

Jorgensen, S.C. 2014. Bad examples : missionary misbehaviour as an indicator of the impact of social distance and the evolution of social order in the American Zulu Mission. *Journal of Southern African Studies: (2014), vol.40, no.2, p.267-282.*, vol. 40, no. 2, p. 267-282.

Abstract: While foreign missionaries of the American Zulu Mission (AZM) publicly espoused the principle that their task included setting a good example for their proselytes to follow, the implications of this exemplary ideal were seldom made explicit. This article uses key moments when members of the AZM were accused of violating this ideal - in effect, of acting as bad examples - to explore its role in the culture of the organisation during the nineteenth and early twentieth centuries. It argues that the missionaries' early circumstances in Natal, where their message had very limited appeal among African people, increased the importance of exemplary behaviour in their understanding of their task, contributing in turn to the mission's dependence on social distance as an organising principle in its work. The mission's reactions to adultery and indebtedness among its members, which emphasised context as much as the misdeeds themselves, further illustrate the structure that the exemplary ideal provided for its relationships with Africans. However, the AZM could not control the reception of its messages by African Christians, and the exemplary ideal ultimately became a means by which they could challenge mission authority. In this sense, the use of bad examples to trace the evolution and interpretation of the ideal provides insight into its role in the unpredictable process of translating American forms of Christian practice into an African context. Notes, ref., sum. [Journal abstract]
<http://dx.doi.org/10.1080/03057070.2014.896716>

Cowling, L. 2014. Building a nation : the Sowetan and the creation of a black public. *Journal of Southern African Studies: (2014), vol.40, no.2, p.325-341.*, vol. 40, no. 2, p. 325-341.

Abstract: The Sowetan, a black readership newspaper established in the 1980s, grew to be the biggest circulation daily in South Africa in the 1990s. In the apartheid era, the Sowetan served disenfranchised urban black communities and promoted their interests in a society in which they were not democratically represented. The project was not simply oppositional to apartheid policies, but also engaged in and encouraged certain kinds of community endeavours, which it dubbed nation building. Led by its editor, Aggrey Klaaste, the newspaper engaged in an ongoing process of social re-imagining under this flag of nation building, partly through its editorial columns and partly by initiating and reporting on community projects. The Sowetan thus allowed a collective re-imagining of black public life that formed a counterweight to apartheid representations of black Africans and facilitated public engagement with questions of citizenship and nationhood long before the inception of South Africa's constitutional democracy. The story of the Sowetan illustrates the ways in which a newspaper can become an influential institution of public life. Notes, ref., sum. [Journal abstract]
<http://dx.doi.org/10.1080/03057070.2014.901639>

Mujere, J. 2014. Evangelists, migrants and progressive farmers : Basotho as 'progressive Africans' in Southern Rhodesia, 1890-1927. *Journal of Southern African Studies: (2014), vol.40, no.2, p.295-307.*, vol. 40, no. 2, p. 295-307.

Abstract: African migrants played a crucial role in the early history of Southern Rhodesia (present-day Zimbabwe). A number of them were already literate and had converted to Christianity before they came to Southern Rhodesia. For example, a number of the members of the Basotho community in Victoria and Ndanga District had worked with missionaries of the Dutch Reformed Church, Berlin Missionary Society and the Paris Evangelical Missionary Society (PEMS) and had acquired a level of education before they settled in the country. They had also adopted the plough, and were among the first Africans to own land on a freehold basis. As a result of this, colonial administrators often viewed them as progressive or 'more advanced natives' as compared to the indigenous Africans. This article seeks to show how, after helping Rev. A.A. Louw in establishing Morgenster Mission in Victoria District and spreading Christianity in the surrounding areas, Basotho evangelists settled and established themselves in the area. It analyses how these Basotho were incorporated into the colonial capitalist system and also why

colonial administrators viewed them as 'progressive Africans'. It also analyses the centrality of land, Christianity and the ideology of being 'progressive Africans' in the community's strategies for entitlement and prosperity in Southern Rhodesia. Notes, ref., sum. [Journal abstract]
<http://dx.doi.org/10.1080/03057070.2014.896718>

Kalusa, W.T. 2014. Missionaries, African patients, and negotiating missionary medicine at Kalene Hospital, Zambia, 1906-1935. *Journal of Southern African Studies*: (2014), vol.40, no.2, p.283-294., vol. 40, no. 2, p. 283-294.

Abstract: Until recently, European medical missionaries in the nineteenth and twentieth centuries were often portrayed as all-powerful heroes who plied their craft without being soiled by the cultural commerce of the people they encountered in imperial contexts. Such histories often cast colonial subjects as beneficiaries of missionary medicine who, none the less, routinely contested the medical authority and power of missionary medics. This article on missionary medicine at the Kalene Hospital in Zambia casts a shadow on these analyses. It insists that scholarship informed by the dominance-resistance debate obfuscates how missionary healers and their African interlocutors minimised their ontological differences of healing so that each party incorporated idioms and practices from the other's medical system(s). As a corollary, the missionary and local medical systems came to coexist, enabling African patients to move easily between these systems of healing as they sought cures to their ills. Mission doctors, on the other hand, practised their medicine in ways that were culturally meaningful to their patients. The encounter between them and Africans thus resulted in cultural and intellectual exchange that has long been glossed over by historians who project the encounter as a site of endless confrontation. Notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/03057070.2014.896717>

Nassor, A.S. & Jose, J. 2014. Power-sharing in Zanzibar : from zero-sum politics to democratic consensus? *Journal of Southern African Studies*: (2014), vol.40, no.2, p.247-265 : tab., vol. 40, no. 2, p. 247-265.

Abstract: Power-sharing has become a common strategy to resolve political conflicts in Africa. However, it has rarely survived for very long, and much of the scholarship on power-sharing remains largely negative. Yet Zanzibar's power-sharing approach, adopted in 2010, points to a more positive democratic possibility. The authors explore the background to this development, note some of the issues behind the move to power-sharing, and look briefly at its implementation following the 2010 elections. The authors argue that Zanzibar's power-sharing strategy appears to have ended the zero-sum nature of Zanzibari politics, ushering in a more consensus-based approach reminiscent of Julius Nyerere's concept of ujamaa. For Nyerere ujamaa was a specifically African alternative to the institutionalised oppositional politics of western liberal democracy. The authors conclude that Zanzibar's experiment in power-sharing demonstrates that a multi-party political system need not be structured according to a two-party oppositional model in order to achieve stable and functional democratic government. Notes, ref., sum. [Journal abstract]

<http://dx.doi.org/10.1080/03057070.2014.896719>

Gunner, L. 2014. Soft Masculinities, isicathamiya and radio. *Journal of Southern African Studies*: (2014), vol.40, no.2, p.343-360 : foto's., vol. 40, no. 2, p. 343-360.

Abstract: The paper argues that, beyond the violent masculinities that mark much of the South African social order, there exist several alternative strands that require study, because they show the range of debate on manhood and shifts in centres of gender equity. The role of song and performance in expressing and debating different kinds of masculinity is crucial. This paper explores the genre isicathamiya as a site of 'soft' masculinity. The study sets the genre in its historic and contemporary context. It also explores the links of isicathamiya/cothoza with radio and with the programme Cothoza Mfana, which began on Radio Bantu in 1962, continued on Radio Zulu, and is part of its successor on the SABC, Ukhozi FM. The paper also explores the figure of the migrant in relation to leisure and freedom from the restraints of ritual and chiefly authority, and argues that such 'freedom', often a feature of migrants' lives in many parts of Africa, is frequently linked to new forms of creativity and new visions and makings of modernity.

Notes, ref., sum. [Journal abstract]
<http://dx.doi.org/10.1080/03057070.2014.901711>