

Donald S. Moore, Suffering for the Territory: Race, Place, and Power in Zimbabwe, Weaver Press, Harare, 2005, pp. 399. ISBN: 1 777922 037 5

Current discourses on development in former settler colonies are not divorced from the history of colonialism and how colonialism has impacted negatively on the indigenous population, not only in the colonial period but also in post independent societies. Donald S. Moore employing ethnographic study in Kaerezi area of Zimbabwe exposes the intriguing features of race and hegemony and how they affected the land struggles not only in the colonial period but also how the legacies have affected the present day generation in Zimbabwe. The text also explains not only how local relations were forged but also how it is inexplicably linked to wider discourses on development.

The introduction gave a situational analysis of a typical life situation in Kaerezi using SaGumbo's household as a case study and the objective of the text, which was largely 'a critical genealogy of modes of power and subjection, and territory in Kaerezi'. p.2. Key concepts were put under scrutiny. The author gave a historical account of Kaerezi people with the coming of Europeans and subsequent alienation of land and struggles that emerged through to post independence period. How the research was carried out was clearly elaborated.

Part one dwelt on issues of governing space. Chapter one gave an in-depth situational analysis of post independent landscapes in Kaerezi- its environment, its people, modes of life vis-à-vis the contrast of other white areas. Government policies regarding the inhabitants of the area in terms of the politics of land ownership and resettlement was analyzed. Moore managed to explain the peculiarities of the resettlement in Kaerezi vis-

à-vis other national resettlement schemes. The experience with civil war in Mozambique and how it affected their livelihoods of people in Kaerezi as well as the author's experiences in his settlement in the locality was highlighted. The author gave an in-depth analysis of the conflicts that emerged with the government policy of resettling people in linear villages and various tactics that were employed by government officials to sell the policy to the people given their reluctance.

Chapter two located the centrality of the politics of land in postcolonial state citing examples from developing world. An in-depth of Zimbabwe's national resettlement policy was evaluated after giving a background to land alienation policies and activities by authorities in the colonial period to Independence. Moore did observe, 'resettlement's rhetoric always exceeded its implementation.' p. 74, and also outlining the reasons for such oddity. Dwelling on Kaerezi, the author analyzed resettlement programs in the Area and exposed the politics of the models of resettlement that were adopted. The roles of District Administrator were examined in detail and the challenges they faced in implementing resettlement policy in Kaerezi. In essence the author pointed out, 'postcolonial government attempts to impose villagization encountered a landscape entangled with territorialized powers that spanned colonial rule. Kaerezians' sedimented livelihood practices also produced both spaces and subjects that defied the orderly discipline of governmentalized settlement grids'. p.95.

Chapter three provided an in-depth personal, household and community based experience of the people in Kaerezi with issues of resettlement and the politics of it, particularly their resistance to villagization. Agricultural activities, crops grown, social way of life the elders and the children and how they interacted with their environment was espoused. He analyzed the locals' reluctance to the authority of some government institutions particularly the National Parks and how it affected people's livelihoods. To which he exposed the interests of communities vis-à-vis those of the national parks conservationists.

Part two dwelt on colonial issues. Chapter five analyzed the dispossession of land from the indigenous Africans by European colonialists and how it was fused with the spread of capitalist modes of production. Moore analyzed the exploitative acts instituted leading to the creation of institutions of squatter and tenant systems. In essence the author concluded that, 'racialized dispossession violated rights in persons and property. Imperial discourses...supported violent conquest in the name of enlightened emancipation'. p.152.

Chapter five explained how European colonialists used ethnicity as a way of understanding and ordering African societies and communities. Using Chief Tangwena the author elucidated on how the colonial regime wanted links with him so that they would seek allegiance of his kinship and the entire community he headed. The author gave an analysis of how they come to view each other in localities they belonged capturing the world view- on one hand, whites, tenants, squatters, laborers, communal dwellers, and on the other the leadership, administrators and the local traditional leaders.

Chapter six dwelt on evictions and the communities' experiences with this phenomenon. Through narratives by witnesses of the evictions the author provided an excellent account of the people's experiences. Given this background the author emphasized how people got influenced as a result of these experiences to follow the nationalist route of fighting their rights abusers. An in-depth analysis of Chief Rekayi Tangwena's experiences with eviction, contestations in court and subsequent protest was provided. Moore in this chapter managed to provide an analysis of how the media handled the news of eviction. The struggles of people under the traditional leadership of the chief were vividly captured and how they came to affect modern politics in Kaerezi. In essence the author noted, 'nationalist politics entangled Tangwena territory, connecting a remote chiefdom to president, parliament and ruling party.' p.215.

Part three addressed issues of tradition and how it contributed towards sedimentalisation of rival sovereignties in the Tangwena territory. Chapter seven explored issues of sovereignties expressed through both traditional as well as national leaders. Various

forms of sovereignties were explained in relation to its conception and understanding by Kaerezi community by capturing the memories of old days as interpreted by the elders and the spirit medium. Church as an institution was also alluded to. The politics of succession of chiefs was analyzed and how their communities interacted with the surrounding communities was alluded to paying particular attention to the neighboring communities of Mozambique where they sought refuge whenever disaster struck.

Chapter eight exposed the internal discord that emerged in Kaerezi. The major borne of contention was traced and largely emanated from land allocation, settlement rights, and questions of authority of the traditional leaders in form of headman. The author narrated stories of neglect by government of the people of Kaerezi. Cases of references were given showing how the government policies have not fulfilled the expectations of some of the people in the community. In the final the author noted, 'Across the Tangwena territory, Kaerezians situated their struggles amid this disputed inheritance of the modes of power and practices of subjection'.p.280.

Chapter nine illuminated on issues of rights from the point of view of Kaerezians to which the author noted, 'Many Kaerezians asserted that government should enable the cultivation of subjects and fields positioned in landscapes of post colonial freedom'.p.281. The author captured how Kaerezians questioned the right and authority to rule of not only government officials but also of their traditional leaders to which the author alluded, '...unlike chiefs like Dzeka, whose rule they strongly supported, or Rekayi, who crafted hybrid nationalist traditions, the acting chief (Magwendere) failed on both traditional and development criteria. Rather pursuing his subjects' interest, they argued, this sovereign sought his own satisfaction'. P.285. The author analyzed issues surrounding Magwendere's unpopularity and as well as the views of the people to new government institution i.e. VIDCOs, WADCOs and Member of Parliament.

The epilogue acts as a good summary to the whole texts as well as capturing some issues that have come to fore in the politics of land in Zimbabwe in relation to the Kaerezi community after the researcher's period of study.

For those interested in agrarian issues in developing world the book is insightful and offers a good case for reflection of pertinent issues. For those using ethnography as a research techniques the text is a must read as it is quite informative and exposes the researched and researcher's experiences quite well.

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