bård Anders Andreassen from the Norwegian Centre for Human Rights at the University of Oslo.

Working papers from the Ghana case-study and papers from the research findings workshop held in Leeds in December 2010 are available at: <http://www.polis.leeds.ac.uk/research/projects/human-rights-power.php>

As output from the project, a book will be published by Routledge in their 'Research in Human Rights' series in 2012, entitled *Human Rights, Power and Non-Governmental Action: Comparative analyses of rights-based approaches and civic struggles in development contexts*.

Publications by Gordon Crawford

- Crawford, G. and Lynch, G. (eds), *Democratization in Africa: challenges and prospects*, Special issue of *Democratization*, vol. 18, no. 2, April 2011
- Crawford, G., and Lynch, G. 'Democratization in Africa 1990–2010: an assessment', in *Democratization*, vol. 18, no. 2, April 2011, Special issue *Democratization in Africa: challenges and prospects*, pp.275-310
- Crawford, G., 'EU Human Rights and Democracy Promotion in Africa: Normative Power or Realist Interests?', in *One Europe, One Africa: Changing dynamics in EU-Africa relations*, edited by Maurizio Carbone, Manchester University Press (2012)
- Crawford, G., and Abdulai A.-G., 'Democracy, Poverty and Inequality' in *Routledge Handbook of Democratization*, edited by Jeffrey Haynes, Routledge, (2012)
- Crawford, G., and Abdulai A.-G., 'Liberal Democracy Promotion and Civil Society Strengthening in Ghana', in *The Conceptual Politics of Democracy Promotion*, edited by Milja Kurki and Christopher Hobson, Routledge, (2011)
- Crawford, G., 'Decentralisation and struggles for basic rights in Ghana: opportunities and constraints' in *International Journal of Human Rights*, Vol. 14 No.1, 2010, pp.92-125
- Crawford, G., 'Consolidating Democracy in Ghana: Progress and Prospects?', in *Democratization* vol.17 no.1, Feb 2010, [with A.-G. Abdulai], pp.26-67

PhD students supervised by Gordon Crawford

- Mr. Gabriel Botchwey** *Community Development, Decentralisation and Social Change in Ghana* (co-supervised with Dr Caroline Dyer)
- Mr. Charles Gyimah** *Decentralisation from 'Above' and Expectations from 'Below': a case-study of the Jirapa-Lambussie district in Ghana* (co-supervised with Dr Caroline Dyer)
- Mr. Henry Mbawa** *Decentralisation and Ethnicity in Sierra Leone*
- Mr. Josh Maiyo** *United we stand? Regional Integration and Implications for Peace and Security in the East African Community* (co-supervised with Prof. Ray Bush)
- Ms. Jessica Rucell** *Transformative Justice Praxis: Building Institutions Centred on Equity and Justice*

Gordon also co-supervises Rowshan Hannan and Muhaimina Said with Anne Tallontire from the School of Earth and Environment (see above).

PhDs supervised by other staff in POLIS

Ms. Anne Flaspöeler *Getting the APSA in Shape: contribution of peace training facilities to regional integration in Africa*

Mrs Betty Chinyamunyamu *Access to International Markets for Small Scale Farmers: peanut farming in Malawi*

Ms. Egle Cesnulyte *The Neo-liberal Global Economic System and the Growth of Sex Industries: the case of Kenya*

PhD completions

The following students graduated from the School of Politics and International Studies with PhDs focused on Africa:

Dr. Joshua Alabi

The Dynamics of Oil and Fiscal Federalism: challenges to governance and development in Nigeria

Joshua's main research question was: 'To what extent does the process of oil revenue management and allocation between Federal, State and Local governments results in failure to achieve satisfactory path of economic and social development for Nigeria?' The thesis explores some of the consequences on the development and politics in Nigeria where there is such volatility of that particular resource with more than 90% of revenue income accruing from it. It doesn't just explore the economic characterisation of the crisis but also to see whether there are any political consequences in terms of corruption and mismanagement of resources.

Dr. Hannah Cross

West African Labour Mobility and EU Borders: migrant communities in Senegal, Mauritania and Spain

Hannah's thesis examines the dynamics of West African labour migration to Europe. It focuses on sending communities in Senegal and on migrant communities in Mauritania and Spain. The thesis argues that in the historical and geographical context, contemporary migration can be characterised as a regime of unfree labour mobility. This contrasts with existing characterisations, which centre on migrants' agency in the global era and connect their mobility with development. It is important because migrant labour continues to be entwined with West Africa's underdevelopment. The thesis deploys a multiscalar approach, which conceptualises the institutional form of the global labour market and identifies the patterns of movement and resistance that emerge on the local level.

Dr. Virginia Kamowa

Civil Society and Policy Making in Malawi

Virginia's study investigates donor assumptions about whether promoting civil society in Malawi would necessarily lead to pro-poor policies. The thesis questions the role of advocacy groups and grassroots organisation and how significant and effective their role is in policy making in Malawi. It analyses different relationships that exist in policy making processes and what influences these relationships have on the development of the policies. Further the research analyses linkages and relationships between urban based civil society groups (especially advocacy organisations) and grassroots based civil society organisations. Examining possible relationships or their absence and whether it is in the interest of the grassroots organisations to influence the development of pro-poor policies through development of relationships with urban based groups. It assesses whether urban based advocacy groups have the legitimacy to undertake a policy representation role and whether their involvement is important in helping the poor to articulate their voices in policy processes. Finally it explores to what extent and in what ways donor discourses and activities in support of civil society have influenced the strength and role of both advocacy groups and grassroots organisations in policy-making processes in Malawi, in policy outcomes and in the development of pro-poor policies.

Dr. Giuliano Martiniello

The Agrarian Question in South Africa: an historical and contemporary (policy) perspective from Kwazulu-Natal

Giuliano's thesis analyzes the Agrarian Question in South Africa from an historical perspective. It does so understanding the long duree of historical transformation of rural social relations that affected the development of capitalism in the South African countryside and the resistance it encountered. The aim is to intermesh different levels of analysis starting from the international uneven incorporation of South Africa in the world economy, the national and completing it with a view of the consequences of processes of semi-proletarianisation on the local scale. The case study helps explain contemporary processes of urban/rural articulations, rural marginalisation, circular migration and development/underdevelopment. The analysis explores the contested terrain of the consequences and outcomes of politics of land set up in South Africa on the base of the willing buyer-willing seller principle which is increasing uneven processes of commoditisation. The three pillars of the land reform: land restitution, redistribution and tenure security are the object of the final scrutiny of the work with the annexed proposal of different policy measures aimed at overcoming the limits of the present Government of South Africa approach.

Dr. Jide Martyns Okeke

The 'Responsibility to Protect' Principle: a case study of the Darfur crisis since 2003

Jide's doctoral research seeks to provide a serious reflection on the concept and practice of the 'Responsibility to Protect' (R2P) with special reference to the prevailing war in Darfur. It seeks to thoroughly investigate the extent to which the R2P reflects a shift away from the dominance of state sovereignty in the promotion of human security. In particular, it assesses how the political and economic specificities of Darfur and the Sudanese state in general challenge the application of the R2P in the ongoing humanitarian crisis in Darfur.

Dr. Aida Opoku Mensah also completed her thesis entitled:

Media and Democratisation in Africa: The role of radio in Ghana's December 2000 elections.

Theology and Religious Studies

The School of Theology and Religious Studies (TRS) has two West African PhD students who are at present doing field work. Samuel Awuah Nyamekye, from Ghana, is researching into the relationship between Akan traditional religion and the environment and conservation. Nyampa Kwabe is an Old Testament scholar, studying the Psalms in the contexts of blessings and curses among the Kamwe community of Northern Nigeria.

Dr Kevin Ward, the senior lecturer in African Religious Studies continues to have a number of research interests: on the East African Revival, on the history of Evangelical mission in Rwanda, Burundi and Uganda, and on issues of sexuality in Africa. He introduced a new third year undergraduate module this year entitled Lesbian and Gay Theologies, which includes a section on homosexuality in Africa. He has contributed to a study of human rights and the law as it affects gay people in Commonwealth countries in Africa.

Dr Johanna Stiebert, who lectures in Hebrew Scriptures, has secured a grant to develop co-operation and interchange with African women academics working in biblical and theological departments in a number of universities in Africa.

On 22 March 2012 TRS will be holding a Research study day to commemorate the tenth anniversary of the establishment of the Adrian Hastings Scholarship Fund to enable African students to do postgraduate research at Leeds. Professor Adrian Hastings died in 2001, having established African religious studies as an important part of the TRS curriculum. The speakers on 22 March will include Dr

Afe Adogame, a Nigerian church historian, who lectures at Edinburgh University and Professor David Maxwell of Cambridge University, who collaborated with Adrian on the *Journal of Religion in Africa*. Dr Shane Doyle of History, Dr Sam Durrant of English, and Dr Jo Sadgrove of Geography will also be speaking, along with Dr Joanna Stiebert and Kevin Ward from Theology and Religious Studies.

Articles

Chinua Achebe at Leeds: When the Great Share the Good

by Brendon Nicholls

On 22 November 2010, the University of Leeds Centre for African Studies was privileged to host the world-renowned African writer, academic and cultural commentator, Chinua Achebe. Achebe famously attended the first conference on Commonwealth Literature held by the School of English at the University of Leeds in September, 1964. It was at the Commonwealth Literature conference that he presented his now-classic essay, "The Novelist as Teacher" Achebe's landmark association with the university has been a source of enduring pride for academics and students who work in disciplines embracing African Studies and Postcolonial Studies. Given the tradition and prestige associated with Achebe's accomplishments, it is no surprise that well over 500 students and academics filled the Rupert Beckett lecture theatre and an overflow room with a video link to hear him read from his *Collected Poems* (2005).

Achebe, of course, requires no introduction.¹ His literary accomplishments stretch well beyond the publication of several classics of African Literature. Indeed, he is responsible in many ways for bringing the crucial importance of African Literature and its principal concerns to the attention of readers and thinkers from much further afield. The recently re-issued volume of collected poems is a reminder of Achebe's continuing importance as a leading representative of global literature in English, and it was from this volume that Achebe read. Listeners accustomed to Achebe's poise, wit and nuance could not be disappointed upon returning to these poems: his characteristic talents were all in evidence and his reading conveyed a fine sense of the measure and timbre of his lines.

The first sequence of the *Collected Poems*, "Prologue," assembles reflections such as "1966," whose lackadaisical movements and jarring imagery emphasise the poet's disaffection with Nigeria's casual drift into civil war following the Biafran secession. Achebe's initial emphasis is not upon the crude phenomena of the conflict, but instead upon the half-disclosed play of contrary forces in the moment of imminence: as when the undulating flight of a butterfly meets with the windshield of a motor vehicle in "Benin Road." This meeting of mortal delicacy with a more robust fate produces a profound duality of perspective. Duality, in turn, clears the space for ephemeral subtlety within an irrevocably belligerent climate – as in "Mango Seedling," in which the speaker observes a young plant sprout, wither and finally remain as a monument to its own fruitless courage. Amid the failure of fable and faith, these poems turn to the natural world for instruction. For instance, "Pine Tree in Spring" views an enduring

¹ The following five paragraphs first appeared in modified form in Nicholls, Brendon. "Chinua Achebe, *Collected Poems* and Togara Muzanenhamo, *Spirit Brides*," *Stand* 7:3 (2007), pp.58-60.

conifer as an understated icon of fidelity to “Nature’s recumbent standard” amid the flamboyant treachery and the florid betrayals of the Biafran experiment.

The second sequence, “Poems about War,” mulls over the human textures and intricacies of Biafran suffering. The seemingly idiosyncratic poem, “An ‘If’ of History,” speculates as to what might have happened had Hitler won the Second World War. The disordering of received value resulting from this hypothetical history serves to throw Biafra’s ubiquitous moral aberrations into relief. “A Mother in a Refugee Camp” and “Christmas in Biafra (1969)” are more direct in their approach to their subject-matter. Both poems hazard comparisons between mothers tending their afflicted children and the Christian nativity myth, only to refuse cosy parallels. In the Biafran example, maternal tenderness for ill-fated infants contrasts powerfully with God’s distance from atrocity. In circumstances in which almost all human qualities are eroded by famine and violation, small everyday acts allow the more-than-human, “alias Man Pass Man” (ix), to subsist. In conversation with Achebe after his reading, I asked him about this phrase that is so crucial to his vision of poetry and the role poetry plays in beleaguered times. Achebe explained that “Man Pass Man” is a phrase denoting a superior kind of man, but that it was also his name for a magician who he had known in his childhood. In short, we might say that these poems might be taken as magical and durable emanations from war: akin to the child-survivors who barely endure – starving, orphaned and unhomed – amid desecration. But Achebe’s answer was not – he implied – culturally or historically insular. As I considered his explanation, he added in a characteristically generous way, “That was a man pass man look!”

The third sequence, “Poems not about War,” uses love as a metaphor for social reharmonisation, especially in “Love Cycle,” where the gendering of sun and moon is used to argue for a balance between nocturnal and diurnal powers over the Earth. This imagery is continued in “Question,” in which a sunbeam highlights dust motes in the speaker’s shadowy room, leading to his agoraphobic sense of being crowded out by other selves within the visible present or by predecessors from the invisible past. The speaker’s solution in “Answer” is to seize his “remnant life in a miracle of decision” (36). In an exemplary individuating act, the speaker-poet ascends the sunbeam supported by the crowd, only to fall back into the crowd. Now possessed of an elevated vision, the poet may distribute it among the common man and woman. This theme of poetic levity being grounded by social responsibility is continued in “Beware, Soul Brother,” in which the potentially destructive drives of the dispossessed become a final mechanism holding the poet’s raptures to account. Such preoccupations with complementarity and a balance of powers are typical of this section, and at their root is an argument for redignification of those abased by conflict. This argument for redignification leads to difficult and finally unresolved moral

confrontations in “Vulture,” which questions how we might acknowledge the humane qualities that remain within the perpetrator of atrocities.

The third section, “Gods, Men and Others,” resolves these moral ambiguities by arguing for a resacralisation of the world, in which the reciprocal powers of gods and men are restored. Although every human act is measured by its reception among the divine, man’s subtle besting of the gods leads to ultimately dignified outcomes. For instance, a man condemned to compulsory execution in “Those Gods are Children” has his sentence stayed for so long that it is finally carried out as a merciful act of euthanasia when he is suffering illness. When measuring Igbo deities against Christianity in “Lament of the Sacred Python” and “Their Idiot Song,” Achebe finds that the new religion suffers not from an absolutist god, but from a complacent simplicity of belief. “We Laughed at Him,” which concludes the collection, recognises that this simplicity of belief also besets poetry – whose glimpses of the divine founder upon the scorn with which its lofty fancies are received.

The undoubted highlight of Achebe’s reading was the dirge, “A Wake for Okigbo,” which he read first in English and then in Igbo. The powerful rhythms of this poem invoked Okigbo’s own masterful sequence, “Path of Thunder: Poems Propheying War,” and Achebe’s tribute to his fellow poet was received with rapturous applause.² Okigbo, of course, is a poet who died in the most compelling of circumstances, defending the university town of Nsukka against the advancing might of the Nigerian Federal forces during the Biafran War. He was killed while trying to hurl a hand grenade into the turret of an armoured vehicle – a bombastic human act of defiance against overwhelming odds (Nwakanna 2010: 256).

This sense of the literary and its obligations to the world was conveyed in a plenary conversation after the reading. The Director of LUCAS and Professor of African Theatre, Jane Plastow, asked Chinua Achebe upon his return to the University of Leeds what he now felt the duty of the writer to be. Achebe remarked that he had written “The Novelist as Teacher” when he was a new writer and that he was expressing his mind as strongly as he felt the need. He then asked why his ancestors had invented stories and explained that it was, of course, to amuse children, but also to make their society strong and firm. Expanding on this idea, he asserted that stories are in no way adverse to morality, to order. Leading on from her previous question, Professor Plastow asked Achebe about the increasingly narrow view of education and specifically about the beleaguered position of the Arts in an instrumental and vocationally-directed culture. Achebe once again asserted that the Arts promote the same

² It is the subtitle of this sequence, “Poems Propheying War,” that haunts the titles of the second and third sections of Achebe’s *Collected Poems*, “Poems about War” and “Poems not about War.”

values of morality and order that society upholds and that their common purpose should therefore be observed. He argued, “Life is serious [and] Art is serious.” With the students studying *Things Fall Apart* in mind, Professor Plastow observed that much of Achebe’s fiction “looks to the past to reflect upon the future.” She asked if an historical understanding is key to a better future in Africa. Achebe declined to prescribe, but emphasised that the past, today and the future “have a very powerful bearing on what life means to us.” He gave the example that the past or the present are useful analytical tools when placed in relation to one another. Professor Plastow then asked Achebe about the range and variety of his work, and if there was “some difference of sensibility or urgency that motivates a particular choice of genre at a particular moment in your life that influences the way you choose to write”. Achebe observed that just before the Nigerian civil war, he had been president of a writers’ society. On one occasion, the writers were about to begin the meeting when a member came in and shouted from the door:

“Chinua you were a prophet! Everything in this book has happened, except the coup! . . . And what he was talking about – he had a copy of my new novel, in fact a novel to be because it hadn’t been published. So everybody rushed up to see *A Man of the People*. . . . But the fact that was demonstrated overnight was one of the most curious things that happened to me in my writing career. This event that he said had not happened – namely a coup, a military coup – did happen that night.”

The larger implication in this anecdote was that when a literary sensitivity shares a common purpose with the social, the order at work in narrative design may anticipate larger cultural or political shifts.

In conversation, Chinua Achebe conveyed the seriousness of an established literary talent and the magnanimity of a statesman. It was clear that his vision of the literary work is primarily concerned with the intricacies and resolutions provided by a moral order that is not aloof, but that may provide new and enriching perspectives on global problems. In this sense, Achebe’s stated “common purpose” with “the same values of morality and order that society upholds” means that he is a writer who is fundamentally concerned with sharing “the good.” Such generosity characterised his visit to Leeds, from the moral wisdom contained in his lines to the time he gave unselfishly to a throng of admiring students.

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Pleasure, Autonomy and the Myth of the Untouchable Body in Bessie Head's *Maru*

by Natasha Lloyd-Owen

My message always seemed larger than Botswana so that I seem to have ended up with a Botswana of my own making.¹

Maru is the novel which Head develops her idea of soul power. Her central characters are depicted as 'larger than Botswana', transcending the nation itself, and therefore evaporating bodily into mythologised elements. Maru 'prefer[s] to be the moon' (45), cool and mild against Moleka, who is 'a radiant sun' (44). For Head, they are 'kings of opposing kingdoms', not just future leaders of their tribe (25). Here, the 'immense humanity' beyond national and even physical boundaries offers a universalist reading of racial prejudice and alienation but in doing so undermines the potential for bodily redemption.²

This article will consider sexual pleasure at the margins of Head's discourse of elemental compatibility; how the erotic is expressed through the distinctly physical sexualities of Dikeledi and Moleka, the shifting ownership of Margaret's bed and body, and the precarious freedom offered by art.

In *Maru* 'the bed' is specifically negotiated as a potentially erotic site (46). Moleka's offer of a bed is the first word spoken after 'something inside [Margaret's] chest went bang!' (21) This momentary confession of deep intimacy is written into Moleka's humble statement: 'I'll fetch you a bed' (22). The bed from this point on acts as a symbol of Moleka's intimate confession. It is Maru's sense of such intimacy that leads him to insist that the bed is returned, asserting his own 'final authority' over this potential consummative space (49).

Later, under the guise of arranging a loan for Margaret to buy her own bed, Moleka attempts to approach Margaret once more. The bed becomes almost its own discourse. One through which the two men can physically express their feelings for Margaret and each other. At the novel's close the bed provides a lasting image of male territorial assertion as Ranko, on Maru's behalf, makes 'a last-minute check to see if any item, other than the bed, had been left behind' (100). At this final point, abandoning Margaret's bed demonstrates a symbolic conquest and Maru's denial of the intimacy between Moleka and Margaret.

Head allows the bed, as symbol and physical space, to occupy a great deal of the text but predominately as an absent-presence. We see a similar absent-presence in Head's rendering of Margaret. She stands distinct from the soul structures of

¹ Head, "Some Notes on Novel Writing", p62

² Head, "Village People", p40

Maru and Moleka, as a universal symbol of the racially oppressed. She is a character on the margin of the village community, exiled from her own Masarwa tribe by her colonial education, and an outsider to village life because of her tribal origins. Head's depiction of Margaret as a 'goddess' deconstructs societal hierarchies (52). Unlike Moleka and Maru, who are elevated from their everyday positions of power into elemental kingdoms, Margaret's position is one of reversal, as her Masarwa body disintegrates, leaving only her deep, creative soul.

Head subverts the Botswana hierarchy of Masarwa/Batswana, in terms of slave/master races, by describing Margaret as a goddess. However, what is crucial here is that Margaret's godly credentials are based on her 'creative imagination' and not in her physical presence (45). Whilst Head's depiction of Margaret as an artistic spirit enables her to transcend her status as a 'Bushman', it inadvertently requires that she abandon her body (11). Margaret is Masarwa, teacher, artist, even lover, but never a *female* lover – never a woman within a body. Her sex is repressed in order to achieve a potentially 'higher' network of relationships based in the elemental.

Head's attempt to convey the magnitude of Margaret's soul causes her body and its sexual potential to fall by the wayside. Even at the moment of attraction between Moleka and Margaret Head narrates their intimacy at the level of the soul, refusing to acknowledge any bodily longing. Head does describe Margaret's heart as it goes 'bang!' (21), but Moleka later asks, 'what were her legs like?' re-emphasising her invisible body (23). Moleka has both seen 'straight to her heart' and yet apparently not seen her at all (61). In raising these 'almost insurmountable barriers over the physical' Head inadvertently conforms to the oppressive position her text condemns (61). Margaret, who exists within the text but without a tangible body, becomes literally an "untouchable". She is not just an outcast who 'belong[s] nowhere' but faces further alienation because Head has exiled her from her own female body (75).³

Against Margaret's absent limbs the text juxtaposes the voluptuous figure of Dikeledi. Head introduces Dikeledi through 'one elegant leg', immediately constructing her around her physical body and in terms of Margaret's lack thereof (15). Dikeledi in her 'too bold' clothes and 'too tight' skirt represents a tangible womanliness (15). Her physical presence leads Moleka to demand 'why do you advertise your thighs?' (65) His question is loaded with resentment and an understanding of women as commodities. Moleka's rhetorical question quickly develops into a statement of culpability:

Women like you are the cause of all the trouble in the world. (65)

³ Ketu H. Katrak, 'This Englishness Will Kill You', p72

Moleka's exaggerated location of blame expresses a seething misogynist criticism of openly sexualised femininity. Such conscious sexuality is conceived by Moleka as a performance of 'advertising' and 'pretend[ing]' (65). However, more subtly, Moleka's statement of potential loathing suggests the power of 'women like' Dikeledi, who express an obvious sexual desire and confidence. Moleka's statement rings with the concealed threat to patriarchal authority in such a sexualised female presence. Women are condemned, seemingly by both Moleka and Maru, for what Maru terms their 'greed' and 'flesh'; the insinuation is that there is something repulsive in women's sexual longing (54). In an interview with Mineke Schipper, the South African writer Miriam Tlali comments that:

If she's had other men before her marriage a woman is never allowed to talk about it. The reverse is true for men.⁴

Tlali echoes the hypocrisy present in *Maru*. Moleka's vast physical presence renders him not only grossly visible but so tangible that his voice can be felt to 'vibrate' each room that contains it (19). Yet, whilst Moleka's physical confidence makes him powerful, in Dikeledi such confidence renders her culpable for 'all the trouble in the world'. There is a clear gender disparity in Moleka's accusation, which discounts his own physicality and sexual experience.

Head highlights such exploitation as Moleka is seen to treat Dikeledi as though she were his 'concubine' (66). This abuse is most starkly presented when Moleka enters Dikeledi's house with the intention to 'throttle her' (63). This passage explicitly blends the sexual with the violent as Moleka's desire for vicarious revenge, against his sudden-enemy Maru, turns into a resolve to sleep with Dikeledi. Sex becomes a location for violent catharsis and Dikeledi is hastily reduced to a hollow vessel through which Moleka can facilitate his battle against Maru.

More problematically, Maru's ultimate 'rescue' of Margaret simulates the movements of Moleka in his violent surge towards Dikeledi. Just as Moleka enters Dikeledi's house without her consent and moves immediately to her bed, so Maru enters Margaret's school-house without her knowledge and makes his way uninvited to her bed. Maru mirrors Moleka as both Dikeledi and Margaret become vessels for revenge and victory in a male rivalry akin to war.

Head positions intimacy as a case of female submission, as Dikeledi's plea for respect is met by Moleka's jeer that she 'run to the home of [her] brother and

⁴ Miriam Tlali, 'Interview with Miriam Tlali', p66

report that [he is] molesting [her]' (64), and Maru carries Margaret's broken body off to 'a home, a thousand miles away' (102). Female agency, desire and pleasure are absent in both episodes and Maru's apparent love for Margaret is subtly written in terms of manipulation and abuse.

Margaret, as a woman, occupies a position of utter passivity but, given her divine 'creative imagination', it is as an artist that she resists and speaks. Her painting initially erupts in a 'tremendous *pressure*' of artwork (81). Head seems to construct Margaret's paintings as the equivalent of Moleka and Dikeledi's 'high blood pressure', as painting becomes her erotic outlet (57). The inspiration for Margaret's paintings comes from that which she sees 'each time [she] close[s] [her] eyes' (83). Her inspiration is therefore located at the level of the subconscious. As Margaret describes to Dikeledi the dream from which she paints, it is cast in terms of intimacy and guilt.

I looked up...and a little way ahead I saw two people embrace each other...I felt so ashamed, thinking I had come upon a secret which ought not to be disclosed, that I turned and tried to run away. (83)

Margaret's desire to run away initially suggests her sexual suppression. Margaret attempts to escape from the intimate. However, her subconscious desire to run away articulates a more complex yearning to escape Maru's imposed intimacies.

After all, the imagined images that lie behind Margaret's eyes are not offered as self-expression. Instead Margaret is once again denied agency and considered as just the 'living being...on the receiving end of [Maru's] dream' (84). This dream is a device through which Maru penetrates Margaret's imaginings in order to lay the foundations of their future intimacy. Dikeledi recognises Maru as one of the two people embracing in Margaret's painting and the 'pitch black clouds [that] envelop the sky' emblematically evoke Maru, whose name means cloud in the Setswana language (83).⁵

The innate compatibility that Maru implies when he tells Margaret that they 'used to dream the same dreams' is undermined by his former manipulation (101). Margaret and Maru's inter-racial marriage ambiguously wavers between a fairy tale solution to racial prejudice and the sinister connotations of mental colonisation.

Yet, as Zoe Wicomb has convincingly argued, Maru's colonisation of Margaret – as a Masarwa and a future wife – is subtly undermined by the manner in which

⁵ Gillian Stead Eilerson, *Thunder Behind Her Ears*, p112

Margaret paints his dream.⁶ She translates his dream onto three separate canvases, transforming it into distinct images and thereby splitting Maru's consciousness, and subtly asserting her own. Against the dream that Maru has composed, her paintings voice rebellion by their denial of its unified vision.

She had separated the scenes into three. The house stood alone with its glowing windows; the field of daisies and the lowering sky made their own statement; and on their own, two dark forms embraced in a blaze of light. (84)

Here, Head presents Margaret's art through a language of possession and detachment. Margaret's discrete canvases deconstruct and translate Maru's dream into her 'own statement' (84). This is perhaps the 'Botswana of [her] own making' that Head writes of in 'Some notes on Novel Writing'.⁷ Margaret is subtly re-making Maru's dream and thereby asserting art's power to reconfigure the world.

Head juxtaposes these three compositions to which Maru lays claim with the painting Margaret creates for Moleka. This final painting is a gesture of gratitude intended 'to thank [Moleka] for removing the loneliness from her heart' (91). Unlike Margaret's fractured disassembling of Maru's dream, her tribute to Moleka is intimately whole and its unity speaks of her desire for him. It is in this artistic rendering that Margaret confesses her love for Moleka and with it achieves a precarious female agency.

Colette Guldemann argues that Margaret's artwork suggests a liberating solution in providing black women with a 'space to express, and create, their desires'.⁸ However, Guldemann overlooks Margaret's specific *spatial* ambiguity. She is, as I have already argued, denied a bodily location and, therefore, whilst her desire is communicated it cannot be physically expressed, remaining abstract and intangible. Her voice – dislocated from its human body – can never reverberate with the room-shaking authority of Moleka.

Yet, art, as Margaret's erotic outlet, does offer her a space in which to be 'the creator'; and this reproductive aspect of art once again suggests a simulation of sex.⁹ Her position as creator, melded with Maru's dream telepathy, sculpts a future world. Her separation of Maru's dream into three distinct paintings, anticipates the three figures who will lurk within their future marriage, Maru, Margaret and, significantly, Moleka. Against Margaret's creative divinity, Dikeledi is constructed by Head as a kind of earth-bound goddess, and her

⁶ Zoë Wicomb, "To Hear the Variety of Discourses", p43

⁷ Head, "Some Notes on Novel Writing", p62

⁸ Colette Guldemann, "Bessie Head's *Maru*", p67

⁹ Guldemann, p64

creation is constituted bodily by the implied fertility of her ‘thickening waistline’ (94).

However, despite the liberating potential in creation, birth frequently signals death in *Maru*. Moleka’s marriage to a pregnant Dikeledi nearly kills Margaret and the birth of love between Moleka and Margaret leads to the death of Moleka and Maru’s friendship. Sex is presented as a threat by association. It is the ‘soiled’ corpse of Margaret’s mother that marks the founding body from which Margaret’s life begins (8). Head skilfully emphasises Margaret’s corpse-birth by means of a narrative beginning which is actually the text’s chronological ending. Head’s prolepsis offers a post-‘happily-ever-after’ scenario in which Maru and Margaret experience a marriage where suffering is ‘far over-balanced by...days of torrential expressions of love’ (3). Importantly, ‘torrential’ implies a deluge of rain, and with it, clouds. Clouds, as one of the two elemental symbols for Maru, are positioned as that from which the torrential expressions must come.¹⁰ Given this logic of the elemental, Margaret is once again denied agency, passively drenched in Maru’s torrents of emotion.

Margaret does, however, express her own localised storm through the ‘deep, heart-rending sobs’ she cries in her sleep. Head maps their home in terms of symbolic space, describing ‘two rooms...in one his wife totally loved him, in another she totally loved Moleka’ (4). This second room is a subconscious space in which Margaret ‘always [has] the same dream’ (4). This dream articulates her trauma at the severed love between Moleka and herself; a love which is now represented by the subconscious spectre of Moleka whose blood ‘stream[s] from a wound in his mouth and his heart.’ (4) As Margaret’s ‘hot tears’ stream onto Maru’s arm he is forced to know her grief. However, Margaret is denied knowledge of her own anguish, as she has ‘no mental impression of her dreams’ (4). Margaret’s trauma is an articulation of desire that, painfully, she cannot remember.

When Dikeledi comments that Margaret looks as though she has never had raised blood pressure, she suggests Margaret’s inexperience in love and insinuates her virginity. However, once Margaret is married to Maru and sharing his bed, Head narrates a change in her. From the quiet peace of her previous year Margaret has ‘become another Dikeledi’ (93). Head, it seems, cannot help but see sex as perverse, as Margaret’s transformation insists on a sexual inevitability. Head seems to imply that, with the complication of sex, love cannot remain transcendent and godly.

In Head’s novel of mythic soul recognition there is an important split between Moleka and Dikeledi who produce children, have sex and will rule the material

¹⁰ Maru is linked, throughout *Maru*, to both clouds and the moon.

world and the elemental connection between Margaret and Maru, whose relationship seems to elide sexuality. The novel raises an important question as to who can have children and symptomatically who is allowed access to sexual pleasure. Critics have frequently seen the deep-seated misogyny within Maru as ‘problematic’.¹¹ However, Head’s exposition in fact undermines such behavioural norms. What *remains* problematic is the disparity between Head’s treatment of race and sex. The narrative voice so frequently moralises on the racism faced by the Masarwa that it seems comparatively silent in light of blatant patriarchal abuse.

Head’s priority in *Maru* is to liberate Margaret as a Masarwa and prove the equal worth of ‘Bushmen’ (6). Margaret’s absent body demonstrates Head’s desire to assert her soul. However, we are left wondering what it would mean to liberate Margaret as a woman. What would happen if Head foregrounded sexuality and offered Margaret a greater rebellion than her painterly dissent and the ‘hot tears streaming on to [Maru’s] arm’ (4). Despite Head’s mythic rendering of liberation, her novel acknowledges the compromises of reality. Reproduction is cast as a bodily threat and Margaret’s marriage to Maru offers a compromised freedom, in which she may dream of, but never touch, the desired Moleka.

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¹¹ Katrak, p73

The Question of Insecurity in the Southern Cameroons Reunification Debate

by Joseph Nfi

Introduction

The most significant outcome of the First World War in Cameroon was the defeat of Germany and the partition of Cameroon. When hostilities ended in February 1916, Britain and France partitioned German Cameroon. Britain obtained two disconnected territories which totalled 88,000km² with a population of 500,000 people. France obtained 432,000km² with two million people. Britain therefore surrendered four-fifths of the land to France in order to boost French morale in the war and enable France to use the port of Douala as a waterway into the interior of French Equatorial Africa. Britain was in need of only a slender portion of Cameroon in order to adjust the eastern borders of Nigeria. The Anglo-French boundary dislocated a people who had been united for close to thirty years by the German plantations, schools, mission-stations, trade centers, railways, ports and firms. It also divided ethnic groups, families, polities, linguistic communities, and trade partners. Despite these shortcomings the international community approved the boundary in 1922 and Britain and France were commissioned to administer their respective portions as mandate 'B' territories of the League of Nations.

The narrow, elongated and separated strips of territory that constituted British Cameroons had a very poor transportation and communication network. There were no ethnic, political or even cultural links between the inhabitants in the north and those in the south of the territory. The south, with its German owned plantations, mission stations, schools, roads, etc, was socio-economically more advanced than the north. In fact the north of the territory appeared to the British as a natural part of the Fulani-dominated Northern Nigeria. For these reasons, the British further partitioned British Cameroons in 1922 into British Northern Cameroons and British Southern Cameroons. The British Southern Cameroons was administered as part of Southern Nigeria between 1922 and 1946. In 1946 the territory became a UN trust territory and was administered as one of the provinces of the Eastern Region of Nigeria following the Richards Constitution of that year¹. The Second World War, the introduction of the trusteeship system and other post-war developments outside and within Nigeria and the Southern Cameroons in particular, gave birth to militant nationalism and the struggle for independence.

¹ For details on this and other constitutional developments in the Southern Cameroons, see V.J. Ngoh, *Southern Cameroons, 1922 – 1961: A constitutional History*, Ashgate, Athenaeum Press, 2001.

By 1955, the nationalists in the territory can be seen as having been divided into three major camps. Besides the most popular camp, which sought an independent Southern Cameroons state but was constantly suppressed by the British, there were two others: J.N. Foncha and the Kamerun National Democratic Party (KNDP) stood for secession from Nigeria and ultimate reunification with French Cameroon. The political refugees from French Cameroon who arrived in the Southern Cameroons in 1955 also advocated reunification with French Cameroon. The final camp was dominated by Dr. E.M.L Endeley and N.N. Mbile, leaders of the Kamerun National Congress (KNC) and Kamerun Peoples' Party (KPP) respectively. They argued that the best option for the Southern Cameroons was to gain independence as an autonomous state within Nigeria. With this division, and after the failure of several attempts to reconcile the protagonists, the British, who favoured independence with Nigeria, manoeuvred the UN to organise a plebiscite in the Southern Cameroons in 1961. The plebiscite had two alternatives. The people were to choose between independence with Nigeria and independence with French Cameroon (reunification). The two camps had five fundamental realities to deal with in the plebiscite campaign. These were:

- A deep-seated antipathy towards Nigerians, especially the Igbo people, felt by much of the Southern Cameroon population².
- A general attachment to 'British ways' due to close to forty years of British administration.
- A feeling of community with certain French Cameroon peoples especially those at the borders who were ethnically related to some Southern Cameroons groups.
- A general antipathy toward 'French ways' due to the *corvée*, *indigenat*, high taxes, political persecutions, land expropriation, appointment of warrant chiefs, etc.
- A fear of terrorists from the Cameroon Republic (French Cameroon) and general political instability.³

It was the fear of terrorism that the anti-reunificationists emphasised most during the plebiscite campaigns, with the hope that British 'attachment' would neutralise the antipathy towards Nigerians, and, likewise, antipathy toward 'French ways' would neutralise the community spirit among French Cameroon people. What, therefore, were the indicators or evidence that the Southern Cameroons was threatened by terrorism and how did the anti-reunificationists exploit these fears?

² For a better understanding of the reasons for this antipathy towards the Igbo, see, V. Amaazee, "The Igbo Factor in the Politics of the Southern Cameroons, 1916 – 1961", PhD Thesis in History, University of Calabar, 1995

³ E.O. Ardener, 'Crisis of Confidence in the Cameroons', *West Africa*, August 12, 1961

Evidence of terrorist threats in the Southern Cameroons

Between July 1955 and October 1, 1961 there existed apparent and genuine threats of terrorist attacks on the Southern Cameroons. In July 1955, the *Union des population du Cameroun* (UPC) was banned in French Cameroon following a series of riots from 22-30 May reportedly instigated by the party. As a result, close to 5000 UPC freedom fighters led by Roland Moumie, Abel Kingue and Ernest Oaundie arrived the Southern Cameroons between May and December 1955⁴. The UPC refugees settled in Kumba, Muyuka, Ebonji, Bamenda, Santa, Tiko, Victoria, Misselele, Awing, Guzang and other towns. A good number of these freedom fighters came with their firearms and it was feared they could use them to achieve their much cherished goals of immediate independence and reunification. The British and French colonial administrators constantly reminded the indigenes of the Southern Cameroons that these immigrants were dangerous and unwanted people.

While in the Southern Cameroon, they remained in contact with the *Maquis* in the Bamileke and Mungo Districts in French Cameroon. *Maquis* or *Maquisards* were the UPC freedom fighters who went underground or in to hiding in order to continue the struggle for the ‘liberation of Kamerun’ following the 1955 ban on the UPC. Kumba, the UPC headquarters from May 1955, also served as an important transit point for the smuggling of weapons from Fernando Po to the *Maquis*⁵. The arrival of armed UPC freedom fighters in 1955 and the continuous escape of elements of the *Maquis* into the border zones of the Southern Cameroons were sufficient to provoke fears of possible ‘terrorism’ or even a war of liberation in the territory.

Fears of possible UPC initiated instability increased in July 1956 when R. J. K. Dibongue, a French Cameroonian and one of the foremost reunificationists and advocates for French Cameroonian rights in the territory, became a staunch opponent of the UPC. In an article in the *Daily Times*, he labeled the UPC a communist party and warned that its activities might ‘lead to bloodshed in the near future’ if it was not banned⁶. This prediction of possible bloodshed coming from a man who defended the interest of French Cameroonians and who initiated the reunification struggle in the Southern Cameroons was taken seriously by the British and the political and traditional elite in the Southern Cameroons⁷.

⁴ NAB, file vb/b 1951/1, UPC

⁵ NAB, file Aa /1958/59, Intelligence Report on political Activities

⁶ *Daily Times*, July 16, 1956

⁷ Dibongue and J. H. Ngu founded the French Cameroon Welfare Union (FCWU) in 1948 and immediately petitioned for reunification.

On August 4, 1956, the UPC offices in Bamenda were destroyed by fire. On December 12, 1956 the office in Santa was also destroyed by fire. The Bamenda fire incident occurred in the night following a very successful political rally organised by Roland Moumie. The fire disasters seem to have confirmed the fears expressed by Dibongue in his newspaper report a month earlier. In order to provoke fears of imminent terrorism and discredit the reunificationists, the British blamed the incidents on freedom fighters coming from French Cameroon⁸. Although those involved in the fire disasters were not actually known, it appeared that the culprits were Southern Cameroonians who wanted to discredit the UPC. The British certainly achieved their objective in the handling of the fire disasters because many Southern Cameroonians and even some earlier immigrants from French Cameroon started distancing themselves from the UPC on grounds that it promoted violence. In a letter to the commissioner of the Cameroons in 1956, the DO for Victoria Division, A.K. Wright indicated that the UPC leaders had no support even among their 'country men' in the division.

With these accusations from Dibongue and the British, many Southern Cameroonians wanted the UPC banned. In March 1957, UPC was defeated in legislative elections. On May 30, 1957 the party was outlawed due to fear that it could use violence to challenge what it called 'election rigging' in 1957. It was also feared that UPC activities in the territory, especially the building of a secretariat in Santa quite close to the borders with French Cameroon, might encourage raids by French authorities⁹. British official reports therefore indicated that the UPC was banned and its leaders deported because the party was 'a threat to law and order' in the Southern Cameroons as it could resort to violence to achieve its objectives¹⁰. This was not the real issue. The British like the French, wanted to weaken the struggle of the African people to achieve their independence. The ban on the UPC was therefore intended to suppress the desires of the people for freedom; especially freedom through the UPC conceived reunification.

When the UPC leaders were deported, Joseph Innocent Nkamsi, Benedict Yalla Eballa and George Mbaraga (UPCists from French Cameroon) rallied behind Ndeh Ntumazah, a British protected person, to form the One Kamerun (OK). They needed someone of immense political clout in the Southern Cameroons in order to be shielded from the British colonial authorities. Ntumazah was therefore an agent of the new reunification wagon (OK) driven by immigrants from French Cameroon. In order to continue to give the impression that

⁸ NAB, file vb/b 1957/3, The Union of the populations of Cameroon

⁹ J.Takougang, 'The Union des Populations du Cameroon and its Southern Cameroons connections' in *Revue Française d'Histoire d'Autre-mer*, no 83, 1996, pp7-24

¹⁰ NAB, file vb/b 1975/3

terrorism was imminent, the British systematically arrested OK militants, most of them French Cameroonians, on the grounds that they possessed firearms and drugs. This was why six OK militants were arrested in Santa and repatriated to French Cameroon in March 1958¹¹.

Apart from British–fabricated evidence of terrorists threats, the border between the two Cameroons was heavily militarised, especially the camps set up by the UPC freedom fighters. This was a genuine source of insecurity. In August 1958, a camp of terrorists was discovered in Penja close to the border. Forty-three people were arrested equipped with bullet-proof jacket liners, bullets, machetes, clubs, iron rods and an open letter to all their combating colleagues and sympathisers¹². On November 21, 1958 an armed group attacked the *Gardes Camerounais* at Forkana, Loum about 500 meters from the frontier with the Southern Cameroons¹³. On May 17, 1960, the Southern Cameroon police, assisted by Nigerian military units, arrested twenty-seven people and secured a large amount of arms, military clothing and money in the freedom fighter’s camp situated just on the Southern Cameroon side of the frontier in a remote part of the country¹⁴. In September 1960 a Nigerian army patrol also seized a large sum of money (£11,000) and ammunition worth about £5,000 from UPCists in Kumba who were preparing to send it to the Republic of Cameroon¹⁵. These and other reports of freedom fighter raids in Santa, Tombel and other border towns caused panic in the Southern Cameroons.

On February 13, 1961, Deputy Commissioner Milne wrote to the Premier Foncha informing him of 54 people (17 Igbo, and 27 French Cameroonians) convicted of offences involving the unlawful possession of dangerous weapons (revolvers, rifles or revolver ammunition). According to the secret dispatch, the figures did not ‘take any account of the large number of arms and rounds of ammunition recovered from freedom fighter’s camps in the vicinity of the eastern frontier’¹⁶. These events on the eve of the plebiscite sent a chill down the spines of even the most ardent proponents of reunification. Endeley, Mbile and the British/Nigerian authorities had to exploit these genuine and apparent evidences of imminent terrorism to discredit UPC and the reunificationists. Unfortunately they emphasised this issue of insecurity during the plebiscite campaigns too much, consequently neglecting other realities such as the feeling

¹¹ Takougang, *Union des populations du Cameroun*, p11

¹² Nzume, ‘British and French Administration of Peoples on the Southern Borderlands of Cameroon. The Case of the Anglo-French Inter-Cameroon Boundary, 1916-1961’, PhD Thesis in History, University of London, 2004, p198

¹³ Ibid

¹⁴ M. Milne, *No Telephone to Heaven*, London, MEON Hill Press, 1999 p412

¹⁵ *Daily Times*, September 14, 1960

¹⁶ NAB, file vb/b1960/5, Repatriations, p27

of community with certain French Cameroon people and the deep-seated antipathy towards the Igbo felt by a majority of the Southern Cameroonians.

Insecurity as a campaign weapon against reunification

In October 1959, the UN finally settled on two plebiscite questions for the Southern Cameroons. The questions were: Do you wish to achieve independence by joining the independent federation of Nigeria? Or: Do you wish to achieve independence by joining the Independent Republic of Cameroon?¹⁷

The anti-reunificationists (KNC-KPP alliance, British and Nigerian authorities) saw the UN decision to ignore the call for a third option (a separate Southern Cameroon State) as a victory because ‘no one would choose the unsecured, and even dangerous second alternative’¹⁸. Indeed Endeley and Mbile had hoped that the Southern Cameroonians would prefer to remain an integral part of the Federation of Nigeria rather than vote for immediate reunification. According to Mbile ‘reunification, especially at the time of the UPC unrest was so unpalatable ... that Southern Cameroonians would only choose its alternative’¹⁹. In 1960, the chiefs and their spokesman Achirimbi II of Bafut further increased the optimism of the integrationists when he rejected reunification by describing French Cameroon as ‘Fire’. The majority of people in the Southern Cameroons, including most of the chiefs, strongly condemned the two plebiscite alternatives and manifested widespread opposition to the questions proposed throughout 1960. They were demanding secession.

The much dramatised imminent terrorism therefore pushed the KNC-KPP alliance, which became the Cameroon People’s National Congress (CPNC) following a merger of the two parties in 1960, to take very little and join the plebiscite campaigns late on. The CPNC limited its efforts to the towns, thereby leaving the rural areas to the KNDP, OK and other reunificationists²⁰. While the KNDP was engaging with bread-and-butter issues and playing on ethnic sentiments, the anti-reunificationists contented themselves by painting an image of the dangers of life with the Republic of Cameroon.

During the campaigns, the anti-reunificationists such as Endeley and Mbile constantly reminded the electorate that ‘Twenty-five thousand Cameroonians have fled that territory, but none has fled British Cameroons for French

¹⁷ The territory French Cameroon became independent on January 1, 1960 as the Republic of Cameroon.

¹⁸ Ardener, ‘Crisis of confidence in the Cameroons’

¹⁹ Cited in E.A. Aka, *The British Southern Cameroons 1922-1960: A study in Colonialism and Underdevelopment*, Platteville, Nkemnji Global Tech, 2002, p231

²⁰ J. Ebune, *The Growth of Political Parties in Southern Cameroons 1916 – 1960*, Yaounde, CEPER, 1992, p190

Cameroon' and that 'people are killed daily on the streets of Douala and Yaounde'²¹. In a printed plebiscite message to the Southern Cameroon voters, the CPNC asked the following questions:

Who amongst you would like to live in a country where your life and property are constantly in danger?

Who amongst you, peaceful citizens of the Southern Cameroons will like to live in a country where you may be shot at as you move along the street, or your wife killed as she toils on the farm?

Who amongst you, good citizens...will like to live in a land where people's houses and shops are burnt every day and looted; where you can be arrested without a fair trial?

Who amongst you would like to live in French Cameroon, a country red with the blood of thousands of innocent victims killed by terrorist and the Ahidjo regime?

Surely none of you.

That is what will be our lot if we join French Cameroon.

In French Cameroon, there is no place for Chiefs. There is no House of Chiefs...

In the Southern Cameroons and Nigeria, political differences are settled by argument and by the ballot box.

In French Cameroon political differences are settled by guns and poison.²²

The content of this plebiscite message pamphlet was widely distributed in the urban areas, indicating the importance the CPNC attached to the question of insecurity and the party's belief that terrorist threats on the Southern Cameroons were sufficient to woo the electorate to choose union with Nigeria.

Nigerian officials who attempted to work against reunification also focused on the issue of insecurity, down-playing the important reality of Southern Cameroonians' deep-seated antipathy to Nigerians in general and Igbo in particular. For example, in a broadcast on the Southern Cameroons Plebiscite, January 22, 1961, the Nigeria Prime Minister Tafawa Balewa said:

With Nigeria ... you can be assured of the security of the rule of law, the protection of your lives and houses and farms ... And now ask yourselves what is the alternative. You would throw your lot in with a country which unfortunately has been torn in recent years by civil wars.²³

This statement indicated that Nigerian authorities and the anti-reunificationists counted very much on the electorate's fear of political instability to tilt the

²¹ *Cameroons Champion*, February 8, 1961

²² CPNC, *Plebiscite Message to all Voters of the Cameroons*, Buea, n.p., 1960, pp7-8

²³ Cited in W.Johnson, *the Cameroon Federation: Political Integration in a Fragmentary Society*, Princeton, Princeton University Press, 1970, p149

balance in their favour. Nigeria therefore failed to provide the KNC-KPP alliance and later the CPNC with adequate resources for the plebiscite campaigns despite an appeal letter from Dibongue in 1960. Dibongue²⁴ asked the Nigerian Minister of Finance Chief Festus Okotie-Eboh to provide the CPNC with 12 Land Rovers or trucks, £10,000 as a starter and a team of propaganda experts. These resources could have enabled the CPNC to counter the anti-Nigerian declarations of the reunificationists. There is no evidence that anything was given. No statement was issued to counter claims by the reunificationists that independence with Nigeria could lead to Igbo colonisation of the Southern Cameroons.

Although the British authorities were not directly involved in the plebiscite campaigns, they fabricated and exploited the fear of insecurity to promote the cause of integration with Nigeria. Firstly, in September 1960, Britain sent troops to the territory to replace two battalions of the Nigerian army that had to leave by October 1, 1960. The first unit to be sent was the 1st Battalion of the King's Own Border Regiment plus supporting troops. Its role was to assist the civil authorities in the maintenance of law and order and public morale, and to 'act as a deterrent against terrorism and other subversive activities'²⁵. In fact with 500 troops, this army was essentially to alert the people about terrorism and intimidate them during the plebiscite to reject reunification. The King's Own Border Regiment was followed by the Grenadier Guards which was essentially out to police the polls during the plebiscite.

When the electorate opted for reunification on February 11, 1960, the British decided that all troops in the territory should leave by October 1961. During the Bamenda All Party Preliminary Constitutional Conference of June 1961, J.O. Field said categorically that; 'the British troops now in the Southern Cameroon would be withdrawn when the U.K. trusteeship over the territory comes to an end on October 1, 1961'²⁶. However, this was not the first time the British announced the imminent departure of their troops. On February 7 and May 4, 1960, it was announced in the British House of Commons that all troops in the trust territory would return home at the end of the trusteeship. Field's statement at the Bamenda Conference caused panic not because it was not expected but because of the situation in French Cameroon and the violence in Belgian Congo.

²⁴ Dibongue who was one of the promoters of the idea of reunification, abandoned reunification in the late 1950's in favour of integration with Nigeria. Many scholars believe that he was wooed into integration by Endeley who made him Chairman of the Southern Cameroons Development Agency and arranged his marriage with Julie Dibongue, a young Bakweri girl. Others claim that he abandoned reunification when the Douala authorities prevented him from building in Douala. He claimed that UPC radicalism and violence discredited reunification.

²⁵ Milne, *No Telephone to Heaven*, p142

²⁶ West Cameroon Press-Release No 1416, 27 June 1961

The announcement of the imminent departure of British troops, just like the arrival, reminded the people of terrorism in the Republic of Cameroon and the fear that it could spread to the territory. The Southern Cameroons had no police or security forces. About 150 Cameroonians were serving in the Nigerian police and armed services and the repatriation of this number could not guarantee security. Foncha therefore had to react. He protested against the withdrawal of British forces without any arrangement for other security measures. He pleaded with the British to undertake speedily the training and equipping of a military force which would provide security for the Southern Cameroons after October 1, 1961²⁷.

The British anti-reunification campaign on the grounds of a possible break down of security found an echo in the editorials of many British magazines and newspapers. In the *West Africa* issues of August and September 1961, the magazine predicted that the reunification of October 1 would be followed by terrorist invasion of the Southern Cameroons. This newspaper opinion followed the incident of August 8, 1961 during which approximately thirty armed and uniformed Africans entered the Cameroon Development Corporation (CDC) camp of Ebudu near Tombel and murdered twelve CDC workers.²⁸

The incident pushed the British to send home all expatriate female staff and the wives and families of expatriate personnel. The embassy staff of at least one foreign country drew up plans to evacuate its nationals. The official homes of all senior CDC personnel were fenced and made 'terrorist proof' by all sorts of devices and improvisations. In addition, a huge arsenal of weapons and ammunition was built up in Bota in order that any terrorist attack could easily be beaten off²⁹. It should be stated that the CDC harboured a very powerful anti-reunification lobby and the battle cry of a possible terrorist attack on the territory was loudest in the corporation. As such, the corporation spent 35 million Francs on 'security expenses' in 1961. This was in fact an expensive attempt by the British to scare the citizens away from the path to reunification.

In September, 1961, Samuel Fosso, Martin Njimi and François Tadjé, members of the *Armée de la libération Nationale du Kamerun* (ALNK) were arrested in the Southern Cameroons after training in China³⁰. That same month, one American and two Swiss protestant missionaries reported the presence of two Czechs and one Chinese at a small border village, Nyasoso, working with the terrorists from French Cameroon. It was reported that these terrorist agents had

²⁷ West Cameroon Press Release, No 1428, 1 July 1961

²⁸ West Cameroon Press Release, No 1505, August 1961

²⁹ S.J. Epale, *plantation and development in West Cameroon 1885-1975 : A study in Agrarian Capitalism*, Los Angeles, Vantage Press, 1985, p177

³⁰ Nzume, *British and French Administration of Peoples*, p204

been there since June, 1961 and it was believed that they were training the UPC freedom fighters. These were evidence of threats to the security of the Southern Cameroons and both Ahidjo and Foncha had to work together to ensure peace.

The reunificationist reactions to the question of insecurity

The anti-reunificationists were taken aback when on February 11, 1961 about 233,571 Cameroonians voted for Union with the Republic of Cameroon as against 97,741 for integration with Nigeria despite their warnings about terrorism. They were also surprised when the transfer of sovereignty from Malcom Milne to Ahmadou Ahidjo went smoothly on October 1, 1961. The much publicised problem of insecurity did not produce the desired effects on the reunification process because of the astute handling of the insecurity question by Foncha.

To begin with, the menace of terrorism was more apparent than real. It was largely fabricated and exaggerated by the British, probably because of their experience with terrorism in Cyprus and Malaya or because of the horrific example of neighbouring Belgian Congo or Zaire³¹. The CPNC also drummed up the issue because it was apparently a reliable campaign weapon against reunification. The exaggeration of the problem of insecurity was based on the events of 1955 in French Cameroon and information from travellers who painted a picture of terror in French Cameroon. But such was not the case in the Southern Cameroons as the British authorities did not take severe measures similar to those taken by the French authorities to dislocate the UPC or its successor, the OK. Active terrorism could only thrive on a true grievance and there was no grievance as such on the British side. Secondly the British were held in high regard by the public on both sides of the Southern Cameroon – Republic of Cameroon borders and although the *maquis* had camps on the British side, there were firm instruction given against terrorist acts on the British side³². Lastly, the UPC never actually established a strong and sustained base of support in the territory because of its radical nationalism that seemed to have alienated even some of its most ardent supporters among the French Cameroonian immigrants.

Also what appeared to be terrorist raids and atrocities were most often not conducted by the freedom fighters. For example on April 25, 1958 twenty soldiers raped pregnant women and a ten year old girl at Fokoue village close to the boundary and this incident was erroneously blamed on the terrorists³³. The massacre of August 8, 1961 at Ebudu was also committed by French Cameroon

³¹ Milne, *No Telephone to Heaven*, p.441. The precipitated independence in the Belgian Congo resulted in a civil war that was quite costly in terms of human and material damage.

³² Ibid

³³ Nzume, "British and French Administration of Peoples", p198

security forces. British authorities who investigated the incident had evidence that the culprits were members of the security forces of the Republic of Cameroon. Milne, the acting Commissioner, asked them to accept blame, apologise and pay compensation and they refused. What many considered as terrorist or UPC freedom fighters' atrocities were therefore acts of vandalism carried out by Ahidjo's soldiers who took advantage of the situation at the borders.

Besides, Foncha and the reunificationists did much to neutralise the problem of insecurity whenever it was real. Firstly, Foncha was tolerant towards the UPC refugees and potential terrorists in the Southern Cameroon. For example, on March 2, 1960 Foncha granted audience to the freedom fighters in Kumba led by Mr. Njinta. The refugees requested him to use his good offices to contact Ahidjo and plead for a total and unconditional amnesty for the terrorists³⁴. In reply, Foncha promised to serve as an arbitrator between the refugees and Ahidjo. He told the refugees that terrorism in the Republic of Cameroon would not deter his government from pushing ahead with plans for reunification to which it was dedicated³⁵. With these reassuring promises, Njinta and his gang could no longer contemplate terrorist activities.

The rapprochement between Foncha and the potential terrorists did not prevent Foncha from using force against those found guilty. In this connection, many UPCists in possession of firearms or suspected of dangerous activities were either repatriated to the Republic of Cameroon where they were executed or were jailed in the Southern Cameroons. For example, in February 1961, Zami Daniel, Joseph Wambo, Njuteneze Andreas, Kamga Sylvestre, Jekhu Jacob and Kwangam Pierre were imprisoned for possessing arms, ammunition and UPC documents³⁶. These political and judicial anti-terrorist measures were frequent between 1959 and 1961 and they certainly scared potential terrorists.

Foncha also attempted to neutralise increasing fears of insecurity by appeasing victims of terrorism or organised raids. This was the strategy adopted by Foncha and Ahidjo after the August 8, 1961 raid on Ebudu that killed 12 CDC workers³⁷. After the incident, Dr. E.M.L. Endeley, the opposition leader, called on the two governments to act fast and punish the culprits as the massacre was a threat to reunification. In response, Ahidjo dispatched a delegation of two to Buea on August 15, on a fact finding mission. After a meeting with Foncha, he issued a press statement stating that the two governments were to conduct full

³⁴ West Cameroon Press Release, No 689, March 1960

³⁵ Ibid.

³⁶ West Cameroon Press Release No, 1209, February 6, 1961

³⁷ Investigations revealed that this massacre was carried out by the *Gardes civiques* and not by UPC terrorists.

investigations and that whoever was guilty of this ‘cruel murder’ was to be severely punished³⁸. Foncha and Ahidjo’s envoys, Mr. Mvie Restaud and Colonel Blanc, accompanied by the representative of the Cameroon Republic in Buea, Mr. Epo Manfred visited the scene of the crime and donated £50 to the relatives of the victims³⁹. Speaking at the scene, Mvie Restaud promised that the Ahidjo government was going to guarantee their security and do all they could to apprehend and punish the criminals. Although the culprits were never captured or punished, the £50 and the promises were consoling enough to deter the relations of the victims from obstructing the reunification process and from seeing insecurity as a real threat to reunification.

The reunificationists also used the media, especially the magazine *West Africa*, to contradict British claims on the possible break down of law and order after reunification. A communiqué issued by the Yaounde government in August 1961 denounced ‘with the greatest energy’, the ‘manoeuvres of London’s sensational papers’, concerning possible disturbances in the Southern Cameroons. The objective of such intoxicating information, the communiqué continued, was the creation of ‘fear psychosis’ in order to frighten away foreign capital investment⁴⁰. The Buea government also condemned newspaper publications in London on alleged insecurity in the Southern Cameroons. Foncha’s press statement was as follows:

Of recent, an unwarranted alarm has been raised in the British press about terrorist activities in the Southern Cameroons and very incorrect accounts have been made by irresponsible agents of certain British newspapers relating particularly to the personal safety of white families in the Southern Cameroons.

I wish to deny emphatically that terrorism is sweeping through the Southern Cameroon and to say that the reports originate from disgruntled persona-non-grata who, unaccepted and unable to continue to stay in the Southern Cameroon after unification on October 1, wish to discourage every other persons from staying, and to instill doubts in the minds of foreign investors who might be interested in investing in the territory.

I call on the British press to adopt a much more responsible approach than their agents, in reporting developments and activities in the Southern Cameroon.⁴¹

Foncha made it clear to his people and the international community that the terrorist menace in the Southern Cameroons was blown out of proportion by the British and those who wanted integration with Nigeria. These reactions from the

³⁸Milne, *No Telephone to Heaven*, p440

³⁹ West Cameroon Press Release, No 1509, August 1961

⁴⁰ *West Africa*, 19 August 1961

⁴¹ West Cameroon Press Release No 1522, August 1961

governments of the two Cameroons consoled many on the eve of the transfer of sovereignty. At this time there was widespread recognition in the Southern Cameroons of the need to acquire well-equipped and trained police and armed forces. Foncha therefore called home Southern Cameroonians serving with the Nigerian police and forces who were willing to serve the fatherland. Additional forces were also received from the sister state of East Cameroon. About 400 *gendarmes*⁴² were stationed in West Cameroon following reunification. Terrorism was therefore avoided before, during and after the plebiscite.

Conclusion

The question of insecurity was top on the list of issues that influenced the reunification debate in the Southern Cameroons. It originated from the 1955 UPC rebellion in French Cameroon that led to civil war and the mass exodus of UPC freedom fighters into the Southern Cameroons. The anti-reunificationists concluded that with the presence of UPCists and terrorist camps in the territory there was considerable danger. Sporadic raids from terrorist camps in French Cameroon pushed the British, who had bad memories of terrorism elsewhere and who were ready to discredit reunification, to exaggerate the reality of terrorist threats. This became their main weapon against reunification. Unfortunately for them, Foncha was able to bargain with the UPCists and collaborate with Ahidjo between 1959 and 1961 to neutralise all potential threats of terrorism, paving the way for the victory of the reunificationists in the 1961 plebiscite and a smooth transfer of sovereignty in the Southern Cameroon on October 1, 1961.

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⁴² Many people considered the Republic's Gendarmes to be as brutal as the terrorists because travelers returning from the Republic told of having seen the heads of alleged terrorists impaled on stakes in front of gendarme's camps and along the roads of troubled areas.

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Obituary: Ulli Beier

In Bulletin No. 66, 2004, we carried a review of *Omoluabi: Ulli Beier, Yoruba Society and Culture* by Wole Ogundele, published by Bayreuth African Studies (No. 66, 2003), commenting on ‘a splendid and informative tribute to a very remarkable man’. Below we offer an obituary notice of Ulli Beier by the editor of the Bayreuth series, Professor Eckhard Breitingner. Bayreuth African Studies have also published Wole Ogundele (ed.), *The Hunter Thinks The Monkey Is Not Wise* (No. 59), being a collection of Beier’s essays, and Beier et al (eds) *Yoruba Poetry* (No. 62).

Martin Banham, June 2011

In memory of Ulli Beier

by Eckhard Breitingner

Ulli Beier was born into a Jewish middle class family in Chotwitz (today Poland). His father was a medical doctor and like many Jewish professionals, the family moved to Berlin in the hope of better opportunities and less discrimination than in the rural community. After Hitler’s takeover in 1933, the family decided to emigrate to Palestine. In the process, the Beiers’ were forced to sell their property and pay cut-throat *Reichsfluchtsteuer* (emigration tax), - the Nazi version of expropriating Jewish property.

Palestine did not prove to be the promised land. Beier was interned as an enemy alien by the British, and put into a camp where he worked as stable hand on a dairy farm. He was not admitted into the secondary school system, but managed to acquire the school certificate as external student (self-taught). Trying to get into university, he experienced again the severe restrictions against foreigners. The only course open for foreigners was the University of London Phonetics programme directed by Daniel Jones. With the London degree in Phonetics he got a job at Ibadan University College, where he experienced again at close range the elitist and colonialist attitudes within the educational system of the colony. Teaching Nigerians to speak the Queen’s language ‘real proper’ made Beier part of the colonial project, and this in a highly ironic way. There seem to be two formative experiences which shaped Ulli Beier’s life and attitudes. One was a deep distrust in the practices of official institutions, public administration and educational institutions. Closely connected to this, Ulli Beier learned to distrust the rigidity of formal education, particularly in the arts. In later years, he always favoured the self-taught, the autodidactic artist over the academy trained ‘scholarly’ artist. He was particularly distrustful towards colonial institutions and he therefore created platforms for informally trained artists.

In 1957, one year before Achebe's *Things Fall Apart* came out, Beier launched *Black Orpheus* together with the German Négritudinist Janheinz Jahn. *Black Orpheus* figured as a journal for creative and critical writing with a distinctly pan-African approach, including the diaspora. In 1961, editorship of *Black Orpheus* was taken over by Wole Soyinka, Christopher Okigbo and J.P. Clark. To control the temperament of these three, Ezkiel Mphahlele, in exile from Apartheid South Africa, functioned as editor in chief. *Black Orpheus* became the leading forum for intellectual and literary critical debate – next to *Transition* from Makerere University, Uganda. To start a critical journal at a time when the output of Anglophone African literature was still relatively slim, shows Beier's vision and his strong belief in the future potential of West African intellectuals.

For visual arts, Ulli Beier created a parallel institution – the Mbari Club. Again, Beier pursued an unobtrusive but decidedly liberative policy. Traditional art should be liberated from the control of anthropologists and collectors of 'tribal art', to re-establish itself as a living art form that could hold its place outside the ethnographic museums. On the other hand, academically trained artists should be inspired by a liberating impetus to leave behind the aesthetic norms of the great European art schools, and engage in a dialogue with traditional aesthetics to create new and modern forms of indigenous art. This is best shown by the Oshogbo artists who treat indigenous topics and religious concepts which they present in a style of visual Yoruba magic realism (Twins Seven Seven). Ulli Beier's first wife, Austrian artist Susanne Wenger, became an influential force in this artistic movement: after Ulli left his position as Extra Mural Teacher in Oshogbo, she created the shrine and holy grove for the river goddess Osu in a Yoruba religious expressionist style.

Shortly before the outbreak of the Civil War in 1967, Beier left with his second wife, Georgina, for Papua New Guinea, for a challenge to build up a new independent artistic movement – another form of cultural nationalism for an emergent independent nation. Taban lo Lyong from Sudan/Uganda accompanied Beier to the South Pacific. The impact in PNG was not as strong as in Nigeria, although artists there adopted some of the typical Beier techniques like the aluminium sheet reliefs. Easy availability of the material and technical simplicity to work, the aluminium sheets spoke for the pragmatism of Beier's approach. In Australia, he again pursued the same strategy, engaging with Aboriginal artists, creating platforms for them to exhibit their work also internationally.

The last 25 years were divided between Bayreuth, Oshogbo and Sydney. The new university of Bayreuth, located in a secluded corner of the Western world directly facing the Iron Curtain, established an Africa Centre as part of its international profile. The university could offer Ulli Beier the old Mint of the

principality to house a collection of African art, and create a centre for multicultural interaction. This brainchild, Iwalewa Haus, appears as sustainable institution celebrating its 30th anniversary later this year (2011). The other important project was the Oshogbo archives. The ruler (Ataoja) of Oshogbo purchased a substantial part of Ulli Beier's archive, in particular the extremely rich photo archive and provided the facilities where these treasures could be presented and preserved.

This points to two aspects of Ulli Beier's activities that are hardly ever mentioned. One is Ulli Beier as photographer. With his double lens Rolleiflex Ulli Beier shot the most amazing portraits of traditional rulers, healers, priests. His photo documentation of the patients of the Lantora Mental Hospital in Abeokuta, 'Luckless Heads', became legendary. Theatre photographs of Duro Ladipo's plays in Nigeria and on international tours made theatre history. Ulli Beier's photos are a unique documentation of the dignitaries, the artists, the intellectuals, and commoners in the Nigeria of the 1950 and 60s – pictures without the ethnographic gaze. But Ulli Beier was also involved in theatre and radio drama as script writer, director, translator. Play scripts translated from Yoruba into English, German into Yoruba, Yoruba into German, were for a time Ulli's daily bread. Under the pen name Obotunde Ijimere he produced the highly successful Obatala plays, including an adaptation of Hugo von Hofmannsthal's *Everyman* (1911) (the favourite of the Makerere Travelling Theatre audiences) and for Nigeria Broadcasting he translated radio plays by the later Nobel Laureates Böll and Grass, but also Enzensberger and Günter Eich.

Ulli Beier saw himself as a mediator, a translator and facilitator of mutual cultural inspirations. Arranging and accompanying Duro Ladipo with his *Oba Koso* (reworked by Soyinka as *Death and the King's Horseman*) to the Berlin Festival in 1964 was such an out-dooring of Yoruba performing arts in Europe. On the other hand, Ulli Beier arranged in the Mbari Club in 1962 an exhibition of woodcuts by the German expressionist painter Schmidt-Rottluff. He was one of those artist inspired by African art as seen in the European museums and celebrated in Carl Einstein's seminal essay on African Masks. Posters for exhibitions at the Mbari Club by Bisi Fabunmi or Georgina Beier display the circular cross fertilisation of African art, German expressionism, and modern African artists. Ulli Beier's merits as cultural pioneer, as facilitator who opened doors, and paved the way for new moves in aesthetic cross-fertilisation are undisputed.

Ulli Beier died on April 3rd 2011 in Sydney, Australia, aged 89.

Eckhard Breitinger
Bayreuth African Studies

Book Reviews

Chocolate Nations: Living and Dying for Cocoa in West Africa. Órla Ryan. Zed Books, London and New York, 2011. Pp. 182. ISBN 978 1 84813 005 0 (pb) £12.99 / \$22.95.

I am familiar with the term ‘banana republic’, and with chocolate eggs, chocolate pennies, chocolate bunnies and chocolate-cream soldiers, but a ‘chocolate nation’, or chocolate republic, is new to me. However, during the opening weeks of 2011, as Laurent Gbagbo and Alassane Ouattara engaged in a bizarre *pas de deux* in Cote d’Ivoire while cocoa farmers burnt part of their harvest in front of the EU offices in Abidjan, the world watched a chocolate nation in melt-down.

The protagonists were new to many, but readers of Órla Ryan’s book followed the ‘story’ from a better-informed perspective. Significantly Gbagbo and Ouattara are introduced in ‘Cocoa wars’, the second chapter of her study, sub-titled ‘Living and Dying for Cocoa in West Africa’, and reappear in Chapter Four, her account of the ‘disappearance’ of agronomist and crusading journalist Guy André.

The events played out in Côte d’Ivoire following the disputed election of November 2010 clearly provided an appropriate background to the publication of *Chocolate Nations*. However, on opening Ryan’s book, it is not immediately apparent precisely how it should be catalogued. Is it history, politics or agriculture, campaigning tract or academic study? The information available about publication is unexpected and not entirely consistent: in the front matter, *Chocolate Nations* is described as being published by Zed Books ‘in association with the International African Institute, the Royal African Society and the Social Science Research Council’. Those familiar with fiercely-independent Zed Books (a co-operative!) may be surprised to find it ‘in association with’ the International African Institute (long associated with Barbara Pym though I am sure her ghost no longer haunts the offices), the venerable, somewhat establishment-orientated Royal African Society, and the Brooklyn-based SSRC. If the relationship was not already difficult enough to disentangle, the IAI website adds to the confusion by describing the book as ‘Published for the IAI by Zed Books’! A solution of sorts is offered at the back of the printed edition where *Chocolate Nations* is listed among the titles in the ‘African Arguments’ series. Apparently, African Arguments are ‘concise, engaging books that address the key issues facing Africa today. Topical and thought-provoking, accessible but in depth, they provide essential reading for anyone interested in getting to the heart of both why contemporary Africa is the way it is and how it is changing.’ The editors of this welcome series, into which Ryan’s book fits very well, are Alex de Waal and Richard Dowden, and the editorial board includes other names that resonate, including Emmanuel Akyeampong, Akwe Amosu,

Breyten Breytenbach and Robert Molteno. Darfur, AIDS, and the Lord's Resistance Army appear in the titles of published or forthcoming titles.

The series helps to 'place' both the book and Órla Ryan, who is described as having been with Reuters in Ghana and as working for the *Financial Times* in London. Her background leaves a decisive mark on *Chocolate Nations* that is written with the immediacy of good journalism, offers vivid sketches and builds chapters on telling anecdotes. At its best, the book recalls the accessible and authoritative labours of Adam Hoschild that magnificently bridge the divide between mass communications and history, and, incidentally, provide a template for African Arguments.

Ryan's eight chapters justify her potentially melodramatic sub-title as she gets behind reports of child labour on cocoa farms, investigating attempts to provide Fairtrade Chocolate, and, as anticipated, looks into what happened to Guy André. She also tells lesser-known stories, including that of Steve Wallace, the Omanhene label and the production, against massive odds, of gourmet chocolate in Ghana.

While Reuter's correspondent in West Africa, Ryan read widely and travelled extensively, but there are a few moments when she doesn't quite hit the right note. For example, by referring to the University of Ghana at Accra, rather than Legon, she suggests a certain distance from the academic, and this is underlined for me by the absence of 'WACRI', the West African Cocoa Research Institute, from the Index. Didn't she feel she had to visit Tafo? There are also occasions when her manner of describing a source, for example as 'an NGO worker' (55), fails to indicate how much weight she thinks should be given to it. NGO workers are a varied bunch.

For those hoping for firm guidance through the moral maze of cocoa production and chocolate consumption, Ryan scorns easy answers. This is a nuanced account, and some will expect more direction than is provided in the closing sentences that advise: 'By all means buy Fairtrade, Rainforest Alliance, Cadbury or Mars. But look behind the marketing. And don't forget to read the small print.'

James Gibbs
Senior Visiting Research Fellow
University of the West of England, Bristol

Stirring the Pot: A History of African Cuisine. James C. McCann. Ohio University Press/ C. Hurst and Co., 2010, pp. 215. ISBN 978-1-084904-035-8 (hb) 978-1-84904-036-5 (pb) £12.99

Stirring the Pot is modestly practical and enormously ambitious at the same time. Perhaps it is this combination that makes it both an introductory and a knowledgeable work. It brings together a wealth of historical knowledge about the continent of Africa (largely excluding North Africa, the cuisines and food pathways of which have received considerable attention), focused around food production, storage, preparation and consumption. It also attends to the work of women in these activities, to the environmental contexts for the similarities and differences of the areas in which the writer chooses to find coherence, to the large scale performance of food in national definition, and to the detail of daily labour around food – to name but a few of the disciplinary areas invoked.

The book moves from an overview of the occurrence, introduction and movement of ingredients basic to today's African food often from the 'New World' over the past 500 years, via the apparently anomalous constitution of food as a national cuisine in Ethiopia in the 1880s, to commonalities that re-draw Africa into West African groundnut stew and Jolloffe rice, the north-south central maize belt, and the east-south-west maritime coast plethora of traditions carried on the spice routes. It then returns to a few diasporic instances of African cookery in the 'New World'. The prose is reflective, borne along by a series of narratives rather than arguments, in a prose that balances scholarly insight with cultural commentary.

McCann consistently foregrounds the labour of women in the conveying of cookery practices, although he makes no systematic attempt to compare gendered labour structures among the different communities and polities he studies. Yet the focus allows him to suggest that differences such as the existence of publically provided food from street-sellers or 'restaurants' in West Africa and the non-existence of such foodways in Ethiopia until the twentieth century, are part of the different social activity of women in these two areas. There is no analysis of the position of women or their familial structures that might help us understand some of the transmission of the traditional knowledge they enact, yet the inclusion of passages such as Audrey Richards' account of Bemba women preparing and cooking millet makes partially accessible aspects of the embodied knowledge that is so central to the world of food studies.

The book also draws attention to the complexity of the recipe, or 'culinary text' as McCann puts it, and worries about the loss that occurs between the tacit knowledge of the person who learns about cooking from observation and trial and error, and the often sparse written receipt that takes so much for granted.

Yet one of the books riches is the inclusion of extensive texts: from those mined for information about Queen Taytu's feast in 1887, to Margaret Field's survey of 'Gold Coast' cooking, to the long list of insect recipes compiled by a group of European women in Malawi. The quotations are extensive, and the repetitions and rhythms allow the reader to begin to find grounds for understanding the cuisine. Indeed McCann argues that most of the evidence for culinary heritage is found in the 'living transcripts of daily cooking'.

So much of the analysis is based on foodways established by colonialism and the modern civic notion of slavery, that the interaction of external countries with the development of African cuisine is proportionally sparse. McCann carefully acknowledges the existence of the slave trade, even at one point describing the balanced diet of a slave chattel ship as 'economic' rather than 'humane'. Nevertheless, more could have been said, and places where stark comparisons appear without comment are difficult to decipher. The enormous influence of Latin American foods on African diet avoids direct discussion of health issues while pointing to them – for example by way of a photograph of what appears to be a health document on the 'Nutritional value of cassava' (virtually nil except for its calories), with little accompanying context. Perhaps this is the authorial style, intended to excise 'judgmental' statements. Perhaps it is one of the few ways this author could grasp issues that focus on food and cuisine in Africa, and keep the narrative under control. But it's also the case that he doesn't choose to foreground them in the epilogue's suggestions for 'questions that need asking', and evades colonialism with the term 'cosmopolitan'. There may be good reasons for this but they are not discussed.

The epilogue offers a good scan of existing sources in the field, and the bibliography is excellent. McCann has used a wide range of materials from histories, to novels, to social studies, invoking the transdisciplinary methodology of many food studies. When a writer attempts to open up a field it's a necessary condition that not everything can be done. But this book does a lot of work, and is an eminently readable account that people from the public and academic worlds can turn to when generating new ways of thinking about African food and cuisine.

Lynette Hunter
University of California Davis

Nigeria, Nationalism, and Writing History. Toyin Falola and Saheed Aderinto, University of Rochester Press, Rochester, 2010. Pp. xvi + 333. ISBN 978 1 58046 358 4 (hb) £40 / \$75

This book is a successful attempt to map the Nigerian historical historiography since the middle of the twentieth century. Nigerian historiography is incredibly rich; so rich that not many authors would be able to digest such a wide range of literature. It is thus first of all a formidable exercise of historiography where Falola's hand is unmistakable. In four different parts, it explores the broad themes but also the individuals who have scrutinised Nigerian history. Falola and Aderinto posit that it is possible to draw a parallel between historians and nationalism in Nigeria.

Falola and Aderinto acknowledge the intellectual origins of Nigerian historiography. They stress the importance of nineteenth-century historical literature but also recognise the significance of the birth of the Nigerian National Archives in the 1950s. The section about the Nigerian archives analyses the rise and fall of this institution. Their personal comments about the archives are particularly revealing as they do not hesitate to describe their current 'state of ruin' (p35).

The second part of this book deals with political, economic, social and gender history, one after each other, in an attempt to describe the evolution of the preoccupations of the historians of Nigeria. It could be suggested that when the authors have tried to insert Nigeria within a wider African context, they do not demonstrate that Nigeria is not totally disconnected from the rest of the continental historiography. It would have been interesting to understand the links between the School of Ibadan and the followers of Cheikh Anta Diop (p223).

The strength of this study can be seen in the level of detail achieved in the second and third parts. For Nigerianists, the precise study of authors such as Afigbo, Ajayi, Atanda, Awe or Ikime is invaluable. According to the authors, nation-building was central to their project at the point of independence. These historians were eager to burn the "colonial library" to foster a Nigerian national identity. This argument is a perfect illustration of Eric Hobsbawm's perception of history as 'raw material' for nationalism.

In addition, Falola and Aderinto explore the development of the 'neo-Marxist' and the 'Islamic Legitimist' Schools to explain the fragmentation of Nigerian history. They stress that competing versions of history were written by ethno-religious groups to suit their specific interests. In their quest for political power, Yoruba, Igbo and Hausa historians disagreed on the origin of the 'calamities

which have befallen Nigeria' (p239). As a result, historical research became regionalised and ethnicised.

Even if totally logical, this last argument about the subjectivity of Nigerian historians can undermine the role of objective historians. By seeing all Nigerian historians as manipulating history for their own religious or political benefit, Falola and Aderinto do not leave much space for objectivity. According to the latter, Nigerian historians seem to be doomed as they cannot write about their own country. Do they imply that Nigerian historians have to live abroad to be freed from any political influence?

More interestingly, both authors provide a list of recommendations in their conclusion. Historians should go beyond nationalist historiography whether it be for Nigeria or their own ethno-religious group. Instead they should focus on: 'science, technology, sexuality, the body, desire, children, domestic slavery, sport, leisure, urban history, Nigeria's place in world history' (p263). Knowing Falola's influence on Nigerian research, this list of recommendations could become a blueprint for a research agenda in some Nigerian universities.

If one is not a specialist of Nigeria, this text could seem over-crowded with names and references to very specific political debates. However, for historians of Nigeria, it is an excellent tool to help assess the political and historiographical debates underpinning the publication of Nigerian historical studies.

Vincent Hiribarren
University of Leeds

Gendering the African Diaspora: Women, Culture, and Historical Change in the Caribbean and Nigerian Hinterland. Eds. Judith A Byfield, LaRay Denzer, and Anthea Morrison. Indiana University Press, Bloomington and Indianapolis, 2010. Pp. 275. ISBN 978 0 253 22153 7 (pb). \$24.95

In introducing *Gendering the African Diaspora* editors Judith Byfield, LaRay Denzer, and Anthea Morrison define *diaspora* as 'the product of articulated linkages that connect the disparate parts'. The definition is well justified by this amply situated collection of articles where linkages of geography, of past and present, across culture and class, and of means of representation, make a fascinating read. The narratives presented bring alive diasporan women as they negotiate, contest, make and reproduce linkages between communities. They cross and enmesh historical, national and continental boundaries through and despite their economic, social, cultural and political positions.

Through the fiction of Maryse Condé and Paule Marshall, Anthea Morrison shows the ambiguity of identity relationships between women in the Caribbean and their imaginings of the African ‘homeland’ as a site, after Aimé Césaire, ‘of memory and obsession’. The protagonists in these works challenge impositions of race and gender, and indeed challenge Eurocentrism: ‘small islands’, enriched by imagined returns to Africa and localised narratives of the arrival of their ancestors, stand up to the brutality and banality of Britain, France and the USA.

The volume reveals the pioneering endeavour in women such as Jamaican born Amy Ashwood Garvey, a founder in what would become the West African Student Union, ‘the main African anticolonial organisation in Britain for more than thirty years’ (Adi p200). The reach of Ashwood Garvey’s activities between the Caribbean, the USA, Britain and Nigeria is astonishing, but, her pan-African activism and later focus on women’s politicisation notwithstanding, she was situated by her time and in her relationships with men such as Marcus Garvey and Ladipo Solanke. Hakim Adi explores, through diaries and letters, Ashwood Garvey’s responses to inequalities of wealth, power, race and gender, while LaRay Denzer reviews newspaper accounts and biography evidencing Ashwood Garvey’s work in Africa improving girls’ education to redress ‘her concern about “the backwardness of the African woman”’ (p268 quoting the *Pilot*). Nigerian women may have found Ashwood Garvey to be ‘patronizing, inadequate, and irrelevant to the Nigerian situation’ as she urged women to “‘sustain your men in the battles ahead”’ (p273).

Other narratives include that of Jamaican doctor Dahlia Whitbourne (developing reproductive health services in Nigeria and championing the rights of women workers in the sector) and Henrietta Millicent Douglas (born in England, estate manager and philanthropist in Grenada, pan-Africanist journalist in Lagos) revealing the many patriarchal obstacles negotiated as they ‘opened new frontiers in employment, leadership and organization’ through the cross-continental diasporan networks they revived (p247).

Such twentieth century leaders are linked through diasporic networks to their predecessors. African and European descended Jamaican Mary Rose refuted the categorisation of “‘Mulatto”...creat[ing] a new legal and social category... as persons in an Atlantic diaspora’ to gain rights “‘as if” she had been born to English parents’ (Sturtz p60). The recategorisation was a work in progress ‘manipulated ... for the benefit of herself and her descendants ... [while] selectively sustaining the institution [of slavery]’, as she, for example, secured the freedom of ‘favoured slave women’ (pp65-6). Her reticent partner Rose Fuller never married her despite probably being the father of one of her children. As housekeeper in Jamaica, however, she exerted considerable power and

responsibility as mentor and patron in his absence as revealed by Linda Sturtz' analysis of her correspondence written between 1756 and 1760.

It is through intentional publication, in *'The Wonderful Adventures of Mrs Seacole in Many Lands'*, that we see the work of a 19th century 'lodge keeper, trader and doctress'. Also of African-European ancestry, Mary Seacole negotiated 'in linguistically slippery ways', the categorisation of race by targeting 'the interest and sympathy of a white male reader' (MacDonald-Smythe, p95). Besides race, gender, class, time and place, labour is crucial: Seacole 'trades her Creole identity for an English one' as writer, and as 'doctress' in Panama and the Crimea. However, *Gendering the African Diaspora* shows us that it is also through labour that women who are not of the socio-political elite are positioned by, and renegotiate local and global contexts. Gloria Choku shows how women in Eastern Nigeria, despite gender inequalities, with urban expansion and increased demand for food during the 1940s and inter-war years, gained increased female responsibility for household, kin and production activities, and acquired lead roles in the communities and beyond, e.g. on the National Council of Nigeria and in the nationalist movements leading to independence. Janice Mayers surveys gender and education policy in Barbados from 1875-1945 finding gender inequalities for pupils and teachers often mirroring those in West Africa. Eastern Yorubaland from 1975-1920 is the focus of Olatunji Ojo's examination of polygynous marriages: here Yoruba nationalism and the 'creation of a creolized society' produced new local and regional communities.

Rape and the construction of race and gendered identity is also the subject of Verene Shepherd's chapter on 'sexploitation' on 19th century emigrant ships to the Caribbean. Black men were often made scapegoat for white men whose crimes of rape aboard ship escaped scrutiny or incurred minor reprimands. Some cases, including the rape and death in 1885 of Maharani, a young Indian woman, resulted in legal process in Britain and the colonies. Shepherd here uses official documents of the colonial offices and medical evidence. Another type of official source, this time from the Baptist Missionary Society (BMS), informs Brinsley Samaroo's chapter on Maria Jones, brought to St Vincent and Trinidad from West Africa aged just seven. Emancipated at age 58, she used every educational opportunity available, and we are reminded that religion, also, intersects with the other subjectivities and institutions in the diaspora: Maria's biography, extracted by the BMS, provided 'virulent anti-Roman Catholic propaganda' (p138).

Faith Lois Smith's chapter also analyses from a Christian text, here the 1887 lecture by Church of England Reverend Douglin in Trinidad. As the volume's first chapter following the editors' introduction, it critiques social scientists' reluctance to consider the types of evidence preferred by Cultural Studies

approaches. Smith emphasises the volume's concern with the *continuing* linkages between Africa and the Caribbean, often dismissed as lost in the cataclysmic events of slave transport and transposition in the new world. The book's geographical and historical audacity is complemented by its epistemological approach: the diaries, registers, letters, and other primary sources themselves constitute linkages, as different generations of women refer to and remake the narratives. The volume authors continue this: Mojúbàolú Olúfúnké Okome, for example, is co-editor of on-line journals of diasporic writings and she rounds up the book with an analysis of the role of globalisation in diasporic discourse and reproductions of power relations. There is concern at the increasing power of multinational corporations, and about the opportunities for surveillance and disciplining of migrant communities enabled by global technologies. But there are also new spaces – particularly through Internet technologies- for diasporic community support and intellectual productivity.

It might be argued that an additional chapter could usefully re-link the different writings and revisit the issues raised at the beginning by Smith. The introduction refers to the volume's 'comparative analyses of women's experiences' but comparative considerations *within* chapters notwithstanding, there is no overall comparative analysis of the approaches and experiences embodied in the chapters. The role of narratives as reproduced through the sources, and their reshaping by the women considered, could have provided a focus for such a chapter. Nevertheless, this is a strong and enjoyable contribution to deepen our understanding of complex gendered processes, serving as an antidote to studies of diaspora that 'obscure ideas of class and nation [and] gender as well' (eds. p3), and an antidote to accounts which present women too readily as victims.

Karen Cereso
University of Leeds

Film in African Literature Today 28. Ed. Ernest N. Emenyonu, James Currey & Heinemann Educational Books Nigeria, Oxford & Ibadan, 2010. pp.158, ISBN 9781847015105 (pb) £17.99

The editor of this issue of *African Literature Today* introduces a very important topic – the relationship between African literature and cinema. The massive impact of 'Nollywood' on popular reading habits and perhaps even more importantly the rapid spread of digital technology (especially cell phones) among African consumers, has created a radical reconfiguration of technology in such issues as literacy, orality, popular culture and creativity. Some applications of the World Wide Web even call into question previously received notions of creative production and consumption. A few articles in this

collection explore the implications of these developments on literature, though most seem to focus on communication issues associated with analogue technology.

Emonyonu's introduction focuses on the comparative and historical perspective which dominates the whole book. He identifies an early problem of popular literature and film in the 1950s and 60s, namely the snobbery of some literate Nigerians in the face of popular novels and films, particularly the pivotal case of Ekwensi's *Jagua Nana* and the Nigerian government's failure to support a film version of the novel. Emonyonu feels that this precedent set the tone for Anglophone Africa's neglect of African literature as a source for local film-making. This potential conflict between critical approaches, one which asserts Pan-African authenticity through a rigorously policed, nationalist ideology and another comfortable with a popular, western-influenced, often escapist hybridity, runs throughout the collection, with few attempts made to reconcile the opposing tendencies.

The article which perhaps comes nearest to addressing the issue is the last, Ashuntantang's examination of Anglophone film in Cameroon in which the author is at pains to explain the historical role played by Anglophone culture in general and film in particular. Ashuntantang recognises the quality of Francophone film-making but is aware of the need for Anglophone cinema to develop its own cultural identity. She recognises, however, that the model of Nollywood, with its gender stereotypes and scape-goating of indigenous African religion, though commercially popular, does not provide a suitable basis for Anglophone Cameroonian film. Instead the industry needs to find ways of balancing issues of authenticity, identity and global influences, for the benefit of cinema/video audiences.

Arguably the most penetrating analysis in the collection is Mary Higgins' article 'From Negritude to Migritude'. She takes pains to identify various strands of negritude, as they reflect not only conservative essentialism of Leopold Senghor but also the Pan-African radicalism of David Diop. When she examines the cinematic equivalent of negritude, what Diawara, echoing Césaire, calls "Return to the Source" cinema, she points out the genre's various conservative and radical strands. More importantly she shows how a shift among younger film-makers away from issues of identity and authenticity makes them open to issues of migration and hybridity. Another article which re-assesses the debates of an older generation is Greg Thomas's careful examination of the influence of Malcolm X on the films of Haile Gerima. This raises important issues about the extent to which African cinema needs to engage with the ideas and aesthetic projects of the African diaspora.

Several articles in this collection are much stronger on historical context and genre taxonomies than on aesthetics or cultural analysis. Aje-Ori Agbese's article on the portrayal of mothers-in-law in Nigerian video dramas provides an informative template of mother-in-law character types, but without making any deep reflection other than identifying the stereotypes they reflect. Africanus Aveh's article on the Ghanaian video industry offers an informative history of the rise, fall and recovery of the Ghanaian film industry linked to a taxonomy of their genres, but with a conclusion that leaves the reader hungry for more analysis.

Tekpety's study of Ousmane's novels and cinema successfully picks up the thread of Ousmane's anti-colonial themes from the earliest to the latest novels and films. A slight disappointment for the reader however is that Tekpety's identification of *cinema écriture* and *cinema stylo* as techniques which influenced Ousmane is not backed up by any substantial evidence. David Riop also uses a comparative framework by contrasting, at both thematic and cinematic levels, Raoul Peck's biopic on Patrice Lumumba, *Death of a Prophet* with Jean-Marie Teno's, *Afrique je te plumerai*. The historical perspective is continued in Timothy John's article, 'Laughing off Apartheid', which gives a nuanced and convincing explanation for the popularity in the 1980s of Dirk Uys's film, *The Gods Must be Crazy* by linking it to the Apartheid South African labour policy.

In general, this collection contains many productive historical contrasts, some of which are interesting mainly for their information, others for the complexity of their ideas. They are all worth reading, even when they depart from a strict interpretation of the theme, film in African literature.

David Kerr

University of Botswana

Professor David Kerr is guest editor of the forthcoming *AFRICAN THEATRE 10: Media and Performance*, James Currey/Boydell & Brewer, Autumn 2011.

Peace versus Justice? The Dilemma of Transitional Justice in Africa Eds Chandra Lekha Sriram and Suren Pillay. University of KwaZulu-Natal Press, Scottsville (South Africa), 2009. pp. xiii+373. ISBN 978 1 84701 021 6 (pb). £19.99

The book examines the various kinds of institutions set up in Africa to deal with the aftermath of conflict. The Truth and Reconciliation Commission (TRC) of South Africa provided the inspiration for other similar commissions. But there have also been other institutional attempts to enable countries to negotiate the

transition to democratic and peaceful regimes, including war crime tribunals, indigenous forms of justice and reconciliation, and, more recently, the intervention of the International Criminal Court. The contributors are often ‘insiders’ who have been officially involved in the processes; many are academics, mostly from within Africa itself. Some are both insiders and academics. All agree that ‘Peace versus Justice’ is a false dichotomy. There are no ideal solutions in the field of transitional justice; there are always tensions between the desire and need to prosecute the perpetrators of crimes so that full accountability is achieved, and the reality that, in order to end conflict, there will need to be multiple compromises in which justice can only be imperfectly implemented. By and large the South African TRC is regarded by the contributors to have been a surprising success, in providing evidence of past wrongs, in engaging in a public debate in which victims could tell their story and perpetrators revealed information which otherwise would not have been unearthed. But the contributors are also well aware of the limitations of the TRC: the failure to persuade white South Africans to confront the reality of the regime from which they benefited for so long; the tendency to concentrate on individual acts of inhumanity such as torture and illegal killings, rather than to confront the evils of apartheid in its systematic racial stigmatisation and economic disempowerment (as Soyinke and Mamdani have complained).

In comparison the implementation of transitional justice in Sierra Leone has been much more problematic and the positive results less clear. Partly this is to do with the creation of two parallel institutions: a Sierra Leone TRC set up by the Lomé Accord and subsequently a Special Court under which perpetrators could be tried. The TRC never achieved the level of popular acceptance accorded to the South African TRC, and was involved in a dispute over whether Chief Samuel Norman, already indicted before the court, should testify before the TRC. Norman himself, whatever his involvement in war crimes, remained a popular figure within Sierra Leone, and his prosecution was a cause of further tensions rather than healing of divisions. The circumstances of Charles Taylor’s arrest and the transfer of his trial to the Hague also did little to endear Sierra Leonians to the institutions set up to secure transitional justice. On the other hand, the seriousness with which the Sierra Leone institutions have regarded violence against women and children has been seen as admirable. In Rwanda there have been different tensions: between the international court set up in Arusha, outside the control of Rwandan authorities; and the local *gacaca* courts set up later within Rwanda itself, which for different reasons, have also been criticised, not least for prolonging stereotypes of ‘Tutsi’ as only victims, and ‘Hutu’ as only perpetrators.

Two of the most interesting articles in the book concern Mozambique, which has had neither truth commission nor court. Despite this, Mozambique has been,

in some ways, a model of reconciliation. Victor Igreja is critical of the decision in the peace negotiations to employ a strategy of ‘amnesia and impunity’. But he has shown how traditional (or adaptations of traditional) rites of healing and cleansing have played an important part in societies learning to cope with the past. The *magamba* spirits of fallen soldiers are invoked in acts of disclosure and reparation, which can be seen as having therapeutic implications for post-conflict society.

The final section looks at the relatively recently created International Criminal Court, and its operation in relation to the indictment of Joseph Kony of the Lord’s Resistance Army (active in Uganda, and subsequently in the Congo and Central African Republic). This is seen as problematic as potentially it obstructs actually coming to a peace accord, and is regarded with active suspicion by local people who are most concerned to get peace.

This is a long book, with 16 contributors. Too long - there is a considerable amount of repetition of basic facts. The extent to which the contributors explore methodological and conceptual issues, or provide genuinely new information about the operation of transitional justice in a particular country, varies greatly. The chapter on Mozambique by Igreja is a model of conceptual clarity and fascinating details in this regard. Some of the others tread well worn paths in a rather desultory way. With the exception of Igreja, this book is mainly useful in providing a general discourse on the problem of transitional justice in Africa as a whole, rather than in any in-depth consideration of individual cases.

Kevin Ward
Theology and Religious Studies
University of Leeds

Dhow Cultures of the Indian Ocean: Cosmopolitanism, Commerce and Islam. Abdul Sheriff. C. Hurst & Company, London, 2010. Pp. 351. ISBN 978-1-84904-008-2 (pb). £18.99

Abdul Sheriff’s *Dhow Cultures of the Indian Ocean* constitutes a significant contribution to the study of littoral societies trading between Africa, the Middle East and Asia. Professor Sheriff extends work done by K.N. Chaudhuri on the Indian Ocean’s trading cultures to include the significance of Africa in the trading triangle. As Sheriff argues in his third chapter, the Swahili coast was an important source of mangrove poles for the Middle East and India, while also providing a market for dried fish and crop species. Taking as a point of inspiration Carr Laughton’s phrase, ‘Of all things the ship is the most cosmopolitan’, Sheriff makes a *long durée* study of the cosmopolitan

relationships between littoral societies around the Indian Ocean up to the arrival of the Portuguese with Vasco Da Gama. True to the nature of *long durée*, the arrival of the Portuguese itself is not a rupture as has been traditionally thought. Rather, Sheriff argues, ‘what the Portuguese did was to begin a new process that in the long run undermined and subverted the Dhow Culture of the Indian Ocean.’ The Portuguese brought with them armed trading, and in so doing ‘they initiated the haemorrhage that gradually sapped the vitality of *mare liberum*, a sea open to free trade’. The study is a swan song to the dhow as a historically important means of non-violent cultural interaction between Africa, Asia and the Middle East.

Dhow Cultures is divided into four parts: ‘Regional Partners’, ‘Navigation’, ‘Dialogue across the Ocean’ and ‘The Cultural World of the Indian Ocean’. The first considers the three primary cultural points of contact across the ocean: the Swahili Coast, the Arabian Peninsula and the Western Indian Seaboard. The second examines the means of communication, the dhow, and the manner by which they moved across the ocean. The third assesses the historical points of contact between the cultures upon each other over the *long durée* from the anonymous first-century account given in *Periplus of the Erythraean Sea* to the arrival of the Portuguese in the 16th century. The fourth considers the impact that Islam had in facilitating cosmopolitan relations and the cultural events brought about by the existing channels of communication. It demonstrates that important events in the cultural interactions across the Indian Ocean (the Zanj Rebellion, the Zheng He expeditions) were facilitated by the trade and knowledge networks laid down by centuries of maritime interaction, using a variety of vessels that have come to be known by the common name ‘dhow’.

The *long durée* is the natural theoretical framework for a study that seeks to demonstrate the reliance of event on the gradual evolution of existing conditions, and this is a fine example of the style. But it raises certain inevitable questions about the relevance of Braudel in historical studies today. As Professor Sheriff notes in his Preface, the book has had a long road to publication and Braudel has subsequently been consulted less and less in debates about World Systems Theory. However, this issue does bear directly on the book in one respect: the question of the relation between cosmopolitanism and slavery.

Cosmopolitanism has received increasing levels of attention over the last ten years. Ulrich Beck, Kwame Anthony Appiah and Martha C. Nussbaum have each commented upon it extensively within the disciplines of sociology, philosophy and philosophical history. A number of prominent journals have dedicated issues to debating the consequences of the term. Enough critical engagement on the question of cosmopolitanism has been generated to make it

necessary for any study that includes cosmopolitanism to make some effort to explicate ‘cosmopolitan culture’ and review the problems it raises. Not doing so risks accepting cosmopolitanism as a legitimate, and therefore legitimating, end in itself. The result is that when a question such as that of slavery arises, as it almost always does in cosmopolitan interactions, Professor Sheriff mitigates the presence of slavery as cyclical event in Indian Ocean trade by arguing for its *long durée* cosmopolitan benefits.

While this inevitably detracts from the argument for an unproblematic history of the dhow, the study contains some fascinating insights into how Islam disseminated itself across the Indian Ocean, and the reciprocal benefits it brought. It is also richly illustrated with maps, photographs and drawings, demonstrating the author’s knowledge of, and affection for, the impact the dhow has had on cultures around the Indian Ocean.

Arthur Rose
University of Leeds

Oil and Insurgency in the Niger Delta: Managing the Complex Politics of Petro-Violence. Eds. Cyril Obi and Siri Aas Rustad. Zed Books, London and New York, 2011. Pp. 255. ISBN 978 1 84813 807 0 (pb). £21.99, \$39.95

Obi and Rustad’s edited volume provides up-to-date analysis and insight into the complex dynamics of petro-violence in the Niger Delta. Its empirically rich chapters engage with the processes and drivers of militant resistance and violent conflict, and, to varying degrees, provide policy recommendations for sustainable peace in the region. The volume provides readers excellent insight into how and why the complex drivers of conflict in oil producing areas change over time, and how a traditionally marginalised place, i.e. the Niger Delta region, has become embedded in the political economy of international energy and security concerns. The book is divided into three sections: part one (chapters 1 to 7) explores the causes of the conflict with a focus on the role of the state; part two (chapters 8 to 11) highlights the various dynamics of conflict actors in the Niger Delta; and part three (chapters 12 to 14) explores the responses of transnational oil companies (TOCs) through various stages of the conflict in the region.

On identifying fundamental causes of the conflict, one of the book’s key themes is the issue of alienation in the oil producing communities arising from the political question of resource control. Ukiwo (chapter 1) highlights how the security and governance perspectives have been privileged in policy spaces over the root problem of alienation and resource control, and Ako (chapter 3)

demonstrates how the struggle for resource control is grounded in the historical struggles of the people of the Niger Delta for self-determination and local autonomy. However, Ibaba (chapter 5) highlights the interesting case of the Ijaw National Congress (INC), which has struggled for equitable distribution and control of oil since the 1990s, but has been hindered by corrupt leaders within Niger Delta states who misappropriate much of the revenue earmarked for the region. Other causes of the sustained conflict include severe environmental degradation, lack of political participation and democratic accountability, infrastructural underdevelopment and widespread poverty, especially youth unemployment (see Ahonsi, chapter 2). From a socio-legal perspective, Emesey (chapter 4) examines the inability of Nigerian law to resolve the crisis and provide access to justice for aggrieved oil-producing communities. Ukeye (chapter 6) and Soremekun (chapter 7) make an important contribution to the discussion of causes to the conflict by engaging with the international dimensions of petro-violence in the region. Ukeye highlights the transnational character of oil, and how the militarisation of the Niger Delta has not only occurred through state-led repression, but also through TOCs and home governments. Soremekun argues that the uneven relationship between the state and TOCs lies at the centre of the crisis.

Related to actors' dynamics in the conflict, Boas (chapter 8) and Ikelegbe (chapter 9) both seek to unpack the contradictions of armed insurgencies and the diverse and complex dimensions of violence in the Niger Delta. Boas, using the example the Movement for the Emancipation of the Niger Delta (MEND), demonstrates how rebel groups may forsake political agendas to take a track of 'violent profit-seeking warlordism' and Ikelegbe highlights the distinction between popular and criminal violence in the region. Duquet (chapter 10) notes the intensification of illicit small arms and light weapons proliferation in the region over the last decade, and Olumaniyi (chapter 11) provides an insightful contribution related to the drivers of women's protests, which she highlights are struggles against both the state-TOC partnership and oppressive gender relations in the region.

On the responses of TOCs, Idemudia (chapter 12) explores the viability of corporate social responsibility (CSR) as a 'strategy for managing corporate-community conflict'. The chapter highlights different CSR strategies TOCs have taken, such as the Global Memorandum of Understanding (GMoU) Shell and Chevron have adopted in partnership with local communities versus the Foundation Model Total and Statoil have employed. Although Idemudia views the conflict as a function of a breakdown in stakeholder relationships, he does recognise constraints on the effectiveness of CSR in the region, such as structural issues and a lack of an enabling environment. Zalik (chapter 13) critically reviews how two industry-led interventions, Legaloil.com and the

GMoU, reframe debates on resource control, criminality and legality in the Niger Delta crisis. Legaloil.com is an initiative which seeks to certify oil at its source in order to minimise the market for stolen oil. Zalik demonstrates how this initiative discursively focuses attention on bunkering of oil which is a consequence not the cause of the socio-economic breakdown in the region. Similarly, she demonstrates how the GMoU makes non-violent protest effectively criminal. In the concluding chapter, Obi and Rustad discuss recent events and opportunities for lasting peace in the region. They are not optimistic that the ‘half-opened’ window of peace will succeed, given the state response through the amnesty and post-amnesty programmes has been to ‘appease conflict entrepreneurs’ and entrench dominant power relations over oil extraction.

Many of the chapters also make policy recommendations, which range from the quite general to very specific. For example, Obi and Rustad call for a ‘transformative social project’ which involves a non-military open and participatory process with all stakeholders, including marginalised grassroots people. Boas stresses the need to transform the insurgency into a more genuine and legitimate political force, and Ahonsi suggests linking community groups directly with government agencies that are to implement planned development initiatives. On resource control, the Akassa Model (or Foundation Model as discussed by Idemudia) is heralded by Ukiwo and Ako as an excellent example of institutionalizing a model of community ownership. Ukiwo also notes that Nigeria’s Petroleum Industry Bill which is being considered by the National Assembly provides an opportunity for mainstreaming community participation in revenue distribution to oil-producing communities, and Ako stresses that increased derivation is the most feasible variant of resource control. Governance and accountability initiatives such as the Nigeria Extractive Industry Transparency Initiative (NEITI) are also highlighted as avenues through which Western states and TOCs can put pressure on poorly governed resource rich countries such as Nigeria (see Ukeye and Idemudia).

In sum, this volume is a richly detailed collection of chapters, which provide considerable insight into the drivers, actors and TOC engagement processes related to the oil conflict in the Niger Delta. The volume is very strong on this ground providing an up-to-date account of petro-violence, potential solutions and limiting factors in the region. Less strong is how each chapter engages with theory. There is no unifying theoretical framework, but some chapters do dabble with conceptual framing, e.g. Ahoso on governance and capacity building, Idemudia with stakeholder engagement and CSR, and Zalik utilizing Harvey’s accumulation by dispossession and critical discourse analysis. This lack of theoretical orientation is not necessarily a drawback as there is significant

potential for this empirically strong volume to inform future meta-analyses of resource conflicts within and beyond the Niger Delta.

James Van Alstine
University of Leeds

Ethiopia: The Last Two Frontiers. John Markarkis. Rochester: NY & Woodbridge: James Currey), 2011, pp 383, ISBN 9781847010339. £40.

Long time political historian of Ethiopia, John Markarkis, brings the reader up to date in this book regarding the consequences of contemporary Ethiopia's experiment with government based on ethnicity. The 'last two frontiers' to which he refers are the 'highland periphery', essentially the Oromo dominated southern highlands, and the 'lowland periphery', inhabited by the Oromo but also by major pastoralist groups such as the Afar and the Somali as well as a host of smaller ethnic groups; some only numbering a few thousand.

To contextualise his study Markarkis begins in part 1 with an anthropological overview of many of these peripheral groups. Part 2 covers the political history of the establishment of the contemporary borders of Ethiopia under imperial rule; demonstrating how the Ethiopian empire came into being under the expansionist rule of Emperor Menelik II (1844-1913). Imperial rule was absolute and the only route to power was to adopt the *lesana negus* (language of kings), Amharic, and to take on Amhara values and modes of living. Non-Amhara were very much second class citizens, and the people of the two 'peripheries' (making up most of the 66 ethnic groups recognised in Ethiopia) were usually seen as vassals for exploitation of labour, tax and tribute. Part 3 takes us through the period of military Dergue rule after the deposition of the last emperor, Haile Selassie, in 1974, and the establishment of Mengistu Haile Mariam as Marxist dictator until his overthrow by loosely allied peripheral groups in 1991. Once more we see the people of the periphery being exploited by a centre that invests very little but takes land as it sees fit and moves or conscripts the people for central state purposes.

The primary interest in this book is in parts 4 and 5, dealing with the new government that emerged after 1991. The people who marched in to the capital of Addis Ababa were Tigrayans from northern Ethiopia, who as the Tigray People's Liberation Front (TPLF) had fought a 14 year struggle against Amhara/Dergue dominance. Markarkis demonstrates how they, under their leader, Meles Zenawi, along with key allies, were determined to establish a new sort of government that would reflect the cultures and aspirations of more than the 26% of the population estimated to be Amhara.

After a long history of exploitation this part of the story begins by seeming somewhat more optimistic. Markarkis documents the setting up of the new government along the lines of ethnically based federalism, with each zone intended to exercise considerable degrees of autonomy. He shows how a measure of education, health care and development was brought, in some cases for the very first time, to vast areas of previously effectively ungoverned Ethiopia. However he also demonstrates how right from the beginning the Tigray dominated state reconstruction, and how artificial the new ethnic zones were; with people being forced to declare ethnic allegiance and many people living as minorities within each zone. Moreover, he shows the range of pretty intractable problems from which Ethiopia suffers. Some 12% of the population are pastoralists, and pastoralist groups like the Afar, Issa and Somali have long traditions of inter-ethnic warfare; with concepts of masculinity often linked to the idea of killing enemies which poorly armed police are ill-equipped to mediate, let alone resolve. In highland areas land is eroded and divided into tiny parcels as the population expands; and Markarkis is hugely gloomy about international development initiatives he sees as externally imposed and far too short term to make any real impact. The final part of the book describes a re-establishment of autocracy under the new president, Meles Zenawi; which has brutally emasculated any opposition, and the rise of increasing resentment by central and peripheral groups as they once again fall victim to the power lust of a man who has become in all but name the new dictator.

Markarkis does a great service in bringing together anthropological, historical and political research to explain how this new Ethiopia came into being, and for the first time gives us that history from a standpoint which seeks to reflect the situation for many of Ethiopia's neglected 'peripheral' people. There will be many matters of interpretation and detail that can be contested in this complicated history; and Markarkis persistent gloom at times makes the book heavy going, but *Ethiopia: The Last Two Frontiers* is essential reading for all who want to understand how the Ethiopian empire arrived at its present configuration.

Jane Plastow
University of Leeds

The African Diaspora and the Disciplines Eds. Tejumola Olaniyan and James H. Sweet, Bloomington: Indiana University Press, 2010, pp. 363, ISBN 978-0-253-22191-9 (pb) £17.99/\$27.95.

A book that focuses on the subject of the African Diaspora within the various disciplines is indeed welcome. The scope of *The African Diaspora and the*

Disciplines is impressive, with contributions from many subject areas within the arts, humanities and the sciences. The editors, Olaniyan and Sweet, are correct when they write that although '[t]he African diaspora has become a most vibrant area of research and teaching interest across the disciplines in the past two decades in the American academy... [t]here is a glaring lack, however, in our existing body of conceptual and definitional knowledge'. The reason, they argue, is that most of the scholars/researchers are handicapped by their training in specific disciplines whereas their object of study transcends the boundaries of individual disciplines. Thus this book's aim, they claim, is to begin 'a serious conversation on the intersections of African Diaspora Studies and the disciplines' (2).

African Diaspora is divided into four parts. Part One, 'Histories', has five essays which look at the African Diaspora in history, anthropology, genetics, geography and archaeology respectively. In the first essay, 'Clio and the Griot...', Butler argues that the 'African diaspora is perhaps the most complex of all diasporas' (33); a diaspora of multiple destinations and points of origin whose articulations of should not be restricted to the historical methods derived from Euro-American conventions. Richard Price suggests that creolisation is key to an understanding of the ways in which 'enslaved Africans and their descendants conceptualised their identities as ["Ibos"] or ["Congos"]...' (60). He argues that creolisation is that "'miraculous" contestational process that took place as the first generation or two of Africans re-created lifeways in each New World colony, [which] quickly led to fully formed cultural institutions' (67); thus, in Anthropology, it is the creativity of the Africans in the diaspora rather than the continuities of respective African ethnicities and corresponding cultural practices which helps in understanding the African diaspora. Fatimah Jackson and Latifah Borgelin explore how genetics can provide informative detail and essential depth to the trans-Atlantic African Diaspora; however, they caution that although genetic 'data have long been used successfully to explore population history...there are limitations to these techniques when interpreted in isolation of the historical, ethnographic, linguistic, and archaeological data' (86): Judith Carey's 'Landscapes and Places of Memory...' argues that Geography which is at the 'interface of culture and environment... uses a unique perspective to examine a past whose witnessing remains obscured by centuries of European triumphalist documentation' (101). For her, a grain of rice, for instance, is a metaphor for and symbol of so much that is contained in the African diaspora experience. Cultural geography, therefore, she suggests, is the one field of study that rightly establishes the significant contribution of enslaved Africans to the domestication and transformation of the biology and landscape of the New World, achievements which Euro-American historiography and science have written out. Singleton's essay points out the fact that African Diaspora Studies in Archaeology seems to be preoccupied with those diasporas

that emanated from slavery – trans-Saharan, transatlantic, Indian Ocean or domestic slave trades – and of these the focus has been mainly on the transatlantic slave trade and its impact on West and Central African societies, although work has now begun on other parts of Africa. A key point made by Singleton is that there is a need to develop a unique research methodology for the archaeological study of the African diaspora, one which utilises the concept of diaspora at its core, rather than continuing to use diaspora ‘merely as a descriptive term’ (131).

Part Two contains three essays from Sociology, Political Science and Philosophy. In ‘Caribbean Sociology, Africa and the African Diaspora’, Paget Henry is of the view that the end of the cold war in the 80s and a turn to models of market-oriented growth brought the convergence of American sociology and Caribbean sociology to an abrupt end and led to an African perspective underpinned by a ‘theory of cultural creolization’ in Caribbean sociology. However, Henry believes that inherent contradictions in this new African perspective such as ‘the privileging of whiteness and a devaluing of blackness’ within ‘this framework of racial and cultural mixing’ (148) compromises Caribbean sociology’s ability to adequately represent Africa and its diaspora. Henry suggests ‘an African solution to this representational problem’ (145) based on an indigenous Caribbean intellectual tradition. Fratton Jr’s contribution points out that American political science ignores the study of the African diaspora or subjects related to it; instead, it displays a ‘determined bias against inquiries related to these very subjects. It either downplays them, or ignores them as they are simply considered to be “out of bounds” in today’s mainstream political science’ (161), whose exclusive focus is on ‘the Pan-European world’. African diaspora studies, on the other hand, ‘transcends the narrow confines of American political science... [and as such] calls for thinking about rethinking an unthinking political science’ (169-70). Olúfemi Táíwò asserts that the “concept of the African diaspora” is problematic in philosophy’. While it is easy to spatially locate the African diaspora, he argues, it is not as easy to conceptualise this as an object of study. However, Táíwò feels that current theorisation of the African diaspora must move away from the previous conceptions which saw the diaspora only in terms of enslaved Africans and their descendants, whereas, the diaspora as presently constituted with new influx of immigrants whose intellectual exertions have significantly infiltrated many disciplines including philosophy.

Part Three, Arts and Culture, contains four essays. In the first, Sandra Richards argues that although theatre studies and performance studies are often used interchangeably, these ‘two disciplines have distinct yet interdependent histories that differently determine their study of black cultural production’ (194). Richards contends that the dominance and over-privileging of the written

text/script in and by theatre studies has negatively predisposed the discipline toward African Diaspora Studies' (193) because the emphasis on the 'written text ...disadvantages the cultural production 'of peoples of African descent whose texts are rather inscribed and realised through the body. Melvin Butler's essay cautions against the undifferentiated essentialism of the theory of retention of African elements in New World cultures. The essay also provides a useful literature of significant ethnomusicology scholarship of the 20th and 21st centuries in mainland USA, the Caribbean and occasionally Africa. Moyo Okediji's 'Semiotics of Africana Art History' asks whether we can 'safely investigate meaning in the visual cultures of Africa and its diaspora with the asymmetrical tools of relativist traditional art history'(235). The essay proposes instead a 'semiotics' art history which is a 'historical de-describing and de-designing... to highlight the photic and phonetic importance of values and ... the place of symmetry and balance in the search for meaning in art history' (253). The last essay in this section is Grant Farred's in which he argues that cultural studies 'represents a perpetually dislocated or diasporic thinking' and thus like a diasporic subject, it is both 'in search of a space of respite and insurgent, at once tolerated and made to feel unwelcome' (260); it borrows from but at same time enriches, poaches and 'problematizes' the other disciplines as much as it depends and makes use of them.

Part Four, Diaspora Contexts, has three essays beginning with Carolyn Cooper's which sees the African diaspora as 'a long established concept in Jamaican popular culture'(279). She finds that 'one of the most engaging sites of African diasporic knowledge and practice of African diaspora studies in Jamaica is popular music' (280). For Cooper, the 'dancehall *bling* aesthetic' such as Marcus Garvey's appropriations of Eurocentric military regalia, signals a 'capacity to recognise the cultural continuities that are manifested in seemingly dissonant discourses' and should underpin an 'inventive African Diaspora Studies'. (292) Xolela Mangcu's essay 'uses key South African political leaders and intellectuals – Mphahlele, Biko and Thabo Mbeki – to explore South Africa's problematic relationship with its African identity. South Africa's multiracial society meant that a sense of an uncontested African personality and identity could not be applied to a collection of people who felt de-tribalised. Mangcu uses Mbeki's pseudo-African renaissance project to assert 'that our conception of ourselves as African has never gone beyond South Africa – we are Africans because we are geographically located on the African continent' (306). Jayne Ifekwunigwe's 'Black Folk Here and There...' argues that 'African diasporas in Europe can be configured not simply as political *spaces* but also as *processes* and *conditions*'.(315) Using Hall and Gilroy – and traces of Fanon - she links the different histories and routes through which the African diasporas have come to be in Europe, arguing that ultimately, 'the violent imprint of (post)colonialism

leaves as indelible a psychic mark on African diasporic subjects in Europe as the transgenerational emotional scars of the Middle Passage' (316).

Overall, this collection is a very timely and useful contribution to the slowly emerging body of studies of the African diasporas. Its only limitation, in my view, is that it is predominantly American in its focus; there is no doubt that a recognition and inclusion of material from the many other African diasporas around the globe – there was only Ifekwunigwe's essay on the African diasporas in Europe – would have greatly enriched what is presented here.

Osita Okagbue
Goldsmiths, University of London

Africa's Informal Workers: Collective Agency, Alliances and Transitional Organizing in Urban Africa. Ed. Ilda Lindell, Nordiska Afrikainstitutet and Zed Books, London & New York, 2010. Pp 238. ISBN 978 1 84813 452 2 (pb) £21.99/ \$39.95

This book is a collection of essays from a conference held in Uppsala in April 2007 that brought together academics from across the world with a common concern to explore the nature of agency of workers operating in the informal sector across Africa. A key achievement of the book is uncovering the rich diversity of experience of workers in the informal sector, such that one wonders as to the usefulness of the term 'the informal sector' which covers such a complex reality.

A central issue for many informal workers is recognition; even for those wishing to be left alone and unharassed, recognition of the right to a livelihood and their assets is critical if the powerful are not to push them aside in the name of modernity. Many of the chapters focus on how workers may organise to put forward their interests, but the book is not a simple celebration or exhortation to organise. The perils of organising – elite capture, clientelism, internal divisions – are well described, particularly in the chapter by Kate Meagher which focuses on organisations of small scale manufacturers in Nigeria. Such chapters highlight the vulnerability of such organisations, but do not dwell solely on problems but aim to explore pathways to a more positive future, including how to draw on support from trade unions, NGOs, government local, national and international scales. These linkages may at times be problematic, including co-optation or dependency; there are examples of where linkages with the powerful have led to greater recognition, for example in terms of how micro-entrepreneurs are defined in legislation in Kenya.

Whilst many chapters in the book deal with the day to day lived experiences of people making a living, it also reaches across borders not only in terms of international production and trade networks but also transnational ties of solidarity to highlight the multiple scales at which informality operates and is reproduced. The book seeks to increase recognition of the significance of the informal sector not only for poverty reduction but also for sustaining the formal economy. The informal sector is not invisible or insignificant, rather intricately connected to the formal sector; they are mutually dependent at a number of levels.

Part Two grapples with the thorny question of the role of trade unions in representing the informal sector. An overarching theme is whether and how the experience and resources of trade unions can be tapped to help organise informal workers, partly in recognition that the traditional constituency of trade unions is shrinking in the face of globalisation, out-sourcing and deregulation of labour markets. This is approached from two directions. The first perspective argues that trade unions are adept at representing workers and negotiating for terms and conditions of work but they have to face conflicting roles with respect to micro and small entrepreneurs, especially those who may be employers too. Can trade unions offer the mutual support and welfare services that entrepreneurs seek? Chapters by Andrea and Beckman and by Jimu drawing on experiences in South Africa, Nigeria and Malawi highlight the structural challenges associated with trade unions representing micro entrepreneurs. A more positive perspective on the potential of trade unions to effectively represent people in the informal sector is offered by Boampong who focuses on the situation of informal port workers organised into labour gangs in Ghana. Perhaps then the trade union role in the context of informality is with respect to certain forms of informality – the casualised worker and those at the end of chains of subcontracting rather than self-employed traders and craftspeople who may be better supported to organise themselves. That said, the distinction between the self-employed and the sub-contracted own-account producer on a piece rate can be hazy in practice.

The book highlights the diversity of the informal sector and the myriad dynamics of informalisation and challenges the view that the formal sector is the usual state of affairs. It is testament to the fact that informality is part and parcel of the African economy and it is not something that will disappear with ‘modern’ development. In fact this book points to exactly the opposite, highlighting the growth of the informal sector with tranches of retrenchment, through post-colonial and structural adjustment policies and more recently value chain out-sourcing. Globalisation through open markets and transmigration feeds this process, as do increased flexible labour strategies; as a result people are looking to diversify livelihoods strategies which may involve activities in the formal and informal sectors.

The book is a rich source material for scholars, including a comprehensive introduction which goes beyond describing the chapters to overview theoretical debates, and also provides material for those seeking to engage in promoting organisation of and by workers in the informal sector.

Anne Tallontire,
Sustainability Research Institute, School of Earth and Environment,
University of Leeds

Circular Migration in Zimbabwe and Contemporary Sub-Saharan Africa.
Deborah Potts. James Currey, Oxford, 2010. Pp. 300. ISBN 978-1-84701-023-0 (hb). £50 / \$90.

Deborah Potts' research proposal on migration to Harare was sent to Professor Chris Mutambirwa at the University of Zimbabwe in 1984. This was the start of a longitudinal research collaboration that would continue from the 1980s into the 1990s and 2000s. This book is distinguished not only by its presentation of directly comparable surveys from these decades, but also by its depth of analysis. It shows the capacity of migration research to capture the broader effects of social and economic transformation. It is useful to students and scholars of urban processes and urban-rural linkages as well as to those interested in African migrations.

This book informs readers on Zimbabwe's economic trajectory from independence in 1980, which was followed by a decade in which Harare's formal labour market 'worked', through to structural adjustment programmes in the 1990s and economic collapse in the 2000s. There is a chapter (9) which assesses the changes to the urban economic landscape produced by Operation Murambatsvina, a 'revenge attack on urban voters' that in 2005 destroyed 38,065 'illegal' houses, 8945 small and medium enterprises, and 78 people's markets in three urban areas of Harare (p215). It failed to ruralise those who were displaced but this attempt to drive out the urban poor transformed the balance of relative living standards between urban and rural environments. Zimbabwe has its particular timeline and characteristics of post-independence development but there are phenomena examined in the book that can be related to other African cities.

There is an impressive table on page 20 that compiles raw data from 14 countries between Mauritania and Mozambique. For periods between the 1980s and 2000s, it shows how growth in urban settlements relates to national growth and notes the trends for counter-urbanising (e.g. Cotonou, Maputo, copperbelt

towns), 'negligible net in-migration' (Kumasi in Ghana, Nakuru in Kenya) and net out-migration (Abidjan, Beira, Mozambique) *inter-alia*. African countries have shared structural economic processes of which the outcomes have included large-scale informalisation and displacement. Riots emerged in Dakar, for instance, when in 2007, President Wade attempted to 'clean up' streets on which thousands of informal vendors depended. The 'reinvention of the wheel' that incorporates academic approaches from other parts of sub-Saharan Africa thereby convinces one to look beyond regional paradigms for explanation, an approach that would also benefit from the incorporation of northern African research.

In chapters 2 and 3, the author critically reviews academic approaches to circular migration and urban processes in tropical Africa, subdivided into West and East, and in Southern Africa. This reveals the continuing importance of circular migration elsewhere in sub-Saharan Africa 'in the absence of institutionalised enforcement or pressures' (p58-9). The book challenges the conceptualisation of circular migration by linear models, whereby permanent migration is supposed to replace circular migration as urban economies develop. The emphasis in West Africa on 'social and cultural drivers of continuing circulation and links to rural settings' (as opposed to economic drivers) is more linked to emergent academic approaches than to the pre-colonial roots of these movements (p188). Having said that, it is this regional comparison that strengthens Potts' robust and nuanced analysis of migration in Harare, as it will do for other researchers of African migration.

Following the review of approaches to circular migration elsewhere in Africa, chapter 4 examines urban livelihoods in Harare between 1985, when £1 was worth Z\$1.6, to radical change by which £1 equalled 1000 trillion of the original Zimbabwean dollars in July 2008 (p74). Chapters 5 - 8 focus on the survey data from Harare, beginning in chapter 5 with the research questions, methodology and findings. The implications of certain enquiries are explained. Asking about motivations, for example, represents a 'simplistic approach in that it rarely offers insight into structural forces' (p107). It is argued in contrast that: 'while migrants' individual characteristics and attitudes affect their plans, the overarching structural constraint of the city economy has been shown to be strongly determinant' (p131). The empirical data is however richly detailed and incorporates information about gender, access to land, primary source of income, plans for 'out-migration', birthplaces and place of residence.

In sum, this book contains substantial analysis of key debates in African migration studies and masters the difficult balance between structure and agency. The main contribution is in its examination of urban processes and urban-rural linkages. The core of the book presents the findings of long-term

qualitative research but these findings do not stray far from their theoretical and broader geographical context.

Hannah Cross

School of Politics and International Studies, University of Leeds

Mauritania: The Struggle for Democracy. Noel Foster. First Forum Press, Boulder, Colorado, 2011. Pp. 315. ISBN 978-1-935049-30-2 (hb). Np

A growing urban underclass of disenfranchised Haratines, dislocated Bidan, and discontented Afro-Mauritanians, competing for jobs with an unceasing flow of destitute West African immigrants, is priming the country for an explosion of social unrest that can only favor extremists. (p282)

This Huntingtongesque quotation, taken from the start of the conclusion, is characteristic of a book that venerates US strategic thinking towards the Muslim world, to which we are constantly reminded Mauritania belongs. In this book, the author aims to ‘document and explain Mauritania’s ongoing struggle to democratize with scholarly precision and rigour’, noting that this is ambitious (vii). Indeed, while Foster quite thoroughly narrates the power struggles of the elites, the explanation and analysis is rudimentary and often erroneous. The opening quote for this review reveals a few of many hollow claims, in this case that ‘destitute’ West African immigrants compete for jobs with Saharan groups, and that the social unrest from this conceived problem should only favour extremists. Of greater concern is the repeated argument, knowingly provocative, that ‘Mauritania’s weakness proved its strength; that its dependency upon the outside world saved the country from an autocratic renewal’ (p89). Thus a relationship is established between Mauritania’s rejection of ‘the West’ and an increase in repression in the late 1980s; never mind the chaotic outcomes of a steep devaluation of the ouguiya currency, a sharp increase in external debts, and conflict associated with the abolishment of the system of collective land ownership, emerging in IMF-guided macroeconomic policy.

It is the understanding of this book that ‘America’ is involved in a campaign to promote democracy within the Arab world, with the rationale that the future of Muslim nations, ‘linked to *ours*’ depends on democratisation (p7 – my emphasis). It is even considered that *vis-à-vis* France and Spain, ‘Washington had the luxury of principle’ in its handling of Mauritania’s 2008 coup-d’état because it ‘had few interests’ (p259). This claim runs in contradiction to US policy. The US European Command (EUCOM, to become AFRICOM in 2008) included Mauritania amongst other Saharan and Sahel countries in its meeting in 2004, establishing a military strategy in north and west Africa. The EUCOM Deputy Commanding General famously stated that ‘Africa is becoming a

strategic area, whether we like it or not – a large population, many resources, lots of potential instability’ (Koch 2005: 25). This strategy in reality undermines democracy rather than promoting it. In Mauritania’s part of the Arab Spring, protesters have demanded the retreat of the military from politics as well as measures to alleviate the hikes in food prices (Ahmed Salam and Samuel 2011; Ekine 2011). Therein lies the contemporary struggle for democracy, but this book instead focuses on theatrical descriptions of ethnic and party politics. Its discussion of democratisation is superficial, and its recommendations, particularly in the conclusion, are disconnected from the data in the core of the book, inconsistent and beyond the remit of the researcher.

The bibliography totals just over three pages; though it can be seen in the chapters’ endnotes that more sources, particularly from the local and regional media and from extensive interviews, have been consulted and compiled. However, this book does little beyond this to advance our knowledge of Mauritania’s political development or of democracy.

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Hannah Cross

School of Politics and International Studies, University of Leeds

Land, Memory, Reconstruction, and Justice. Eds. Cheryl Walker, Anna Bohlin, Ruth Hall, and Thembele Kepe, Athens: Ohio University Press, 2010. pp. 335. ISBN: 978-0-8214-1927-4 (pb), np.

Making History in Mugabe’s Zimbabwe: Politics, Intellectuals and the Media. Blessing-Miles Tendi. Bern & Berlin: Peter Lang. pp. 286. ISBN: 978-3-03911-989-9 (pb). £37.

One of the first measures to be taken in South Africa in 1994 to begin to reverse the inequities of the apartheid years was the Restitution of Land Rights Act. It was an instrument which allowed and encouraged black people who had been dispossessed by measures since 1913 to register claims for return of their land or compensation. The first book provides what is perhaps the most comprehensive

documentation and assessment of what have been the outcomes in the intervening 16 years.

One of the several significant contributions of the accumulated cases is to bring out the need to see Restitution Programme as a broader process than just one dimension of land reform, which has been the emphasis in most published work thus far. It does indeed represent a rights-based means of redistributing farms that complements the Land Redistribution Programme, whereby groups benefit from government-assisted purchase of farms, and that aspect is evaluated critically in the volume. But the studies bring out two under-studied features. The fact that much of the restitution is concerned with **urban property**: the great number of the actual claims (although not the total area) and certainly those that have been settled already. This concern is reflected in the contents, three out of nine case studies are urban, while four are concerned with agricultural land, leaving two other claims that are for land in national parks that raise a set of different analytical issues. Secondly, many claims, especially in towns, have been settled by cash compensation payments not resettling on land – a process that is given due attention in the book.

Insofar as restitution was in one sense a dimension of land reform it was seen as a means of delivering not only justice but also land tenure security, reducing impoverishment and overall rural development. Those case studies and general essays that assess restitution in terms of these goals suggest that realisation has been disappointing. The explanations are sought in the low priority government has given this and all dimensions of land reform, in the protracted and often inappropriate bureaucratic and legal processes involved (although one Southern Cape case questions whether speed is always desirable), and the limited and untimely provision of resources devoted to post-transfer planning, investment, advice and infrastructure, and the debate about the relative roles of state bodies, NGOs, market mechanisms and private ‘partners’. But contributions to the book raise the prospect of fundamental contradictions between the aim of justice and redress, and those of poverty-reducing rural development (in cases in Eastern Cape from de Wet & Mgujulwa); and Limpopo from Aliber *et al.*; and in strategic issues raised by Fay & James, and by Derman *et al.* and with plans for restructuring commercial agriculture and even political reconciliation, raised by Hall.

The second volume reviewed here is concerned with broader issues of current Zimbabwe politics but there is still a crucial link with land issues. There is a core chapter that offers a useful summary of the policies and the policy-making processes over land stretching back to the deal made for Zimbabwe’s Independence in 1980, containing original material from interviews with key actors, from Zimbabwean Ministers responsible for land, like Didymus Mutasa,

to the Labour Minister for Overseas Development, Clare Short, to former Secretary-General of the Commonwealth, Emeka Anyaoku (a Leeds Honorary Doctor!). The last interviewee provided a particularly interesting and unexplored suggestion, that the Mugabe regime postponed any action on land reform throughout the 1990s so as not to upset the delicate negotiations over the end of apartheid in South Africa. This assertion was endorsed, not surprisingly, by Zimbabwean ministers interviewed, although that cannot be easily squared with the explanation that there was a general resistance to radical action on the part of ministers which was only jolted into action by liberation war veterans (see this proposition in Sadomba¹). But in offering his central thesis, that a notion of Patriotic History was constructed by Zimbabwe leaders in the last decade and drives a diverse range of policies, Tendi argues that its ‘primary theme is land dispossession’.

This basic concept was originally coined by Oxford Professor, Terence Ranger, who provides a Foreword². Tendi sees it as ‘a repackaged, authoritarian version of Zimbabwe’s liberation history’, which was elaborated systematically by a wide spectrum of intellectuals and politicians, and not just Mugabe and a few leaders. It has been orchestrated and relentlessly propounded through the media and public statements, in every form from speeches to jingles. He refers to it as having an ‘ideological coherence’, but there is no attempt to spell out what this is beyond a certain view of local history, let alone critically take apart the world view and social project that it might embrace. Such summary as is offered is reduced to a handful of messages: the primacy of land in the liberation struggle; the unfinished business of the land question in a new phase of revolutionary struggle, the Third *Chimurenga*; the necessity for this struggle to be led by ‘patriots’ bred by earlier phases of struggle, with everyone else ‘sell-outs’, justifying subsumption of human rights; and an implication that the patriots ought to be the main beneficiaries. It is certainly the case that there is a continuous outpouring of this view of history, and that it does serve the interest of those in power, both in terms of justifying their personal accumulation of wealth and the survival of their regime.

But to this reviewer it looks simply like self-serving propaganda, the likes of which are put out, with varying degrees of insistence, by a variety of authoritarian regimes. In Egypt or Pakistan or Pinochet’s Chile or other states where the military dominates, the army may be depicted as the saviours of the nation who deserve privileged political status and freedom to pursue their greed. Elsewhere, other elites do a similar PR exercise in legitimising their rule. To

¹ W. Sadomba, *War Veterans in Zimbabwe’s Land Occupations: Complexities of a Liberation Movement in an African Post-colonial Settler Society*, Wageningen University, 2008.

² T. Ranger, ‘Nationalist Historiography, Patriotic History and the History of the Nation: The Struggle over the Past in Zimbabwe’, *Journal of Southern African Studies*. 30.2, 2004.

develop an elaborate intellectual edifice of a counter view, seems to run the risk of according this propaganda conjuring trick with an inflated seriousness it scarcely deserves. In this critique ‘Patriotic History’, especially as the words are always capitalised, is reified into something which gives it a degree of seriousness and respect it scarcely deserves. The most appropriate response maybe is to ridicule these mouthings – after all this is the same party leadership which, searching for a cloak for sloganising in the 1980s embraced ‘Marxism-Leninism-Mao-Zedong Thought’! Can they be taken seriously?

This would be the one qualification about this work, even though it does succeed in offering the nuanced account of these polemics and policies that it seeks. It does in the process offer some detailed and well-researched material into the articulations in the current Zimbabwe debate, and the polarising divide that opened up between the whole intellectual class from 2000, and which makes difficult any genuine exchange of views in what is today a somewhat different political and economic climate.

Lionel Cliffe
University of Leeds

Milk and Peace, Drought and War: Somali Culture, Society and Politics.
Eds. Markus Hoehne and Virginia Luling, London: Hurst, 2010. Pp. xiv + 437.
ISBN: 978-1-84904-045-7, (Pb) £20.

This is a collection of ‘Essays in Honour of I. M. Lewis’, the British anthropologist, often dubbed ‘the founding father of Somali Studies’ to mark his 80th birthday. He has in fact focussed on the Somali people and society ever since his first fieldwork there in 1955 and, as the title of the volume and its contents bring out, his work has covered virtually every dimension of their society and history: clan politics; pastoral economy; religion; poetry, language and other aspects of culture. As much historian as anthropologist, and there is an interesting discussion of the link between the two roles, he has taken on all the singular and often tragic dramas of Somali dynamics: the search for nationhood of what seemed a uniform ‘people’; the collapse of its state and two decades of statelessness; even longer periods of internal and external conflict; and recurrent man-made and natural disasters. To this extent the book can be read as more than a festschrift that will appeal to scholars of an older generation interested in one discipline and the historiography of one area of Africa. It provides a handbook offering insights into a profoundly challenging set of issues, most of which are still of on-going crisis dimensions – as the images of yet another famine, broadcast as I write, remind us.

Whether one seeks to understand what might be done about the current famine, or how (or even whether) to put a state of Somalia back together again, or to figure out what can be done about piracy on a scale that rocks world shipping, an informed approach needs to be steeped in a deep and broad immersion in local realities but also to address the issues with a clear method. Lewis, and the real controversies his work has often sparked off, has provided such an approach:

... a paradigm, which emphasizes agnation of political descent as the basic social institution and enduring principle of socio-political organisation among the Somali, and identified ‘clan-family’, ‘clan’, sub-clan’ and ‘lineage’ as the main segments of their society.

His model is that Somalis are independent-minded, challenge authority but come together within that essential socio-political framework to facilitate pastoral herding, and raiding, and conflict resolution, with collective decisions being made ‘democratically’. The salience of this view has seemed self-evident during the endless years of fighting between what are described as clan warlords and their militias, and seems to have been accepted as the ‘reality’ behind the basic formula for forming the present Transitional Federal Government, sharing power between ‘4.5’ clan-families. But scholars and analysts, including new generations of Somali intellectuals, began to challenge this model from the 1980s, arguing the need to factor in the changes derived from colonial rule (and its different legacy in former Italian and British Somaliland), economic change in trade and livelihoods, migration, and political realities in the post-colonial state. They point to the issues which the clan-based paradigm doesn’t seem to explain: e.g. why the relative success of conflict resolution in the de facto independent northern country of Somaliland, compared with most of the south. Also how it offers little handle for understanding the present major line of default between a cabal of clan warlords forming the TFG and a pan-clan movement that has coalesced under the mantle of Islamic politics. For outsiders to take sides between what are arguably both validly indigenous Somali formulae for social and political organisation cannot be legitimised on the basis of authenticity, and is also likely to be counter-productive to building peace.

It must be acknowledged that none of the contributors judge that Lewis applied his own paradigm without flexibility, and the contributors provide between them a rich mix of perspectives – the point of departure for informed debate, on social theory, on prospects and action. For that debate about a range of approaches, and for insights into many topics not mentioned here for reasons of space, and much else besides, this a valuable source book and not just a celebration.

Lionel Cliffe
University of Leeds

And Crocodiles Are Hungry At Night. A Memoir. Jack Mapanje. Ayebia Clarke Publishing, Banbury, 2011, pp. 435, ISBN 978 0 9562401 7 0 (pb) £12.99

J P Clark: A Voyage. Femi Osofisan. Bookcraft, Ibadan, Nigeria, 2011, pp. 286, ISBN 978 978 8135 70 8 (pb) N3,500.

The Dennis Brutus Tapes. Essays at Autobiography. Ed. Bernth Lindfors. James Currey/Boydell & Brewer, Woodbridge, Suffolk, 2011, pp. 216, ISBN 978 1 84701 034 6 (hb) £40

It is sobering that the prison memoir is one of the most consistent products of contemporary African writers. In 1987 the Malawian poet and scholar Jack Mapanje, then teaching at Chancellor College of the University of Malawi, was arrested and imprisoned without charge – an incarceration that was to last for three and a half years. This experience has been chronicled in Mapanje’s poetry (see, for instance, *The Chattering Wagtails of Mikuyu Prison*, in Heinemann’s African Writing Series) and in the same series Mapanje edited *Gathering Seaweed: African Prison Writing* gathering together material from everyone from Kwame Nkrumah and Jomo Kenyatta, to Wole Soyinka and Ngugi wa Thiong’o. Now Mapanje’s own long-awaited memoir is published – ‘A chronicle of a poet’s imprisonment under life president Banda of Malawi’. When Mapanje was released from prison, he and his family left Malawi, and he has never substantially resettled in his home country. The gestation of this memoir is remarkable. The years of imprisonment are recorded in intimate detail, conversations, activities, personalities, in a manner that would suggest that the writer was keeping a daily written chronicle – which, of course, he had no means or possibility of doing. In fact Mapanje reconstructed those traumatic days, from a certain necessary distance in time, and via recreating the experience in question and answer sessions with students and colleagues in the UK, the Netherlands, and Ireland, rebuilding the awful memory. An impressive quality of the memoir is Mapanje’s resolute optimism, making the smallest incidents vehicles of hope rather than despair. Beyond the suffering of Banda’s political prisoners recorded here, Mapanje shows the awful paranoia created by his dictatorship, with police, academics and civil servants terrified of being thought to be disloyal to ‘his excellency, the life president, the Ngwazi Dr H Kamuzu Banda’. Mapanje, in a bizarre episode, notes that even his presence at a gathering of linguistics scholars in Harare, was regarded as being potentially subversive. To welcome prison memoirs seems perverse. But Mapanje’s should be read by all who believe in the power of the human spirit to overcome evil.

Femi Osofisan's biography of the Nigerian poet/playwright/academic J.P. Clark (John Pepper Clark-Bekederemo, in full) is greatly to be welcomed. It is fitting that Osofisan – Nigeria's leading playwright of the 'second' generation after Clark, Soyinka and Rotimi – should celebrate the work of one of the great pioneering spirits of Nigerian arts. Clark's work has been anthologised and contextualised elsewhere – specifically in the Howard University Press collection of his poems and plays, with their detailed and informative introduction by Abiola Irele (1991) and the same press's edition of Clark's *The Ozidi Saga* with its introduction by Isidore Okpewho (1991). Clark himself has offered the beginnings of an autobiography in poetry – the collection *Once Again A Child* (Mosoru Publishers, Ibadan, 2004). But Osofisan has created a portrait of Clark that locates him as much culturally as historically, from his early student days, through his academic and literary career, to his roots in the Delta State community of Kiagbodo. Accompanied by his colleague Professor Olu Obafemi, Osofisan travels critically and personally through Clark's life and work, in a wonderfully readable and intimate, yet critically astute biography. Usefully illustrated, and deeply well-informed, this is a splendid, honest portrait of a great Nigerian writer. As a bonus, an engaging portrait of Osofisan and Obafemi emerges as they travel together through time and Nigeria in pursuit of their subject!

The South African poet Dennis Brutus spent a period in the mid-1970s at the University of Texas at Austin, during which time he recorded elements of his personal, political and artistic life on to tape. He was fortunate to have as a colleague the indefatigable Bernth Lindfors who, after Brutus's death, took on the task of editing and publishing the tapes. The result is a vivid and moving portrait of a man who contributed significantly, through his actions and words, to the fight against apartheid. The tapes record elements of both Brutus's personal and political life, and by the very nature of the way in which they were created, move through elements of Brutus's life simply as the act of talking brings them to mind. The result is a deeply informative and very personal portrait of both the public and the private man. Lindfors' editing and introduction have done Brutus's memory a great service.

Martin Banham
University of Leeds

Books Received

Titles listed below may be the subject of future reviews.

Musical Echoes: South African Women Thinking in Jazz. Carol Ann Muller & Sathima Bea Benjamin. Duke University Press, 2012. ISBN 978-0-8223-4914-3 (pb) £16.99.

Under review by Sue Miller.

Sexuality and Gender Politics in Mozambique: Rethinking Gender in Africa. Signe Arnfred. James Currey, 2011. ISBN 978-1-84701-035-3 (hb) £\$70/£40

Under review

The Female King of Colonial Nigeria: Ahebu Ugbabe. Nwando Achebe. Indiana U.P., 2011. ISBN 978-0-253-22248-0 (pb) \$29

Under review by Victor Ukaegbu

Bodies, Politics and African Healing. The Matter of Maladies in Tanzania. Stacey A.Langwick. Indiana University Press, 2011. ISBN 978-0-253-22245-9 (pb) \$24.95/£16.99

Africa's Freedom Railway: How a Chinese Development Project Changed Lives and Livelihoods in Tanzania. Jamie Monson. Indiana University Press, 2011. ISBN 978-0-253-22322-7 (pb) np.

Who Killed Hammarskjöld? The UN, The Cold War and White Supremacy in Africa. Susan Williams. Hurst Publishers, 2011. ISBN 978-1-84904-158-4 (hb) £20.

Under review by Jack Mapanje.

At Home With Apartheid: The Hidden Landscapes of Domestic Service in Johannesburg. Rebecca Ginsburg. University of Virginia Press, 2011. ISBN 978-0-8139-3121-0 (hb) \$35

The Front Line Runs Through Every Woman: Women and Liberation in the Zimbabwean Liberation War. Eleanor O'Gorman. James Currey (African Issues Series). ISBN 978-1-8470-10407 (pb) £17.99

Contemporary Francophone African Writers and the Burden of Commitment. Odile Cazenave & Patricia Célérier. University of Virginia Press, 2011. ISBN 978-0-8139-3096-1 (pb) np

Being Masai, Becoming Indigenous: Postcolonial Politics in a Neoliberal World. Dorothy L Hodgson. Indiana University Press, 2011. ISBN 978-0-253-22305-0 (pb) \$24.95/£16.99

Connected in Cairo: Growing Up Cosmopolitan in the Modern Middle East. Mark Allen Peterson. Indiana University Press, 2011. ISBN 978-0-253-22316-6 (pb) \$24.95/£16.99

Season of Rains: Africa in the World. Stephen Ellis. Hurst Publishers, 2011. ISBN 978-1-84904-109-7 (hb) £16.99

The Curse of Berlin: Africa After the Cold War. Adekeye Adebajo. Hurst Publishers, 2010. ISBN 978-1-84904-096-9 (pb) £16.95

African Cities: Alternative Visions of Urban Theory and Practice. Garth Myers. Zed Books, 2011, ISBN 978-1-8481-35093 (pb) £18.99/\$34.95

From Process to Procedure: Elders' Mediation and Formality in Central Ethiopia. Andrea Nicolas. Harrassowitz Verlag, Wiesbaden. 2011. ISBN 978-3-447-06611-2/ISSN 0170-3196 (hb) np

Osogbo and the Art of Heritage: Monument, Deities, and Money. Peter Probst. Indiana University Press, 2011. ISBN 978-0-253-22295-4 (pb) \$24.95/£16.99

Under review by Will Rea

The Fante and the Transatlantic Slave Trade. Rebecca Shumway. University of Rochester Press, 2011. ISBN 978-1-58046-5391-1 (hb) \$85/£40

Under review by Patience and James Gibbs

African Theatre 10: Media and Performance. Ed. David Kerr. James Currey, 2011. ISBN 978-1-84701-038-4 (pb) \$29.95/£17.99

Under review by Veronica Baxter

Archaeology of Atlantic Africa and the African Diaspora. Eds. Akinwumi Ogundiran and Toyin Falola. Indiana University Press, 2010. ISBN 978-0-253-22175-9 (pb) £\$29.95

Under review by Will Rea

Colonialism and Violence in Nigeria. Toyin Falola. Indiana University Press, 2009. ISBN 978-0-253-22119-3 (pb). \$24.95

Under review by Will Rea

Root Causes of Sudan's Civil Wars: Peace or Truce ? Douglas H. Johnson. James Currey, 2011. ISBN 978-1-847-01029-2 (pb) ££16.99/\$29

Under review by Shane Doyle