Obeng-Odoom, F. 2010. Avoiding the oil curse in Ghana: is transparency sufficient? *African Journal of International Affairs: (2010), vol.13, no.1/2, p.89-120.*, vol. 13, no. 1/2, p. 89-120.

Abstract: This article first discusses the resource curse thesis, the phenomenon where the presence of natural resources like oil leads to stagnation or retrogression in the fortunes of the host country, also called the 'paradox of plenty', by looking both at the theory and at empirical evidence from Africa. Secondly, it examines the effectiveness of 'good governance', particularly transparency, as a key policy prescription, which the government of Ghana is pursuing to avert a possible resource curse. It assesses measures put in place by the Ghanaian government to manage the country's newly found oil and shows that two actors 'oil communities' and oil companies have been 'forgotten' by the government although they are critical to unlocking the so-called 'oil blessing'. It is argued that the current oil policies do not sufficiently account for the peculiar needs of the communities in which oil will be drilled. The existing policy paradigm implies that the activities of the oil companies might set in motion corrupt practices among public officials and worsen the plight of the poor. The article also discusses the lessons of the Nigerian case for Ghana. Bibliogr., notes, ref., sum. in English and French. [Journal abstract, edited]
http://www.codesria.org/IMG/pdf/4-Obeng-Odoom_AJIA_13_1_2_2010.pdf

Larsen , K. 2014. Bodily selves : identity and shared realities among humans and spirits in Zanzibar. *Journal of Religion in Africa: (2014), vol.44, no.1, p.5-27.*, vol. 44, no. 1, p. 5-27.

Abstract: This article explores the ways in which spirits called 'masheitani' or 'majinni' (sg. 'sheitani' or 'jinni') engage in people's daily lives in Zanzibar Town, Zanzibar. It is argued that the phenomenon of spirits and other forms of "spectral" beings may offer clues to an improved understanding of society and a more precise perception of the various concerns and paradoxes people cope with in their everyday lives. Reflecting on matters of identity, the concept of the person, and the human condition, it is suggested that to most people the human world appears to be rather unpredictable and chaotic while the world of spirits, in contrast, is seen as stable and predictable. The spirits' involvement in people's everyday lives and, moreover, the extent to which peoples' relationships with different kinds of spirits affect negotiations of identity and social positioning are discussed with reference to the ethnographic material. Bibliogr., notes, sum. [Journal abstract]

Ewald, J. & Wohlgemuth, L. 2012. Challenges for the opposition and democratisation in Tanzania: a view from the opposition. *Africa Development: (2012), vol.37, no.2, p.63-96 : tab.*, vol. 37, no. 2, p. 63-96.

Abstract: In the period after 1990, a massive return to liberalized forms of politics has taken place in Africa, which were largely centred on the dismantling of one-party regimes and military-led or dominated governments, the embrace of a multiparty political framework, the introduction of independent media, the restoration of some basic rights and freedoms, and the convening of multi-party elections. This development was so widespread that it was seen by many observers as the beginning of Africas second liberation. Potential gains to the people from the liberalization of national political spaces were undermined since the 1980s by the conditions set by outside suppliers of necessary resources, combined with internal challenges in terms of weak institutions, civil society and media as well as lack of a tradition of multiparty democracy and general poverty. Matters appear to have been worsened by the fact that in many African countries the promise which the opposition once represented as the bearer of hope and aspirations has substantially faded away. Several factors have contributed to weaken and, in some cases, discredit the opposition in much of Africas ongoing experience with multiparty politics. This article examines how the situation in Tanzania has evolved over the past 17 years of multi-party development. This is done mainly on the basis of interviews with Ibrahim Lipumba, leader of one of Tanzanias major opposition parties, the Civic United Front (CUF or Chama Cha Wananchi). Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/4-Ewald_Wohlgemuth_AD_37_2_2012.pdf

Ölund, M. 2012. Critical reflections on the Joint Africa-EU Strategy. *Africa Development: (2012), vol.37, no.2, p.15-24.*, vol. 37, no. 2, p. 15-24.

Abstract: The Joint Africa-EU Strategy (JAES), adopted at the EU-Africa Lisbon Summit in 2007, is a vision for a long-term relationship between Africa and Europe in which the two should come together in a shared framework for stronger collaboration. The author critically reflects on the JAES, based on developments up to the recent high-level Africa-Europe meeting which took place in Tripoli in December 2010. The developments are well documented and debated both on an official level and by the NGO community. The article is based on a literature review. The findings point at some positive developments, but also on many challenges met. The historical heritage is very difficult to overcome, but is also a starting point for better and more equal relationships in the future. Very little seems to have been done to meet the new challenges from new actors on the scene and the increased strength of many African countries due to raw material shortages in the rest of the world and improved economic developments. However, success in implementing the JAES will, in the final analysis, depend on how well the strategy will be owned by the countries and peoples of Africa and Europe. Bibliogr., ref., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/2-Olund_AD_37_2_2012.pdf

Kezilahabi, E. 2012. Erasure and the centrality of literatures in African languages. *Kiswahili: (2012), vol.75, p.104-117.*, vol. 75, p. 104-117.

Abstract: In this paper, the author discusses the reasons why he writes his work in his native tongue, Swahili, and advocates the use of African languages in literature. As a result of chance encounters at a symposium, the author analyses the nature of the complex problem Africa is facing today in the area of literary production and consumption.The author explains the meaning of erasure in the context of this article. Literature in African languages is instrumental in charting out the route to new possibilities by overcoming ethnic and national boundaries, religious affiliations and to some extent gender differences. Moreover, it is to be seen as counter-hegemonic discourse which seeks to open up creative potential, long and greatly suppressed by colonial domination; and therefore stands for self-pride and dignity as well as a kind of resistance to imperial discourse and has protected Africans as human beings from erasure: ie existing in non-existence. As a result, post-coloniality is a major topic for discussion, as it deals with questions of knowledge, power and value as well as the notions of identity, individuality and a structural transformation in history and ethics. Post-coloniality peripherizes literature written in African languages as the colonists never taught the African peoples' languages. The author emphasizes that the main aim of literature created in African languages to create a dialogue with the people, through intertextuality, so that they have a voice. Creative writing in African languages is a major tool in learning interethnic and transnational cultural development and be a way for the African people to break free of imperial culture. To achieve this, the African people need to invest in their languages and literatures as resources of knowledge and understanding. Bibliogr. [ASC Leiden abstract]

Umezurike, C. 2012. Globalisation, economic reforms and democracy in Nigeria. *Africa Development: (2012), vol.37, no.2, p.25-62 : fig.*, vol. 37, no. 2, p. 25-62.

Abstract: This article explores how the forces of globalization have been undermining democratic struggles in Nigeria, particularly through the economic reforms of the Nigerian State. First, the article outlines the theoretical framework for the analysis. Second, it notes that the relationships between the forces of globalization and democracy in Nigeria are largely confrontational. This is the case in so far as preindustrial mercantilism, British colonialism, the current transnational effects of foreign direct investment and the multilateral management of contemporary global order have collectively been undermining the democratic struggles of domestic social forces in Nigeria. The article further establishes that there is largely a supportive and reinforcing relationship between the forces of globalization and economic reform protocols in Nigeria. It suggests that although democratic forces in Nigeria have been inducing economic reforms in the country, reform protocols have been reactionary to the forces of democratization. To illustrate the analysis, various economic reforms are discussed. Two categories of reform are distinguished, namely, those that have inadvertently been pursuing economic nationalism of the Nigerian governing

elites and those that have directly been structured and oriented towards advancing market liberalization and State divestiture. Included in the first category are: indigenization and Nigerianization (1970s); land use reform of 1978; and, since 2000, poverty alleviation strategies. The second category includes: austerity measures (1980s), structural adjustment programmes (SAP), privatization and commercialization which have been embodied in the Structural Adjustment Programmes (SAP) and also in the current practices(1986-1993), the National Economic Empowerment and Development Strategy (NEEDS, 2004-2007), and trade and financial liberalizations orchestrated in SAP and post-SAP engagements. The study finally notes that democratization of economic reforms in the developing countries is central to genuine global governance. Bibliogr., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/3-Umezurike_AD_37_2_2012.pdf

Wright, Z.V. 2013. Islam and decolonization in Africa : the political engagement of a West African Muslim community. *International Journal of African Historical Studies: (2013), vol.46, no.2, p.205-227.*, vol. 46, no. 2, p. 205-227.
Abstract: African nationalism is often portrayed as a discourse driven by Western-educated elites. This article investigates the participation in African nationalism of the Senegalese Sufi Shaykh Ibrhm Niasse and his followers. The followers of Shaykh Ibrhm formed a large community of Muslims in Senegal and West Africa, who articulated an Islamic vision of African liberation and political engagement at the time of decolonization. The community was not isolated from the discourse of Western-educated elites, but drew its ideas from inherited Islamic traditions in West Africa. It fashioned itself as an important player in the story of African nationalism, which can be defined as a project of liberation and anti-colonial resistance, separately from the project of crafting the post-colonial State, from which the community was largely excluded. The article reconstructs the political orientation of Shaykh Ibrhm and his followers, mostly on the basis of the Shaykh's own public statements, his private letters and newspaper reports, but also drawing on fieldwork among people who were followers of the Shaykh at the time. The Shaykh had an Islamic vision of a neutral public sphere, interreligious cooperation, and just government based on representative democracy. He worked to inscribe and protect a Muslim identity in the public sphere of the independent African nation. The limits of his support of national unity were clearly drawn: Muslims must be allowed to preserve their institutions and knowledge practices needed for the transmission of Muslim identity. Shaykh Ibrhm's attempt to internationalize his following included some foray into pan-African rhetoric popular at the time of decolonization. Notes, ref. [ASC Leiden abstract]

King'ei, K. 2012. Language provisions in Kenya's new Constitution and their implication on language policy. *Kiswahili: (2012), vol.75, p.1-9.*, vol. 75, p. 1-9.
Abstract: The paper explores language related provisions included in Kenya's new Constitution adopted into law in August 2010. In the introduction, a brief note on Kenya's current language situation is offered and the concept of language planning models practiced in Africa, including Kenya, is discussed with examples. The discussion moves to critically look at each language provision in the Constitution and evaluates how the implementation of each provision is likely to affect the formation of language policies in the various sectors. These include: human rights, cultural and artistic expression, communication, education and parliament and, by extension, the judiciary. The principles in the model on language planning advanced by E. Haugen (1966) are referred to. The paper concludes by giving a summary of the major language related achievements attained by the new Constitution. Bibliogr., sum. [Journal abstract]

Souaibou, G. & Kpazai, G. 2012. Le développement du sport de performance au Bénin: de l'analyse d'un modèle à un essai de problématique globale. *Africa Development: (2012), vol.37, no.2, p.97-118 : fig., tab.*, vol. 37, no. 2, p. 97-118.
Abstract: Le seul modèle du développement sportif retenu en Afrique noire francophone, y compris en République du Bénin, a été celui du sport de performance tel quil a été proposé par la charte olympique. Cette charte en déclarant le sport au-dessus de la politique et de la religion (jusquà un moment plus récent encore au-dessus de léconomie), introduit explicitement lidée que le sport peut se concevoir hors de toute contrainte politique, économique et culturelle. La

question examinée dans cet article est la suivante: le modèle de développement sportif dominant le sport international peut-il servir de référence, dans une démarche de transposition, à la construction dun système sportif national au Bénin? En effet, de la période coloniale à nos jours, le Bénin a connu plusieurs modèles dorganisation du sport: le modèle dorganisation du sport français, le modèle de type socialiste et enfin le modèle libéral. Malgré toutes ces tentatives, le sport béninois na pas connu de grands succès. Les auteurs ont formulé lhypothèse suivante: Dans un pays, le développement du sport de performance dépend sinon du niveau de développement économique et technologique, du moins de la manière dont ce développement affecte le niveau de vie des citoyens de ce pays. Bibliogr., rés. en anglais et en français. [Résumé extrait de la revue, adapté]
http://www.codesria.org/IMG/pdf/5-Souaibou_Kpazai_AD_37_2_2012.pdf

Udeala, S.O. 2010. Nigeria-China economic relations under the South-South cooperation. *African Journal of International Affairs: (2010), vol.13, no.1/2, p.61-88 : tab.*, vol. 13, no. 1/2, p. 61-88.
Abstract: The formal history of South-South cooperation is tied up with the activities of the Non-Aligned Movement (NAM) which was established in 1945-55. The original vision was for member countries to promote trade as well as to demonstrate, through practical examples, how commercially viable projects can be implemented, using technology, experience and capital from the South. Regrettably, these dreams still remain unfulfilled. The experience gained by the developing countries after several years of bilateral interaction with the North underscores the idea that South-South trade should be symmetrical. However, the most discernible pattern in the South-South relationship is still asymmetrical. A case in point is the Nigeria-China relationship which appears to be in great disequilibrium and to Chinas advantage. As bilateral relations between the two countries have progressed from cultural linkages to strong Chinese penetration of the Nigerian economy, observers of Nigeria's international relations have become highly conscious of the need to transform this intensive relationship into a mutually constructive one. Using a dependency approach, this article demonstrates that these disparities actually account for the sharp differences in the outcomes of bilateral trade and the level of development in the two countries. It also draws some vital lessons, not only for Nigeria but also for other sub-Saharan African countries, to learn from China in terms of the approach to economic reforms and development experience. The study identifies crucial aspects of Nigeria-China bilateral interactions, notably since Nigeria returned to democracy in 1999, and assesses the receptivity to the Chinese penetration of the Nigerian economy and changing perspectives on the viability of these bilateral relations. Bibliogr., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/3-Udeala_AJIA_13_1_2_2010.pdf

Constantine, S. 2013. Phrasebooks and the shaping of conduct in colonial Africa ca. 1884-1914. *International Journal of African Historical Studies: (2013), vol.46, no.2, p.305-328.*, vol. 46, no. 2, p. 305-328.
Abstract: In the late nineteenth and early twentieth centuries phrasebooks and primers for numerous indigenous languages were published to assist European colonists in their dealings with colonial subjects. Most were compiled by missionaries, by men in the colonial civil service, the military, or by linguists with exprience of the colonies. This paper argues that the phrases and dialogues they contain provide valuable insights into daily relations in the colonies. The main focus of the paper is on phrasebooks published for the German colonies in Africa: German South-West Africa (present day's Namibia), Cameroon, Togo, and German East-Africa (present day's mainland Tanzania, Rwanda and Burundi). Some further examples are drawn from material produced for other territories in order to illustrate that the mindset they reveal, and the violent nature of much of the instruction, was a shared, European phenomenon. The author provides phrases under the themes 'master and subject', 'corporal punishment', and 'the colonial economy'. He argues that the phrasebooks, which do not disguise the brutality of normal practice, point to the insecurities of the European colonizers, not least their dependency on Africans for their basis human needs. This essentiel vulnerability no doubt informed the insistence on control that permeates the texts. He further argues that, perhaps most significantly, the phrasebooks were an important medium through which colonists might learn the attitudes and modes of behaviour towards subject populations expected from them. Notes, ref. [ASC Leiden abstract]

Naidu, S. 2013. Special issue: crime fiction, South Africa.

Abstract: Crime fiction is an emergent category in South African literary studies. The introduction to this special issue of 'Current Writing', by Sam Naidu, positions South African crime fiction and its scholarship in a global lineage of crime and detective fiction. It identifies two sub-genres of South African crime fiction: the crime thriller novel and the literary detective novel. Elizabeth le Roux outlines the publishing history of South African crime and detective fiction in English. Anneke Rautenbach examines the aesthetics of true-crime in contemporary South Africa. Witchcraft crime narratives in the South African tabloid newspaper 'Daily Sun' are discussed by Priscilla Boshoff. Sabine Binder focuses on the detective figures in contemporary South African crime fiction, in particular the detective in Andrew Brown's 'Coldsleep Lullaby' (2005). Claudia Drawe examines how Cape Town is used as a locale in the novels of Deon Meyer, Mike Nicol and Roger Smith. Elizabeth Fletcher considers feminist crime fiction and its possibilities in a contemporary South African crime novel, 'Daddy's Girl' (2009) by Margie Orford. Jessica Murray discusses intersections of shame, women's alcohol consumption and sexual vulnerability in a crime novel by Sarah Lotz, 'Exhibit A' (2009). Finally, Margie Orford traces her narrative journey as a crime novelist towards an understanding of violent crime in postapartheid South Africa. [ASC Leiden abstract]

Bjerk, P. 2013. The allocation of land as a historical discourse of political authority in Tanzania. *International Journal of African Historical Studies: (2013), vol.46, no.2, p.255-282.*, vol. 46, no. 2, p. 255-282.

Abstract: By analysing links between oral traditions, colonial policy, and popular discourse, this paper illuminates the strategic interventions in land policy by Julius Nyerere, Tanzania's first president. The paper explores the discursive underpinnings shaping local debates about land policies. It begins with a survey of the politics of land allocation across the territory that is now mainland Tanzania (Tanganyika in colonial times). The paper then focuses on two areas that had particular influence in late colonial land policy: the chiefdoms on the Western shore of Lake Victoria and around Mount Kilimanjaro, arguing that debates about land allocation in colonial Tanganyika were debates about membership in a political community. These debates about land allocation in colonial Tanganyika later merged into debates about citizenship in the postcolonial nation. The concluding section demonstrates the influence practices around land had on a postcolonial policy which sought to create a new national society partly through the co-optation of landed discourse. The author argues that the act of allocating land was and continues to be a key attribute of political authority, and so constitues a political discourse in what is now mainland Tanzania. Notes, ref. [ASC Leiden abstract]

Bereketeab, R. 2010. The complex roots of the second Eritrea-Ethiopia war: re-examining the causes. *African Journal of International Affairs: (2010), vol.13, no.1/2, p.15-59.*, vol. 13, no. 1/2, p. 15-59.

Abstract: The article highlights some of the embedded causes of the second Eritrea-Ethiopia war (1998-2000) that are often glossed over. It argues that at the centre of the conflict stand different perceptions of history, identity, claims and counterclaims of State rights, the decolonization process, and nation-State formation. Beyond the minor border skirmishes of May 1998, the contested interpretation of history and identity formation, and the concomitant search for a separate identity and sovereignty, on the one hand, and denial of that separate identity and sovereignty, on the other, explain the Eritrea-Ethiopia conflict. In that sense the conflict revolves around the status of Eritrean independence. Moreover, two sets of the conflict Tigray-Eritrea and Ethiopia-Eritrea have further complicated the search for conflict settlement. The first step towards finding a lasting solution that would normalize relations between the two countries would be Ethiopia's definitive and unconditional recognition and acceptance of a separate Eritrean identity and sovereignty, including its colonial boundaries. Both the people of Tigray and of Ethiopia as a whole need to accept this reality. Secondly, Ethiopia's legitimate interest should be addressed in a manner that will not undermine Eritrea's sovereignty. Only then Ethiopia's need to have access to the sea will find a lasting solution acceptable to both sides. Bibliogr., notes, ref., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/2-Bereketeab_AJIA_13_1_2_2010.pdf

Palombo, M. 2014. The emergence of Islamic liberation theology in South Africa. *Journal of Religion in Africa: (2014), vol.44, no.1, p.28-61.*, vol. 44, no. 1, p. 28-61.

Abstract: There is a growing interest in Islamic liberation theology today, and authors such as Ali Shariati, Alighar Ali Engineer, Farid Esack, and Hamid Dabashi have developed its central commitments. In South Africa the earliest representative text was the "Review of Faith" by Farid Esack, used by the Call of Islam, an Islamic anti-apartheid organization established 1984, for cultivating personal piety and critical consciousness against apartheid. Based on recent interviews, unpublished manuscripts, and published works, this article demonstrates how Islamic liberation theology emerged in the political praxis of Muslims against settler colonialism and apartheid. In this subaltern history, political Islam as political praxis and not State-building generated a unique discursive space for an Islamic liberation theology to emerge within the confluence of two ideological paths: those of humanism and Islamism. Bibliogr., notes, ref., sum. [Journal abstract]

Thurston, A. 2014. The era of overseas scholarships : Islam, modernization, and decolonization in Northern Nigeria, c. 1954-1966. *Journal of Religion in Africa: (2014), vol.44, no.1, p.62-91.*, vol. 44, no. 1, p. 62-91.

Abstract: In independence-era Northern Nigeria, different segments of the modernizing elite contended over defining the place of Islam in society. This article argues that the case of Northern Nigeria disrupts scholarly periodizations of twentieth-century Islamic thought and activism that depict the 1950s and 1960s as a time of secularist dominance. The specificity of Muslim communities' experiences of colonialism and decolonization helped shape the role Islam played in different societies during this period. This article develops this thesis by examining the semiautonomous Northern Nigerian regional government's programme of sending young, Arabophone Muslim scholars to Arab and British universities between 1954 and 1966. The overseas scholarships system was to be the culmination of British colonial efforts to produce "modern" Muslim judges and teachers. However, Arabophones' experiences overseas, and their ambivalent relationship with the Northern government after their return highlight the unintended consequences of colonial policies and of scholarship winners' encounters with the broader Muslim world. Bibliogr., notes, ref., sum. [Journal abstract]

Ochonu, M.E. 2013. The Idoma Hope Rising Union and the politics of patriarchy and ethnic honor. *International Journal of African Historical Studies: (2013), vol.46, no.2, p.229-254.*, vol. 46, no. 2, p. 229-254.

Abstract: This paper analyses how a fairly diverse group of Western-educated Idoma young men under the banner of the Idoma Hope Rising Union (IHRU), an ethno-nationalist association in Nigeria founded in the late colonial flourishing of ethnic-based politics, articulated and pursued a self-described political and social agenda for the reclamation of Idoma ethnic honour. The article examines the foundational colonial conditions that inspired a narrative of ethnic loss and humiliation, which in turn generated multiple anxieties among Western-educated Idoma youths, who then positioned themselves as gatekeepers of ethnic pride. It argues that a radical wing of the IHRU and, to a lesser extent, moderates, after failing in their efforts to reform the Idoma Native Authority (NA) and to remove corruption and perceived Igbo, Hausa, and chiefly oppressions from Idomaland, gradually came to equate ethnic honour with gender vigilantism and the defense of a vaguely defined Idoma patriarchal and masculine integrity. The paper analyses two phases of the IHRU's activism - the "home" phase and the "diaspora" phase, tracking how the Union's agenda shifted from overt politics to the arena of gender policing. The latter phase entailed the equation of Idoma ethnic honour with a vision of Idoma female chastity. City-dwelling Idoma women were, in the characterization of their young kinsmen, prostitutes who undermined Idoma honour. The author argues that the rhetoric of ethnic honour and ethnic shame merely served as a code for expressing the experience of an existential crisis triggered by late colonial politics, by the friction between the urban and the rural, and by the challenges of ethnic minority status in northern Nigeria. Notes, ref. [ASC Leiden abstract]

Kotzé, D.A. 2012. The impact of non-formal education in skills and knowledge of community development workers: a case study. *Africa Development: (2012), vol.37, no.2, p.1-14 : tab.*, vol.

37, no. 2, p. 1-14.

Abstract: The ultimate route to address the needs of the poor is through a community development process with projects as the main vehicle. The main role player to facilitate this process is the community development worker. This article focuses firstly on the role and importance of non-formal education in community development and, secondly, on the impact of non-formal education and training on the knowledge and skills of community development workers responsible for the facilitation of projects. The article is based on an evaluation of a nonformal education programme that was developed at the University of South Africa to enhance the knowledge and skills of community development workers involved in the planning and execution of community-based development projects in Malawi for World Vision, an international NGO. For the purpose of this research, two methods were used to collect data. The first method involved a questionnaire consisting of a combination of 15 closed- and open-ended questions. The second method involved an evaluation form designed by the 75 World Vision employees enrolled for the programme. The purpose of this evaluation form was to give students an opportunity to decide for themselves which aspects of the non-formal learning experience and teaching process are important to them as CDWs and need to be assessed. The article concludes that the programme is successful in training CDWs with relevant knowledge and the necessary skills to perform development activities. Bibliogr., note, sum. in English and French. [Journal abstract, edited]
http://www.codesria.org/IMG/pdf/1-Kotze_AD_37_2_2012.pdf

Ojione, O.C. 2010. The Niger Delta crisis: a focus on post-amnesty militancy and national security. *African Journal of International Affairs: (2010), vol.13, no.1/2, p.1-14.*, vol. 13, no. 1/2, p. 1-14.
Abstract: The government-sponsored Amnesty Programme for militants disrupting oil production in the Niger Delta region of Nigeria has resulted in relative peace in the area. By 4 October 2009 when the Amnesty offer officially ended, several militant groups had embraced the scheme. Consequently, Nigeria's oil production, which dropped from 2.6 million barrels a day to about 1 million at the peak of the Niger Delta crisis between 2006 and 2009, has now risen to 2.1 million barrels daily. But recent events have raised doubts as to whether the Amnesty Programme can tame the monster of militancy in the Niger Delta. This is because post-amnesty militancy has assumed even more frightening dimensions. The twist in the current wave of militancy, which now extends the battle outside the creeks, going upland and sometimes to the seats of government, portends a larger threat to the nation's security. This article submits that the olive branch which the Amnesty Programme presents, is not likley to sufficiently assuage the restive minds in the region. Anything short of owner-control or at least owner-participation in the management of the resources of the Niger Delta region would remain mere palliative. Bibliogr., sum. in English and French. [Journal abstract]
http://www.codesria.org/IMG/pdf/1-Ojione_AJIA_13_1_2_2010.pdf

Munochiveyi, M.B. 2013. The political lives of Rhodesian detainees during Zimbabwe's liberation struggle. *International Journal of African Historical Studies: (2013), vol.46, no.2, p.283-304.*, vol. 46, no. 2, p. 283-304.
Abstract: In the wake of increasing African political activism in Rhodesia (present day's Zimbabwe), newly amended and legislated laws in the 1960s allowed Rhodesian authorities to impose detention orders on any persons who, in their opinion, posed a threat to the maintenance of law and order. Africans actively involved in nationalist political organizations or those suspected of actively supporting the struggle for liberation risked being detained as "saboteures", "agitators", or "provocateurs". This article explores the experiences of African political activists confined by Rhodesian authorities to remote and specially designated detention centres across Rhodesia from the early 1960s to 1979, notably Wha Wha detention camp, Gonakudzingwa detention camp, and Sikombela detention camp. The author argues that, far from being centres of isolation, the detention spaces failed in their objective to completely isolate and cut off the activists from the political world. The detainees were neither defenseless nor weak victims of Rhodesian repression. Resistance, in different ways, was key to their survival. Describing and analysing the ways in which detainees adapted to and coped with their detention environment by

reorganizing the detention spaces and resisting isolation, the author suggests that they creatively negotiated significant say over the routines of their daily lives. Far from being spaces of social, political, or intellectual death, the detention camps were spaces where Rhodesian detainees constructed positive political lives and, as a result, remained relevant to the political struggle for liberation. Notes, ref. [ASC Leiden abstract]

Kieh, G.K. 2010. United States foreign policy and the second Liberian civil war. *African Journal of International Affairs: (2010), vol.13, no.1/2, p.121-144.*, vol. 13, no. 1/2, p. 121-144.
Abstract: This article examines US foreign policy towards Liberia during the second civil war in the country. About three years after the end of its first civil war in 1996, Liberia was again plunged into war, when Liberians United for Reconciliation and Democracy (LURD), a group of rebels, attacked the country from neighbouring Guinea. The efforts by the Taylor regime to repel the attack occasioned a full-scale war. Initially, the war was confined to the western and north-western regions of the country. But by early 2003, LURD forces had advanced to the outskirts of Monrovia, the capital city. During the first four years of the war, the United States displayed a nonchalant attitude, because Liberia was no longer of any strategic value to the US. Also, given the adversarial relationship between the Taylor regime and Washington, the latter had no empathy for the former. However, amid the escalation of the war and its attendant adverse consequences, especially the death of hundreds of civilians, ECOWAS, the AU, the EU, the UN and various actors within the American domestic setting, including Liberian diaspora groups, pressured the Bush administration to join efforts to end the carnage. Consequently, the Bush administration shifted its policy to engagement. After an ECOWAS-brokered agreement that led to the resignation of President Taylor and his subsequent exile to Nigeria, the US intervened by supporting ECOWAS' peacekeeping operation. Against this backdrop, the article examines the nature and dynamics of American intervention in the second Liberian civil war, the impact of the American intervention, and the emerging trajectory of USLiberia relations in the post-Taylor era. Bibliogr., sum. in English and French [Journal abstract]
http://www.codesria.org/IMG/pdf/5-Kieh_Jr_AJIA_13_1_2_2010.pdf