

Katakata for Sofahead is a very successful experimentation. The Pidgin enhances the drama. It is interesting to read for speakers of Pidgin, challenging and most fulfilling to readers who are being introduced to Pidgin for the first time. It is strongly recommended for all readers and especially the students and scholars of theater to whom its unique style would appeal, and to young students who need to learn from the experience of Lateef. Katakata for Sofahead is an immediate reference for scholars interested in Pidgin use now and in the future.

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*Women in Tanzania: An Annotated Bibliography.* Ophelia Masacarenhas and Marjorie Mbilinyi. Scandinavian Institute of African Studies. Uppsala, 1983. 256 pages.

In the last decade, we have witnessed a phenomenal growth in the body of literature dedicated to the study of women in developing countries. The effect of such a concentrated intellectual effort has been an encouraging acknowledgement that the issue of women is not a separate or secondary issue but rather an integral element to national development. Because of the ramifications of gender and economic discrimination, it has now become clear that economic and national development will be meaningless without the full participation of women.

The relevant literature on women can be broadly classified into three strands — often discrete but many times overlapping: 1) the attempt to understand the relationship between women and development through a series of theoretical constructs — e.g., modernization, dependency, and Marxism; 2) a body of literature devoted to empirical and statistical analysis of the condition of women in both the urban and rural areas; 3) a continuing debate that focuses upon determining the most effective ways of resolving the question of women in national development (emphasizing policy planning and implementation).

The book under review falls within the last category and provides a critical analysis of the available material on the Tanzanian woman — not as a homogeneous group, but as a group with class differences, and hence different priorities. It is an excellent compendium of information.

For those who are studying "the question" of women in national development, with a particular concern for peasant women, this book is a treasure. It focuses on Tanzanian women

and provides references and in-depth critical analysis of material from diverse sources. Some of which are readily available, and others which are not, given their unpublished nature and language considerations — Swahili. Part I seeks to clarify the relationship between ideological and political struggles over the question of women and the concrete struggles waged by working class and peasant women. Part II consists of introductory essays which preface the critical annotations, identifying the major issues emerging from each section and discusses questions which require further analysis and actions.

The authors present their views from a particular point of view — one that posits the fundamental issue as follows: "The central question has become the way women and men are allocated to different (or the same) positions in production and reproduction in the context of the national and international social division of labor." Essentially, the question of women's oppression is a class question.

The 14 sections of the book proceed from the general to the particular, beginning with an analysis of women in developing countries, Africa and Tanzania, and then moving on to materials categorized by major themes which run the gamut from "approaches to the analysis of women's oppression, ideology, education, legal questions, biological reproduction and sexuality, family and domestic labor, health and nutrition."

In part I, "Struggles of the Question of Women in Tanzania," there are four sections: "The Oppression of Women;" "Struggles of Working Class Women;" "Struggles of Peasant Women;" "Struggles in the Conceptualization of Women as a Problem of Analysis and Action." Regarding the oppression of women, the basic argument presented is that "women's oppression is a fundamental aspect of the dominant capitalist relations of production and reproduction in Tanzania" because the oppression of women re-enforces inequities and maintains a value system regarding labor which relegates women to cheap labor resource — thereby lowering the wages for all workers and providing capital with a labor force which can be hired and fired at its discretion.

As the authors further develop their arguments, they present the basic tenets of the Arusha Declaration along with the creed of the CCM\* constitution, documents which have been designed to protect the rights of peasants and workers and to

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\*Chama Cha Mapinduzi. In 1979 TANU merged with the Afro Shirazi Party of Zanzibar to become the CCM, the sole political party of both the mainland of Tanzania and the islands of Zanzibar and Pemba.

ensure that every individual receives a just return for his (her) labor.

In the next section of Part I, the authors document and carefully scrutinize the contradictions which exist between the ideal and the real in Tanzanian life. The blatant contradictions identified are as follows: the low wages paid to women; the poverty of peasant women; the problem of the "double burden" of "paid work" and "unpaid work" in the home; struggles over maternity leave benefits — especially those for unmarried women; sexual harassment at work; and patriarchal marriages.

Section three of Part I discusses the importance of avoiding generalizations about "peasant women" who may have entirely different interests as a result of different class positions. Peasant women must contend with a patriarchally organized family unit in which they are not free to distribute their labor product as they desire; sexual division of labour; opposing class and gender interests; struggles over land and the product of labour; crisis in food and health, and the exclusion of women from decision making in village programs and organizations.

The fourth section of Part I addresses fundamentally different positions in the conceptualization of "Women as a problem of Analysis and Action," which in themselves reflect different classes of women themselves. In outlining the analytical trends regarding women from the colonial and the immediate post colonial periods to the 1970's, the authors identify three stages: women as a residual category -- treatment (if at all) as a separate category and then only as mothers or as potential wives for educated and christianized men; descriptive and positivist analysis, essentially based upon generalizations about all women, thus ignoring class differences as well as concretely different conditions of peasant women situated in different situations; women's studies as an outgrowth of analysis based upon alternatives to the social dynamics of production and reproduction which combine to oppress and exploit particular classes of women. The authors conclude that previous analytical frameworks which did not address class and gender were inadequate and that their false assumptions have led to misguided plans and policies which have failed to address the concerns of women -- the least advantaged women in particular. In Tanzania's case, these women have been the peasant women. The authors conclude their discussion of Part I with this argument: "Women's oppression objectively divides the working class and poor peasants, and inhibits the development of class consciousness necessary to struggle against capitalism and for socialism."

What does this mean for Tanzania? "Tanzania has arrived at a crucial conjuncture in its history where the debate between the proponents of capitalism and socialism crystallized. Advo-

cates of the former promote developing productive forces at any cost and modernization instead of socialism and revolution." How Tanzania handles this contradiction will have a direct effect upon its stand with respect to the question of women's oppression. The social and economic policies will be shaped accordingly, and women, among the most oppressed will bear the consequences of policies which either do not take them into account, or do not acknowledge that they are a heterogeneous group with different class interests and needs.

Part II which contains the annotated bibliographic references contains 400 entries. For each one, the major arguments and issues, methodology, data, and conclusions — where appropriate — are critically evaluated in juxtaposition to the author's perspective that gender and class are integral to any sound analysis of the oppression of women in general and in Tanzania in particular.

This book is an excellent reference. It is well written, carefully organized and focused in its analysis. Except for a shorter edition which was published in 1980, there is no comparable collection of materials on women in Tanzania. Neither is there the cogent analytical framework which carefully outlines and addresses the complexity of the problem regarding gender, class and the problematics of social change particular to an African context.

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*The Marcus Garvey and Universal Negro Improvement Association Papers Vol. I 1826 - August 1919.* Robert A. Hill, editor. University of California Press: Los Angeles, 1983. xviii + 584.

*The Marcus Garvey and Universal Negro Improvement Association Papers Vol. II August 1919 - 21 August 1920.* Robert A. Hill, editor. University of California Press: Los Angeles, 1983. lviii + 710.

Of all the mass movements that emerged in America, the Universal Negro Improvement Association (UNIA) under the leadership of Marcus Garvey represented the crystallization of a particular experience of Afro Americans born out of racial discrimination and social injustice.

The legal incorporation of UNIA in 1918 in New York and its rapid organizational development which encompassed 40 coun-