

BOOK REVIEWS

African Politics and Society: A Mosaic in Transformation. Peter J. Schraeder. Boston: Bedford/St. Martin's Press, 2000. Pp. 340.

Peter J. Schraeder's book offers an excellent introductory course to Africa. He seeks to rationalize and classify various aspects of contemporary African politics and society in an interesting and novel manner. This may seem a logical and practical approach, but surprisingly few studies have undertaken such an exercise. The lack of a large body of similar literature makes this book an essential component for anyone interested in understanding Africa's politics, recent history, myriad of cultures and its role in world politics. Early on, one realizes that the author certainly does not share the view that Africa is a "lost continent" or even a "forgotten" one, but rather a complex and vibrant "mosaic in transformation."

Clearly, it is inevitable that in writing a textbook on African politics and society a certain degree of generalization is necessary. This is apparent in the extensive reference to secondary sources, which the author uses in order to better address the many issues related to the broad subject of African studies. In this regard, Schraeder incorporates secondary sources with remarkable skill, especially in the first part of the book (Sections I-III). In this section, he introduces his study, classifies the many and diverse theoretical outlooks in African development studies, gives a historical background to the various schools of political and economic thought, and outlines the policy implications of "African ideologies." The author's criticism of these models is quite interesting and insightful - particularly in Chapters 2 and 3 where he analyzes the liberal free-market tradition and its failures in its more extreme forms.

Primary sources are less present in the work, since it is not really intended for an academically trained audience. Rather, the book is oriented towards the general public and undergraduate students. Schraeder does not provide equal depth on all African countries, for example, he does not discuss North African nations in any detail. However, he offers meticulous references to further sources and reading material at the conclusion of each chapter, and provides a thorough bibliography.

The second part of the book (Sections IV-VI) is more open to criticism, and deals with socio-cultural issues (Section IV), governance (Section V) and international relations (Section VI). In this context, the author naturally concentrates on his own ideas and interpretations regarding Africa. While the inclusion of the author's opinions makes these sections interesting for the reader, there are some classifications that are debatable. For example, when the author maps out the various "African ideologies" (p. 170) he treats Zimbabwe, Sudan, Senegal, etc. as capitalist countries - or "capitalist variations" - whereas he treats countries such as Libya, or Ghana as "socialist variations". Of course, the method used in such a classification directly

<http://www.africa.ufl.edu/asq/v5/v5i1reviews.pdf>

affects the outcome of the study. It is not clear what methodology is being applied in order to differentiate between the various countries and the classification thus appears rather arbitrary. Once the classification is made, the author makes a comparison between the development performance of the different African ideologies. He concludes that "capitalist" African countries did better in economic growth, autonomy from foreign control, human rights, and political participation (pp. 188-9), but the weak methodological premise makes this conclusion less than persuasive. Indeed, Schraeder places the Democratic Republic of Congo, Kenya, Nigeria, Sierra Leone and Chad among the "capitalist variation" category, together with more well-run countries such as Botswana or Mali. This begs the question: how can it be possible that countries which differ so much in terms of "good" governance fit into the same category?

In some sections of the book, there is a tendency to oversimplify terms and ideas, such as his treatment and discussion of "governance, for example. However, a protracted debate on the notion of governance in Africa would limit the book's wide appeal and place it within a scholarly niche. As stated earlier, the aim of the author is to make African studies accessible and fascinating to as many people as possible. From this perspective, Schraeder's decision to include a chapter on African novelists, filmmakers and other artists (Chapter 9) in relation to politics is inspired. In fact, even the author's discussion on governance, avoids a dry, theoretical approach and concentrates instead on more lively topics like the struggle between the State and the civil society and the central role of the military elite in many African countries.

Overall, the book achieves the dual goal of being easy to read while providing an informative and accessible discussion on the current state of Africa. It attempts to demonstrate that Africa does not always match our preconceived ideas and that it is in fact, a complex and multifaceted continent. Schraeder describes an Africa that counts internationally and that is conscious of its role in world politics. The author encourages the reader to rethink and reject the various biases that he/she may have held about Africa. In short, Schraeder has written an engaging and interesting book; a must-read for those new to African studies.

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The New Africa: Dispatches from a Changing Continent. Robert M. Press. Gainesville: University of Florida Press, 1999. Pp. 380. Cloth: \$24.95.

A century ago, the travelogue - anecdote-rich adventure books by European explorers, missionaries, hunters, and early colonial administrators - constituted the most widely-read genre on Africa, helping to shape (and misshape) Western public perceptions of the continent. Over the past two decades, Western journalists appear to be assuming a similar role. Journalists have been eyewitness to the rolling wave of democracy that has swept much of Africa, the dramatic end of apartheid, and the rise of Africa's bloody complex emergencies in Somalia, Rwanda, Liberia, and elsewhere. Given the gripping nature of these events, it is not surprising that many journalists have felt compelled to write a book summing up their experiences.

Indeed, the number of journalists' books on contemporary Africa is now large enough to constitute a distinct "journalist's dispatch" genre on Africa. Consider just a partial listing: David Lamb's "The Africans; Sanford Ungar's "Africa;" Joseph Lelyveld's "Move Your Shadow;" Allister Spark's "The Mind of South Africa;" Keith Richburg's "Out of America;" Karl Maier's "Into the House of Ancestors;" Michael Maran's "The Road to Hell;" and Robert Kaplan's "The Ends of the Earth."

Some of these books, such as "Move Your Shadow," have earned a well-deserved place as classic works on the continent. Others, such as "Out of America," have succeeded in generating heated controversy. As a group, journalists' books on Africa enjoy a vastly wider readership than even the most important academic studies on Africa, and hence have a much more powerful impact on the general public's understanding of Africa. For this reason alone, the genre merits close attention.

The most recent addition to this collection is "The New Africa: Dispatches from a Changing Continent" by Robert M. Press, a former correspondent for the Christian Science Monitor. On the surface, Press's book appears to follow the successful formula of the genre - lots of gripping stories and anecdotes from the field, structured around chapters devoted to countries which the journalist knows best (invariably crisis zones, and Kenya, where the journalists are usually based). But a closer look reveals that Press sets out to carve a distinct niche in this crowded field. He does so by responding to two of the most common criticisms of the "journalist dispatch" genre - first, that such books are ahistorical, anecdotal, and disconnected from important academic studies; and second, that these books tend to be unrelentingly pessimistic and overly-focused on the disaster zones of the continent.

"The New Africa" sets itself apart from other journalistic books on Africa in three ways. First, Press attempts to place his journalistic accounts within an academic framework, citing academic analysis of the slave trade and colonialism, political philosophy, African literature, and other bodies of research as a prelude to each chapter. This is without doubt the most innovative part of the book. This approach works best in the first chapter, which concerns freedom and the wave of democratization in contemporary Africa. Unfortunately, this technique does not always succeed in other places. In some instances, the shift from his summaries of academic literature to his rich journalistic anecdotes or personal profiles is abrupt and awkward. The two are not so easily married, and one feels the author struggling to meld them. In an effort to keep the book to a reasonable length, some of the references to academic, historical, and philosophical works are pared down so much that it leads to oversimplification - a one page summary of the debate over the slave trade's impact, for instance, simply cannot deliver an adequate explanation. Overall, this attempt to integrate academic research with a journalistic account is a good idea that meets only mixed success.

A second approach, which sets the book apart from most (but not all) journalistic accounts of Africa is Press's explicit goal of making the book upbeat and positive as an antidote to the Afro-pessimism so prevalent in journalistic accounts on the continent. He does this not by willfully ignoring the horrific catastrophes much of Africa has suffered in the past ten years - an approach which would have doomed the book - but rather by highlighting the many acts of courage, resilience, and common decency of individual Africans whom he has met and interviewed over the years. This gives the book an upbeat, intensely personal and hopeful tone,

and helps put a human face on crises like Rwanda's genocide, which in other hands can become numbingly statistical. Occasionally Press's agenda can come across in the text as contrived or naïve, but in general the author succeeds in spinning a hopeful portrait of average Africans managing and overcoming difficult problems. This alone makes the book a worthwhile read for students whose received knowledge about Africans is often little more than a stereotype of passive victims of drought and war. The one problem Press could not overcome is the fact that the cases he knows best and writes most about - Rwanda, Somalia, and Kenya-are all examples of things going badly wrong, and tend to work against his hopeful thesis.

The third distinct aspect of "The New Africa" is its rich collection of over 100 photographs, in both color and black and white, taken by Betty Press, the author's spouse. Betty Press is an accomplished photographer who also worked for the Christian Science Monitor, and the inclusion of some of her best snapshots from Africa gives this book an unusual added visual dimension. In keeping with the theme of the book, most of the photos are of individual Africans. The photo gallery nicely supports the book's theme that we must view Africa with a human face. Instead of a collection of crisis zones, the book portrays individuals trying to do the right thing in very difficult circumstances.

Compared to other journalists' accounts of contemporary Africa, "The New Africa" ranks in the middle of the pack, which is not bad company. It is not as brilliantly written as a work by Lelyveld, Sparks, or Maier, nor will it capture the public's imagination in the way that Richburg's controversial polemic was able to do. However, Press does succeed in carving out a distinct and hopeful niche within the journalistic genre on Africa, and his book will be remembered for that.

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Africa's Political Stability: Ideas, Values, and Questions. Muyiwa Falaiye (ed). Lagos and Ontario: Panaf Publishing Inc., 1999. Pp. 312. Paper \$15.

Attempts at carving out a plausible route to political stability in Africa are not new. Students of African studies have offered divergent ideas cutting across various disciplines. Falaiye's edited volume examines "the problem of governance in Africa with a view to prescribing the minimum conditions for stability and social justice" (p.x). Ogunkoya Jolly, one of the book's contributors, spells out the intellectual challenge of the discourse by writing that there is a need to identify "which set of criteria are to be used in determining what is good in the African traditional culture or the African man and what must be integrated from the so many foreign cultures of the world" (p.66).

Divided into two sections, the first creates a fundamental framework for understanding democracy and its relevance for the common African. The book draws on the universal concepts of man and democracy and examines how they fit into specific African connotations.

The "Lagos philosophers" explore "the nature of man in society, his desires and his ontology" from the perspectives of common democratic themes including equality, liberty, and freedom (p.x). Odeneye 'Jobi, for instance, asserts that for the philosopher to actually fashion a relevant political philosophy, he must properly grasp the ontological nature of man in the particular society for which the philosophy is meant (p.8). Conversely, Jegede Babatunde submits that "man is man everywhere, anywhere - gregarious". He argues that the African concept of fraternity and communalism, upon which the African interpretation of man is based, is not exclusively African. "The fraternal interpretation has been elevated to the status of a whole but restricted to the African personality" (p.50).

Part two examines questions on democracy, military rule and social justice with special reference to Africa. Additionally, the issue of reparations is raised by both Mimiko and Falaiye, who contend that economic stability may be achieved across the Continent if some form of compensation is paid for the atrocities associated with slavery.

Some of the minimum conditions Africa needs to meet for political stability include the following: first, there is a need to reconcile the cultural question in Africa. While decrying the attempt to portray African culture as obsolete, Jolly argues that "the problem of instability in the affairs of men in Africa is cultural and as such requires a solution rooted in the proper understanding and consideration of an African ontology" (pp.54-55). She further maintains "that man's ontology can only be properly understood within the praxis of his particular culture" (p.58). Secondly, basic conditions for socioeconomic and political equity, such as poverty reduction, an end to military dictatorships, defense of justice, and promotion of rule of law need to be met. Though they contend that the concept of equity is a myth in its strict interpretation, given the uneven distribution of abilities to individuals, Alloy Ihuah and others agree that the two most important prerequisites of democracy--equity and social justice--are never promoted or protected where poverty is pervasive (pp.69-70). The provision of able leadership is another necessity identified by the authors. Falaiye argues that a majority of the problems facing Nigeria could be solved if Nigeria begins to exercise its leadership across Africa. Able leadership, he argues, commands the respect and goodwill of the citizenry (p.187). Finally, a "Neo-African" socialist state system is proposed by Falaiye, since socialism "considers the peculiar African situation and contemporary experience that is best suited to her" (p.181). According to the author, in the African context, neo-socialism has the best chance of achieving justice, the rule of law and "justified equity" (pp.181-192).

This book obviously aspired to advance an appealing political philosophy capable of motivating an "African political renaissance" as did John Locke's in the fashioning of American constitution or Rousseau's in the 1789 Revolution in France. Unfortunately however, it deals solely with Nigeria. Considering the book's high aspirations, one expected there to be a focus on other countries in sub-Saharan Africa.

Another controversial part of the book is its belief in a unique or specific African adaptation to democracy - a claim the authors could neither back up with a convincing logic nor a practical model. This shortcoming perhaps explains the surprising allusion to African socialism on the eve of the twenty-first century. The authors could have benefited from looking closely at the misjudgments of Nyerere's Ujaama elephant project in Tanzania, as well as the failures Soviet Union and the Eastern Bloc.

Lastly, their contention that Africa's political ills are the responsibility of the political elite should also be criticized. Any inquiry into Africa's political situation needs to emphasize the collective failure of democracy and the necessity for collective cooperation.

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Wars of Imperial Conquest in Africa 1830-1914. Bruce Vandervort. Bloomington, Indiana: Indiana University Press, 1998. 288 pp. Paperback \$16.95.

Bruce Vandervort's aim in writing this book is to examine the origins and conduct of colonial warfare in Africa in the late nineteenth century. The author investigates the history of the colonial conquests from the perspectives of the European invaders and the African resisters. Over the course of the book, he demonstrates the impact, both immediate and long-term, of these wars upon the societies, political structures and military theory and practice of both the victors and vanquished.

Vandervort describes how relations between black Africans and Europeans were carried on largely at arm's length until the 1850's. He informs us that the interior of Africa was still mainly in the hands of the African peoples, whose hostility, combined with rigors of tropical diseases, kept European penetration to a minimum. He explains that Europeans came to Africa largely for economic reasons, thus, their presence on the continent was limited to a small number of trading enclaves along the west and east African coasts.

According to Vandervort, in 1876 more than 90% of the African continent was ruled by Africans. However, by 1914, all but Liberia and Ethiopia were controlled by European powers. The author explains that the ability of the Europeans to recruit large armies of African troops and the technology advantage that European countries had over African countries were the major reasons for European success in the African colonial wars. The motives for participation in the imperial venture were multiple and complex and they varied considerably among European nations.

Vandervort describes the pre-colonial years of the nineteenth century as a time of movement toward a greater centralization of power. In larger polities such as the Zulu empire in Southern Africa, the jihad states of al-Hajj Umar, Ahmadu Seku and Samori in West Africa, the Mahdist theocratic state in the Sudan, the rejuvenated Solomonic empire of Ethiopia, the Sokoto empire of northern Nigeria, and the Ashanti empire of present-day Ghana, an internally-generated change might have opened up a distinctly African path to modernity. Given the opportunity, African nations might have eventually liberalized their political, legal and fiscal institutions to make room for their more productive classes. These classes could then have commercially collaborated with the European mercantilists. If this had occurred, African nations might have retained their political and economic independence through an open door policy of trading with the world.

This process was brought to a halt as a result of two factors: first, through conquest and subsequent imperial rule, the Europeans were able to impose their own economic and political priorities onto African institutions and society conquest. Secondly, African societies were almost entirely unable to bury long-standing ethnic and political animosities long enough to forge alliances against the Europeans. Vandervort reveals in great detail the African nations' unwillingness to rethink military strategies and tactics that had proven ineffective against European methods of warfare. He shows how their refusal to abandon hierarchical and inequitable social structures inhibited the African peoples from presenting a united front against the European invasion. Europeans were able to turn ethnic groups and religious factions against each other. Ethnic divisions, tribal rivalries, religious differences and conflicts between regions all played into the hands of the Europeans.

In conclusion, the author has written a thorough and well-documented book and is able to discuss both the European and African perspectives without bias. Additionally, the military aspects of the wars are clearly explained. The social, economic and political background is illustrated to provide the reader with a greater understanding of European imperialism in Africa and the effects it still has on the Continent. Therefore, this book is a must for those readers who want to better understand the confluence of factors that led to the success of the European conquest of Africa.

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Liberating the Family? Gender and British Slave Emancipation in the Rural Western Cape, South Africa, 1823-1853. Pamela Scully. Portsmouth: Heinemann, 1997. 210 pp. Paper: \$23.95.

In the last two decades there has been a burgeoning of literature on the social history of the Cape. Scully's book augments this body of knowledge by focussing on the gendered dynamics of the post-emancipation period. The book begins by posing the questions "How widespread was the twinning of freedom and masculine authority, of freedom and feminine subordination, in the ideologies of abolition which led to the ending of Cape slavery? Did slave men and women share this gendered vision of freedom?" (p.1). Given the abundance of scholarly interrogation of patriarchy and slavery the answers are well known. It is the methodology employed to prove the thesis of the subordination of ex-slave women in the construction of post-emancipation familial relations however, that makes the book a valuable read.

Scully excavates archival material, primarily the criminal records, to capture the views and actions of ex-slaves and reads against the grain of official documentation to tease out the emerging representations of ex-slaves and the consolidation of a patriarchal ideology. She uses "experience as evidence" and attempts to "negotiate the tensions between experience and text through attending to both political economy and representation" (p.12). The book's larger project is to demonstrate that "slave emancipation is as much a story about culture and identity

as it is a narrative of the emergence of free wage labour" (p.176). The work is divided into three sections, which detail chronologically the tensions around the constructions of family, race and sexuality. The third segment contains empirical data such as recorded instances of marriage, infanticide and rape, through which Scully attempts to highlight the struggles over the meanings of masculinity and femininity and their relationship with the meaning of freedom.

Scully argues that the "ideas held by different participants [missionaries, slaveholders, colonial officials] about the capacities and roles of men and women crucially shaped the world of freedom into which ex-slave women and men were liberated in 1838" (p.3). She also contends "that the political, juridical and economic context of colonial slavery in the Western Cape as well as the class, racial and gendered assumptions within antislavery thought helped to initiate new forms of control over black women's behaviour and limited their participation in the waged labour force" (p.10) and that ex-slaves continually contested their ascribed roles. In particular, women attempted to exert control over their bodies and also sought new forms of employment.

The book successfully weaves together the role of the different agents in subordinating women's experiences of freedom, but it is not as convincing in its attempts to highlight the "emotional lives" of slaves and their alternative conceptions of freedom and femininity. In addition, the interconnections between race, gender and sexuality could be further explored and theorized and the emerging cultures and identities more fully examined, that is, the racial and class dimensions thereof. Although she cites Ballachet and Stoler, she could have drawn more on their analyses of the mechanisms for policing racial boundaries. The work would also have been enriched through drawing on the theoretical insights of Young, McClintock and Pratt. On completing the reading of the book one is left to wonder about the implications and significance of Scully's insights. There are few connections made with the period prior to emancipation and none to the present context where the racialized Coloured identity has taken on increased political significance. Nor is there an attempt to link present gendered and familial relations and constructions of culture within the Coloured community to their experiences of the past.

Scully's work is impeded by a lack of data, which illuminates the views of slaves and therefore she often has to make assertions without having sufficient corroborating evidence. This is particularly noticeable in her discussions on marriage, infanticide and rape. For example, she claims that marriage was a signifier of freedom for the ex-slaves and that people "got married both to signify their inclusion in a religious and social community and to enhance their stature in the eyes of the missionaries, so as to receive more benefits, such as access to land" (p.121). However, the evidence she provides hardly substantiates the claim. For example, in her analysis of the Stellenbosch district there were only 400 marriages recorded in 1840 and less than 300 in 1841. The numbers continued to drop in subsequent years and therefore, many freed people did not marry, leading one to question her conclusion that marriage was a significant social practice. Scully's discussion of the Raithby mission is also dubious, as she notes that the number of marriages increased from three in 1845 to six in 1846 and then declined to one in 1847. This hardly indicates a rush to form part of a social community or to gain access to land.

Similarly, an assertion is made that the colonial state focussed on infanticide because it was an act which was at the heart of different cultural understandings of morality and autonomy and that in "killing her child, a woman declared sovereign power over both her body and the

body of her child" (p.147). Here the evidence is based on six cases in the rural areas of the Western Cape. However, excluding a reference to Schapera on the use of infanticide by the Khoi and San as a means of child spacing, we are not provided with any evidence of differing cultural perspectives on the issue nor, through the voices of the women accused of infanticide, do we hear any claims to power or rights over their bodies. Instead, the narratives reveal the desperation and powerlessness of the women for it was the threat of being removed from the mission stations which motivated their actions, rather than cultural differences or the negation of motherhood -- a point she concedes at the end of the chapter

Despite the thin evidence, Scully's innovative attempt to voice the perspectives of the ex-slaves and to construct an alternative narrative is admirable. Indeed, the book paves the way for further research on issues of identity construction at the Cape. For this reason, the volume should be of interest to those studying slavery, the social history of the Cape, gender or critical race theory.

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Wringing Success from Failure in Late-Developing Countries: Lessons from the Field. Joseph Stepanek F. Westport: Praeger Publishers, 1999. 265pp. Cloth: \$59.95.

With the end of the Cold War and the rapid pace of globalization, the intentions and objectives of foreign assistance by the United States have attracted scholarly attention. Accordingly, there is an emerging position that the design and strategies for its organization and management in the new century should reflect the circumstances of the new international environment. The United States, as the sole superpower, has had an increasing role in maintaining peace worldwide through assistance in the development and growth of free markets and democracy. These activities serve the dual purpose of enabling the United States to assist the poor and disadvantaged, while yielding benefits to US commercial interests by way of opening up new markets for exports and jobs at home. ¹

Wringing Success from Failure in Late-Developing Countries: Lessons from the Field, provides an analysis of the personal experiences of the author during a twenty-five year career with the United States Agency for International Development (AID) in Asia and Africa.

Joseph Stepanek, in a persuasive manner, injects his expert knowledge into the aid and development discourse, particularly on the topic of poverty alleviation in Africa. In ten chapters spiced with a few reader-friendly tables, he argues for well-designed development strategies and foreign assistance programs that are informed by lessons of the past and those that can also stimulate growth and reduce poverty in the least developing countries. He rightly underlines the time proven association between democracy and free market in the efforts to alleviate poverty globally.

Taking account of present realities in Africa, most notably Africa's share of the deepening problems of poverty and the degradation of the global environment, Stepanek's contends that developmental principles should not be set within an arena of purely material largesse (resource-centered), but within deeply-rooted traditions of open markets and democracy.

The author also argues that poverty in late-developing countries cannot be successfully alleviated without understanding and challenging all of its causes. Toward that end, Western governments, international development banks and donor agencies must reexamine how they design and administer aid, so as to not add to the problems that already imperil poor people or squander talent, goodwill, and resources.

These are indeed daunting tasks, but Stepanek is optimistic:

" I have argued here that a handful of market and democratic principles can create a new basis for development understanding and integration for the world's one poor continent, and for western interests there...The reader may have gained an impression that I promote these principles with such unqualified enthusiasm that global and consumer homogenization are the inevitable outcome. That is by no means the intention-but it is a risk. Better that the poor world faces these risks-ones founded, for the first time, on their full participation-than face a historic but ruinous continuation of patronizing aid prescribed by others. Poor countries must sort economic, political, and cultural priorities for themselves." (234-235)

This work is really self critical on many counts, but there are certainly downsides to a complete freeing of the markets in late-developing countries. The workings of the market will not always produce solutions to these countries problems, indeed, the evidence shows in many instances that they become worse as it fuels political resistance and harsher economic reforms. For example, how does one explain the sliding currencies and waning investor confidence in East Asian economies and the disastrous consequences on the poor in recent times? The author should have addressed these and related questions in a more convincing way than he attempted in this work.

The author notes that his primary audience is the American public, especially the younger generation, who he argues need to be convinced of the value of poor-world development, foreign aid, and the personal commitment to noble goals. It must be emphasized again and again that this a brilliant and self-critical work. Consequently, it is a must read for all stakeholders in the development of late-developing countries, all true Africans (at home and in the diaspora) who yearn for and are working towards a better sub-Saharan Africa. Indeed, as with some other related works, it sets the tone for the needed and crucial development paradigm for what Africa might look like: that is, development anchored on the principles of free market and democracy by, for and of the African people. Africa must look to itself, Stepanek concludes, if it is to achieve stable and long-lasting development into the 21st century.

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Note

1. Carol Lancaster, "Redesigning Foreign Aid", *Foreign Affairs*, 79:5, September/October 2000; and Koehn, Peter H. and Olatunde J.B. Ojo (eds.). 1999. *Making Aid Work: Innovative Approaches for Africa at the Turn of the Century*. Lanham, MD: Scarecrow Press.

Trevor Huddleston: A Life. Robin Denniston. New York: St. Martin's Press, 1999. 288 pp. Cloth: \$35.

Robin Denniston has written a 'celebration' of Father Trevor Huddleston (1913-1998), who was a brother in the Community of the Resurrection (CR), a High Anglican monastic group. Denniston previously edited his subject's 1956 book *Naught for Your Comfort* about Huddleston's Christian ministry work to the residents of Sophiatown, Johannesburg. *Naught for Your Comfort* ranks alongside Alan Paton's *Cry the Beloved Country* as an impassioned cry for human dignity and, it provides much insight on white Christians and liberal South Africans who were sympathetic to the anti-apartheid movement in its infancy. Huddleston's observations are especially important, since he arrived in South Africa as the ANC Youth League was forming and became a key ally to the anti-apartheid cause until his recall in 1956, by his monastic Superior.

Denniston traces Huddleston's growth from a popular spiritual counselor into a political ally of Sophiatown's people. He became a key figure opposing the destruction of the township, since it was the only one offering Johannesburg's Africans freehold tenure. During his residency in Sophiatown, Huddleston befriended luminaries like Oliver Tambo, Desmond Tutu and Nelson Mandela. Huddleston's campaigning to save Sophiatown launched his 40-year anti-apartheid career, which included his leadership of Britain's Anti-Apartheid Movement (AAM) from 1981 to 1998 and trustee work for the International Defense and Aid Fund (IDAF).

Denniston's biography draws Huddleston in warm, yet evenhanded, colors. His strengths, foibles and weaknesses are detailed and the author's well-executed work remains accessible to both general readers, as well as those interested in monastic life or racial justice. The book is also invaluable to academic researchers intrigued by Huddleston's life and faith. Denniston writes frankly about Huddleston and the strains brought on him by his 1956 recall. Beyond delving into Huddleston's complex personality, Denniston discusses Huddleston's single-minded anti-apartheid crusade, his service as bishop of Masasi (Tanzania), Stepney (London) and Mauritius and his relationships and conflicts with his South African friends, such as Tambo and Tutu.

Denniston's investigation does not shy away from controversial territory. Indeed, he confronts and rejects suspicions that Huddleston had unhealthy and inappropriate attitudes and feelings toward children (p. xxii). The author also shares the reflections of Father Nicolas Stebbing CR, who was a caretaker and confidant during Huddleston's final years. Stebbing, for example, wonders whether Huddleston suffered from constant bouts of depression. To his

credit though, Denniston merely provides evidence and information, but leaves it to the readers to decide if Huddleston's actions and personality displayed any depressive tendencies.

The author also stresses the importance of looking at Huddleston's career within the context of his spiritual development. Failure to do so makes his struggle incomprehensible. Huddleston saw an interconnection between faith and opposition to apartheid that many did not recognize. He could, for example, be abrasive with adversaries, such as Margaret Thatcher or Enoch Powell and equally difficult with allies. Additionally, Huddleston's recall from Sophiatown in 1956, his nervous breakdown in 1974 (fearful of public charges of child abuse), his agonizing over returning to South Africa, and the difficulties of his infirmity all exacerbated an already prickly temperament.

As for the importance of Huddleston's contribution to the broader anti-apartheid movement through his work with AAM and IDAF, Denniston acknowledges that the onus is on future historians to research both AAM and IDAF further (p. xxii). Still, one cannot help but wonder whether there is more symbolism than achievement in his anti-apartheid activity outside South Africa. Unfortunately, Denniston's failure to offer even a preliminary assessment of these anti-apartheid activities outside South Africa's borders limits the reader's ability to gauge Huddleston's political significance.

Another shortcoming in the book is the author's treatment of South African political history; the history is little more than background information and contains minor inaccuracies throughout. Mistakes like using the word "Inkomat" (p. 163) instead of "Inkomati" (site of a 1984 'truce' between Mozambique and South Africa) betray a weakness that may, for more knowledgeable readers detract from the book's many strengths.

Despite its flaws, this volume is a worthy contribution and should serve as a corrective to Africanists who see missionaries only in material roles and who fail to give due weight to spiritual concerns underlying day-to-day missionary interactions with Africans and other colonial Europeans.

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English in Ghana. M. E. Kropp Dakubu, ed. Accra: Ghana English Studies Association, 1997

English in Ghana (EIG) is a very timely book on the "new Englishes" and a welcome addition to many of its kind already published for other countries. Much, for instance, has been written on Indian English, Nigerian English, Cameroonian English, Singapore English, etc. Although the existence of a Ghanaian variety of English has long been recognized, and several articles have been written on different aspects of it (Gyasi 1990; Ahulu 1994; Owusu-Ansah 1994, etc.), this is the first comprehensive book dealing with practically all facets of this variety of English, since Sey's pioneering book: Ghanaian English (1973).

EIG is a compilation of 21 papers by language experts on English usage in Ghanaian society--although a few of them deal with some other nations of West Africa, such as Nigeria and Cameroon--and presented at the inaugural meeting of GESA held at the University College of Education, Winneba, June 13-15, 1996. The book is divided into four sections and concludes on a futuristic note with Ayo Banjo's keynote paper entitled 'Language Policy Implementation: the Way Forward'. The main body of the book is preceded by an address from the Ghanaian minister of education and the president of GESA.

The first section, "English and how we speak it," is a compilation of five papers on usage and is introduced by eminent African linguist Ayo Bamgbose whose research and publications on both Nigerian and African languages and linguistics as well as English in Nigeria are well known in Africa and internationally. His paper, 'Non-native Englishes on Trial' is full of insights on some of the hot issues that confront non-native varieties of English (NNVE), such as those of models, standards and standardization, norms, descriptive issues, errors and innovations. He unabashedly takes issue with scholars such as Prator and Quirk who have vehemently opposed the idea of NNVE.

Next is the theory/methodology paper entitled 'Nativisation and the Maintenance of Standards in Non-native Varieties of English' -- a logical follow-up to Bamgbose's paper that deals with similar issues. In this article, Owusu-Ansah grapples with one of the issues of concern in NNVEs: how to distinguish between acceptable norm breaking/norm setting forms and manifestations of lowering standards, one of the main concerns of EL teachers throughout English speaking Africa.

Gogovi's brief, but interesting paper studies the use of collocations and suggests that they be learned separately due to their complexity and peculiar and selective nature. The next paper raises a perennial concern of EL teachers all over English speaking Africa: the apparent decline in EL competence among secondary and tertiary institution students. Dako et al. blame this downward trend on inadequate teaching of grammar to students and would-be teachers alike. Wiredu's paper, the last in section one, takes a critical look at the syntactic behavior of EL catenative verbs.

Section two is entitled "English in National Contexts" and is made up of three socio-historical papers dealing with EL in Cameroon (Simo-Bobda), in Nigeria (Funso Akere) and in Ghana (John A. Sackey). Simo-Bobda's article is entitled 'English in a Multilingual Society' and takes a close look at the linguistic complex called Cameroon, a relatively small country with more than 200 indigenous languages co-existing with three other 'imported' languages -- French, English and Pidgin English -- two of which (French and English) enjoy prestige status in the society. The writer begins with a brief review of the literature on the status of EL around the world, beginning from its native soils before focussing on the specific case of Cameroon. This paper is a beautiful example of the complex chemistry that takes place when several languages come into contact, as well as the competition that also comes with the struggle for status and prestige, which, in the Cameroonian context is one between French (the dominant language) and EL. He concludes by noting that although one cannot deny that English has had a measure of influence on the indigenous languages, the latter have had a much greater influence on EL. This has therefore produced an EL that is distinctively Cameroonian in flavor.

Akere's paper examines the corpus of Nigerian English, which is part of the International Corpus of English (ICE) project. The aim of this extensive research project proposed in 1988 by Sydney Greenbaum of the University College of London is to compile and describe the different varieties of standard EL used around the globe. Akere also looks at the thorny issue of what constitutes standard Nigerian English.

The last of the articles in this section is Sackey's paper, which takes a historical look at EL in Ghana. Sackey gives a brief account of the route EL has taken from its original implantation on Ghanaian soil until the present day and the social, political and educational pressures that have shaped its course. This is must-read for the newcomer to the Ghanaian English scene, as it outlines the historical development of EL in this West African nation.

The third section of the book centers on pedagogical issues affecting the teaching of EL in Ghanaian classrooms. The first two papers by Davies and Angmor et al. focus on the teaching of literature and the important role it plays in the teaching and acquisition of EL. While the first paper is concerned with the importance of teacher training, the second emphasizes the importance of using literary texts to teach EL. Dzameshie's paper proposes a communicative approach to the teaching of English as a second language (ESL) as an alternative to the traditional grammar-based approach.

Edu-Buandoh's paper is a preliminary report on error patterns common among students in Ghanaian Senior Secondary Schools (SSS). It proposes error analysis as a means of correcting recurrent errors among SSS students and concludes with a list of recommendations on how to improve EL usage. The last paper by Adika and Denkabe proposes a linguistically based framework for literary text analysis.

"Expressing the Self in Society" is the title of the fourth section which comprises six papers, each dealing with different self-expressions in the Ghanaian society. The first paper by Opoku-Agyemang explores recent female literary voices and invites literary critics to begin to consider the works of female writers whose works have been either ignored or forgotten in critical circles. The article takes a critical look at four contemporary Ghanaian women writers -- Yeboah-Afari, Gyamfuaa-Fofie, Cudjoe-Swayne and Aggrey and encourages criticism of their works for the benefit of the larger society.

Whereas Sekyi-Baidoo's paper explores the importance of using background information in the teaching of literature to students at the secondary level, Dako's is an assessment of the competence of graduates of EL at the tertiary level of education. His conclusion is that much still needs to be done to bring graduating students to a desired level of competency in EL. The third article in this section by Kropp Dakubu entitled 'The Trope of the Nation in Kojo Laing's Poetry'. Using two poems of Laing's, Dakubu teases out what she perceives as the former's concept of the Ghanaian nation -- an unrealized yet real and ideal community. Denkabe's paper takes a critical look at the Ghanaian print media and concludes that although the chief players in this sector of society have a good command of the English language, the actual language used in print, in the final analysis, is still shaped by the reality of Ghanaian society. This is a good paper on how language is shaped by society, while society itself continues to be shaped by language. The last paper 'A study of the Embattled Heroine in two African Films' by Yankah deals with gender issues in African film and proposes the use of film to enhance the teaching of language and literature at all levels of education.

The last section, "Into the Future", comprises only one paper by eminent linguist Ayo Banjo, author of several articles and books on the English language in Nigeria. Banjo delves into the often volatile and thorny national language issue and language policy formulation and implementation -- an area of major concern in most of the ex-British colonies of Africa and Asia. Also at issue in this paper is the often ambivalent, if not ambiguous, role of EL in these so-called anglophone nations. According to Banjo, well thought out language policy has been neglected, with all the obvious implications on the educational and governmental institutions of the countries concerned. He calls for the replacement of the exoglossic EL with endoglossic languages as national lingua francas. Banjo believes EL will still maintain a co-official role with the chosen indigenous official languages (due to its international role), he suggests an endonormative, rather than an exonormative model of usage. In conclusion, Banjo calls for a working partnership, collaboration and information sharing among linguists and language policy makers within the West-African sub-region in order to achieve a more lasting solution to what is a sensitive issue for all the nations concerned.

Although the various papers in this collection differ in quality and accessibility, one must look beyond the individual articles to appreciate its overall significance. This is a high-quality volume that will be of interest to linguists, language specialists, students, teachers and educationists, journalists and policy makers, as well as anyone who wishes to familiarize themselves with the history, development, role and significance of EL in the Ghanaian society and the wider context of West Africa. It also is useful as a superior reference source for students of ESL and language variation and change.

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