

food - encompassing of all the policy issues influencing production and consumption, as well as trade - are important and complex. Moreover rural development and policy alleviation are themselves politically controversial activities that further complicate and obfuscate food aid and policy''.

By raising the above questions, one is not trying to set out a new course for approaching the subject matter under review. It is quite amazing that out of the 627 pages, the authors managed to demonstrate that in the six countries studied, small holder agriculture has been the key to economic growth. The book suggests that in promoting agriculture in recipient countries, donors should concentrate on developing human and institutional capacity. On a different note, aid givers and recipients have often encouraged import substituting industrialisation at the expense of a balanced output or food and export groups, but from the experience in Cameroon and Kenya described in this book, such balanced agriculture based on small holdings, can lead to the expansion of GNP on all fronts.

Finally, one should congratulate all those involved in the study for coming up with such a stimulating volume of work. Challenges have been thrown on all who are interested in the donor politics and aid to African agriculture. Whilst the past twenty decades have definitely been one of progress for small holders agriculture, we are still far from convincing ourselves that our experience in the past three decades can be characterised as nothing but the *lost* decades.

Reviewed by Thomas Deve, Editorial Assistant, Sapex Trust, Harare

Penetration and Protest in Tanzania L M Kimambo, James Curry, London 1991.

This book is a continuation of the author's earlier study published in 1969 under the title "A Political History of the *Pare of Tanzania*" where he focused on the Pare district of north-eastern Tanzania. *Penetration and Protest in Tanzania* uses economic activities of the people as a way of highlighting the level of transformation in the colonial period as opposed to its predecessor which used political organisation as a framework.

In the 188 pages divided into ten chapters, the author successfully demonstrates the nature of penetration in the form of long distance trade and how this was transformed by imperialist penetration. It is gratifying to note that the author highlights the impact of his academic environment on his analysis of the subject under review.

Characteristic of Africanists of his calibre, Kimambo reviews the production of historical knowledge in the University of Dar es Salaam where he notes that

in the early 1970's, historians were critical of the nationalist historiography in its preoccupation with politics at the expense of issues of bread and butter. By the middle of the decade, the underdevelopment theory had become dominant, but it was further criticised resulting in the development of a more nationalist approach.

Impact of Penetration

This approach influences the perceptions developed in this book on Pare society. It is shown that during the second half of the 19th century when the people of Pare communities were brought into contact with the Western capitalist system, the penetration process initiated an unprecedented struggle for survival among the people.

The use of political economy approach enables Kimambo to reach the heart of rural transformation during the colonial period giving a vivid picture of how strong the impact of world economy could be even on rural communities seemingly remote from many of the visible agents of capital. The originality in this study stems from the way in which Kimambo has used the oral tradition to reveal the history of the impact of the world economy in north-eastern Tanzania. Oral information was collected at three different periods, 1965/66, 1969 and 1985.

At the beginning of the 19th century, the Pare communities in all sections of the Pare mountains were basically agricultural, with a well-balanced structure that exploited the existing ecological structure. The political organisation goes as far back as the beginnings of settlement of agricultural communities on the mountains and reflected the stages of political evolution in the region, depending on the possibilities which existed for mobilising people and resources into, the lineage, loose state and the centralised state organisations.

Between 1860 and 1900, the communities experienced penetration of commodity trade based on ivory trade, but was transformed between 1860 and 1890 to include human beings as commodities because of the slave trade. Kimambo stresses that when capitalism penetrates a 'subsistence' economy, it tries to change it, in a limited way so that labour can be organised to produce the commodities required by capitalism when labour had to be organised to produce human beings as commodities, the trading system could not remain the same as when ivory and foodstuffs were the main items of trade (p 38). By 1900, imperialism had begun to make labour demands in a way that supported the Pare cultivators from their means of production.

As in most colonial economies, the Pare communities experienced situations where participation in the labour market became a function of the effort price of participating in the peasant sector in response to the "new" market opportunities created by the long distance trade, i.e providing foodstuffs to caravans, etc

related activities; food to feed construction workers as soon as the railway line reached Pare in 1905, and after 1907. Increased rice production was stimulated in the Kihurio and Kisiwani areas.

Contradictions

Opportunities for wage employment increased with the establishment of sisal plantations on the foothills of the mountains, but by 1920, it was clear that the need for cash was already sending young Pare men to work outside the mountains especially in Moshi, either in town or in plantations. Increased production of coffee and cotton especially in the late 1920s marked the firm incorporation of the Pare into the capitalist system of production, basically by becoming producers of food crops and coffee, and to a lesser extent suppliers of labour to estates and urban areas.

Kimambo exposes the irrationality of unequal competitive opportunities provided for the white settlers and the Africans. Whilst colonial representatives encouraged the growth of coffee in the 1920s, the 1930s decade witnessed supervised uprooting of coffee trees in response to pressure from settlers who wanted to maintain a monopoly over coffee production and, the determination of the government to make the Pare people more cotton producers. Whilst there was a drive to increase land under tillage, there was a marked land shortage exhibited in the seasonal migration from the mountains. Food shortages became inevitable since agricultural possibilities in this area were dependent on a careful balancing of ecological situations. Pressure to increase land used for cash crops meant that there was less land for alternative uses and invariably food crops were suffering.

Popular Protest and Community Development

Seeds for popular protest were increasingly germinating. The chiefs preoccupied themselves with strengthening their powers as agents of the colonial rule ridden with a crisis in its implementation of rural development policies. Peasant protests had been experienced before 1944, but popular protest which was directed at the oppressive colonial system was remarkable at the level of coordination - especially information circulation in all the communities living in the isolated plateaux, ridges and slopes of the three divisions of the Pare mountains. The significance of this protest was that the *mbiru* protest was the first mass action which transcended previous divisions and created unity among all the Pare people - using non-violence as a method of fighting oppression.

From 1947 to 1953, the colonial authorities set up structures to encourage an atmosphere of cooperation in making the district a unit of production in the colonial system viz local government reforms. The local government reforms, it is

argued by Kimambo, could use the energies of outspoken dissidents in giving ideas, but would not produce the kind of mobilisation required. Expanding the education base through community development became the watchword after the Second World war. This period is considered most striking in the impact of colonisation on Upare. The people had become visibly restless because of underdevelopment.

The Pare model influenced the Tanganyika government's planning for integrated development. During the community development of Upare, tremendous progress had been made in social development, but agricultural problems remained unsolved.

In Chapter nine, *Peoples Efforts in Capitalist Participation, 1948-1960*, Kimambo raises some theoretical questions occupying the centre stage of peasant studies, ie criteria for differentiation. In Pare, differentiation was not sharp in the early stages because of the size of agricultural holdings.

If one takes a close look, differentiation was definite. It was slow to crystallise because the system of land holding had not created land control by a small group except in a few cases where the centralised state system had given the ruling group control of land allocation and collection of tributes. By the time of the *mbiru* revolt, one could discern three district groups playing different roles: the ruling group of chiefs, sub-chiefs and headmen; the educated group of teachers, clerks and traders, and the ordinary peasants. Because of the various roles each category played, they basically shared one thing in common, ie the value they attached to agriculture.

Concluding Remarks

The final chapter focuses on a very important theme especially for those who study the post-colonial state. The pre-colonial experience created what could be called a Pare culture and in terms of ethnicity, three symbols, ie the highland homeland, Chasu language and the lifelong experience in ritual could be seen. But after the creation of the Pare district under colonialism, the people's symbols of identity were called into question because of changes taking place.

In conclusion, Kimambo's account of the Pare district is well researched, coherent and readable. For those who have studied the impact of colonial penetration on African society take heed, of what Kimambo noted "Many scholars who have taken an interest in the question of the impact of colonialism on African societies generally have been influenced by the short period during which colonialism lasted. They refer to it as an interlude. Some would like to see it as an insignificant interlude which did not disrupt the continuity of the main trends in African history. However, others recognise it as an important interlude which

drastically changed the course of the history of the Africans themselves. Their societies were sent down an exploitative path in which they have remained even after political independence. When we speak of capitalist penetration, we are going even further, beyond the imperialist phase" (p 178).

Reviewed by Thomas Deve, Editorial Assistant, Sapes Trust, Harare.

If a Partner has Aids: Guide to Clinical Intervention for Relationships in Crisis, R Dennis Shelby, 277pp, Harrington Park Press, New York.

This engaging book presents a psychoanalytic study of the experience of 32 gay men in partnerships in which one or both has HIV and developed AIDS. It traces the range of their experiences from initial fears of the possible diagnosis, "wondering", through phases relating to confirmation, the progression of disease, death, mourning and the "Back into the world" recovery of the surviving partner. The author examines the way in which their relationships develop and change, and the meaning to both partners of the illness, through the conceptual framework of self psychology.

The author's decision to write the book grew from an awareness of the neglect of lovers in the literature on AIDS and, from his clinical practice, growing exposure to their needs. He explores conventional mourning theory and examines how this applies to the personal experience of his subjects, and elaborates on current theory to provide many useful insights for effective clinical intervention. Grief, loss and mourning are approached through the field of self psychology, with its emphasis on empathy and on concepts of self-object: the way relationships mirror one's own self perceptions and reinforce coping or, alternatively, a failure to cope.

Throughout, the analysis is interpreted with first-hand experience, often related in direct speech, from the subjects. This grounds the theoretical discussion firmly in experience, and greatly enriches the book for the lay reader as well as elucidating the material for the counsellor. It exemplifies very well the empathetic understanding and counselling process the author adopts in his clinical practice.

For developing countries where AIDS is primarily a heterosexual disease and babies are also affected, many important areas are left untouched. The couples described are all childless gay couples, often experiencing degrees of isolation and stigma because of their sexual orientation. Nonetheless, the insights into their feelings, dilemmas and coping strategies do have relevance to straight, heterosexual couples facing AIDS, and may therefore help counsellors to assist them more