

involvement and action to Africa's (almost exclusively/ male leaders. It is quite different the rest of the book, but refreshing editorial indulgence by an experienced researcher directed at least to acknowledge the existence of and become involved in addressing the epidemic.

The first part of the book outlines the vulnerability of children to infection and how children are adversely affected by AIDS. The especially difficult case of children in societies experiencing civil war and their increased vulnerability to sexual violence and HIV/AIDS is highlighted in the chapter on Sierra Leone by M. Akima. Kelly in his chapter focuses on the role of school and education both as a means of potential transmission and prevention.

The second part of the book first outlines the psychological and emotional impacts on, AIDS orphans and follows with how they can be helped to cope with their feelings of loss and abandonment. In the chapter by Cook, Skinner, and Mwonya, the authors focus on the coping mechanisms used by children to overcome (if possible) the loss of mothers, fathers, and loved ones. Fox and Parker outline in their chapter various strategies for coping with bereavement utilized on children in Zimbabwe. Pillay in his chapter outlines an innovative program using a memory book as a means by which children can construct the story of their dying or dead parent(s) and their families. This has been shown to have very therapeutic effects on the grieving child in giving them hope for the future.

The third part of the book looks at three country case studies of community-based projects to assist AIDS orphans. Wambui in his chapter on Kenya examines two organizations that reach thousands of orphans: the Mathare Youth Sports Association and the Nyumbani Orphanage. These community-based projects focus on prevention (Mathare) and treatment (Nyumbani) respectively. Vanderpuye and Amegatcher profile a Ghanaian participatory HIV/AIDS prevention campaign that was successful in integrating the voice of youth participants in the design and dissemination of HIV prevention messages. Finally, Mutangadura reports empirical data from Zimbabwe on how communities help families cope with HIV/AIDS. These data indicate that the traditional African means of intra-extended family transfers remains the most common and reliable means to ward off poverty and starvation when HIV/AIDS strikes households. However, given the increasing percentage of households which experience the negative impacts of HIV/AIDS, the elasticity of supply in unaffected households is being stretched to near breaking point.

The fourth part of the book examines a select number of multimedia communication strategies and programs to connect with African children about preventing HIV/AIDS transmission. McKee reports on an evaluation of the SARA program, a series of publications targeting West African girls about improving their self worth and attempting to reduce their vulnera-

bility to HIV. The participatory evaluation method reports significant improvements in both indicators as a result of the UNICEF funded intervention. Goldstein and colleagues evaluated the treatment of AIDS in the South Buddyz edutainment package in South Africa. They found that this vehicle of television series, radio show, and print material for children and parents was effective in communicating information about preventing transmission of HIV. In the final chapter of this fourth and final part of the book, Singhal draws together from the collected chapters the minimum requirements for successful communication strategies for educating children about HIV transmission and self-harm minimization.

Overall, this book was a very informative and positive overview of HIV prevention efforts which employed effective communication strategies directed toward children and which have been successfully implemented in sub-Saharan Africa.

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Carol Summers. *Colonial Lessons: Africans' Education in Southern Rhodesia, 1918-1940*. Portsmouth New Hampshire: Heinemann, 2002. 212 pp.

From the beginning of the twentieth century to the end of the Second World War, colonialism was systematized in what was known as Southern Rhodesia. Segregation grew rigid and affected every aspect of life. Summers shows how mission-educated Africans negotiated new identities for themselves and their communities within the confines of segregation. She provides a challenging portrayal of the possibilities and limits of African agency within the colonial context. This book is obviously a product of many years of research and draws on a range of the author's earlier conference papers and journal articles. In 1994, Summers had already written a major book in this field of research: *From Civilization to Segregation: Social Ideas and Social Control in Southern Rhodesia, 1890-1934*, which offered a broader understanding of the colonial setting. Summers has done impressive in-depth source critical research for her new book in institutions such as the National Archives of Zimbabwe, the Methodist House Archives in Harare, the Zimbabwe Teachers' Association, Rhodes House Library, Oxford, SOAS in London, and Houghton Library, Harvard University.

Summers' book explores how Africans were able to use the limited resources that segregationist institutions offered. The efforts of such

Africans to adapt and use colonial institutions have often been judged harshly by historians and others, often labeling them as sellouts. Summers agrees that even if teachers and schools of the 1920s and 1930s more or less indirectly taught a vocabulary and set of tactics usable in Africans' struggles, they did not block Southern Rhodesia's move toward intensifying segregation. The local, individual struggles over education did not produce a nationalist revolution or social transformation. When they were successful, education activists produced localized victories that shaped individual lives, rather than wide-ranging successes that challenged an increasingly aggressive state. By the 1960s, the middle ground of professionalism and negotiation investigated by Summers was thoroughly eroded, and even young aspiring teachers rejected the compromises in favor of demands for justice, backed by militant action.

Both segregationist social engineers and African nationalists have tended to see education policy as relatively successful in producing state control. In Summers' analysis, the learning and socialization that youth experience and use as the basis of their identities, values, and actions is far more volatile. Even if education was one area in which the state felt it could make concessions to create a loyal African elite without improving conditions for the masses, education in reality worked to destabilize the colonial system. The teachers who participated in Southern Rhodesia's educational system did not make youth into what authorities wanted. Summers establishes that consciously or not, they taught discontent and struggle. As segregation intensified in the interwar years, Africans in and around schools simultaneously manipulated and co-opted institutional authority. Teachers drew on their experiences in student government to protest and push for government recognition of their union, and they developed mentalities much different from the vision proclaimed by colonial officials and missionaries. Drawing on this informal curriculum, students, parents, and teachers' associations shaped a new social landscape that neither the authorities nor educated leaders fully controlled.

According to Summers, Africans who participated in this educational environment were able to redefine state and missions policies and programs. Chiefs worked to mobilize government and missions as allies in their struggles for schools, land, and resources. The educational policy of the 1920s and 1930s provided opportunities for African individuals and groups to negotiate places for themselves, and force government and mission administrators to consider issues they would rather not have addressed, such as what forms of African leadership were acceptable and to what degree individuals who were educated should be recognized as professionals. The sphere of what has been called collaboration by some is seen by Summers as an environment that gave African agency real significance. Education and schooling was not only a hegemonic system of control, but

also provided space within disordered, under-funded educational institutions for Africans to reshape and challenge government and mission agendas. Education in segregated Southern Rhodesia was one of the few spheres of society open to dreams, ideals, and creative responses to state power. Repression, injustice, and control were less stark here than in the worlds of labor, tax collection, or business. Only after education repeatedly failed to produce transformation, leaders, teachers, and students began to see education as indoctrination for subjugation and to shift the struggle to military means.

It is my impression that parts of Summer's earlier research like "Demanding Schools: The Umchingwe Project and African Men's Struggles For Education in Southern Rhodesia, 1928-1934" in *African Studies Review* (40, no.2 [1997]) and "Educational Controversies: African Activism and Educational Strategies in Southern Rhodesia, 1920-1934" in *Journal of Southern African Studies* (20, no.1 [1994]) have had a more direct anti-colonial approach, while her new book is more subtle, letting detailed, local, in-depth, empirical studies speak for themselves. Africans could provoke crises at the local level. To a limited extent, they could shape the colonial agenda. To understand the possibilities and limits of the middle ground that educated African men created, Summers uses a broad spectrum of archival sources to reconstruct, contextualize, and explicate local conflicts. Specific chapters discuss school stay-aways and student strikes, disputes over school control, negotiations over the status of teachers, and power over church money. In that way, the book provides a genuine historical picture emerging directly from the concerns of those living and debating in the interwar period, rather than reflecting problems and concerns of today.

The structure of this book follows the crises and constraints that shaped Africans' education in Southern Rhodesia. Despite the author's inspiration from social history, new cultural history, and Foucault's knowledge / power analyses, plus the emphasis placed on lived experience, some would probably see this approach mostly as a return to good old-fashioned source-close empirical research. Here and there, I get the feeling that the source material has steered the investigation too much and that case studies have been brought together without the necessary frame. I would have liked to see the complex of problems treated more broadly in the larger context. However, Summers' thorough expertise makes the book a good experience.

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