

NOTAS DE LEITURA

FRANCO, Franklin J. *Los Negros, los Mulatos y la Nation Dominicana*. Santo Domingo, Editora Nacional, 1970.

Esta obra do conhecido ensaísta dominicano Franklin Franco já se encontra em 5ª edição, o que mostra seu interesse. Através da sua leitura pode-se compreender a forma e o funcionamento da estrutura sócio-racional em São Domingos, suas origens, evolução e situação atual. Franco analisa cada período histórico da ilha detendo-se em especial na caracterização do modo de produção, acentuando em cada momento a organização social, quer da parte da ilha de língua espanhola, quer da parte de língua francesa que, mais tarde veio a formar o Haiti, mostrando toda a trama de relações entre os interesses em jogo na colônia espanhola e os interesses coloniais da Espanha, França e Inglaterra, a par do relacionamento com a parte de língua francesa, o Haiti.

O papel dos negros e mulatos emerge como decorrência dos interesses das classes dominantes na São Domingos colonial e independente. Paralelamente, em outra obra, *Cultura, Política e Ideologia*, lançada pela Editora Nacional, Santo Domingo, em 1974, Franklin Franco, discute os caminhos da integração dos negros e mulatos e a importância de sua cultura, em oposição a um quadro regional em que o Haiti se apresenta como o outro lado do complexo nacional.

A obra apresenta, a cada passo, notas de leitura significativas extraídas de vários autores, historiadores, economistas e antropólogos, indicadas com muita precisão, o que enriquece o trabalho como um instrumento de estudo.

CARREIRA, Antonio. *Migração nas Ilhas de Cabo Verde*. Lisboa, Universidade Nova, 1977.

Finalmente um assunto considerado tabu, durante longos anos que não fora devidamente tratado, vem a público através de uma análise serena da documentação encontrada nas alfândegas de Cabo Verde e nos arquivos de Lisboa.

O trabalho para além do que o título indica é uma verdadeira história social das ilhas de Cabo Verde, que recentemente atingiram a independência política. A emigração dos cabo-verdeanos, que aparece na costa ocidental dos EUA, nas Antilhas, em cidades litorâneas do Brasil, Uruguai, Chile, Holanda, Angola e São Tomé, além de outros países, é analisada como consequência da "organização dos espaços nas ilhas"; da sua economia e estrutura social, alinhados no tempo e em relação com as secas, fator que vinha sendo apresentado como causa única do fenómeno migratório.

Trata-se de uma obra indispensável ao conhecimento das raízes históricas da jovem república de Cabo Verde, mostrando a evolução dos continentes étnicos que participaram do povoamento das ilhas e a formação e mudanças nas estruturas sociais dessa sociedade. A situação económica e o papel das exportações no contexto do quadro da economia portuguesa são também analisados com certo detalhe, o que permite uma visão da história social do arquipélago.

Normalmente os títulos são bem mais abrangentes do que a obra a que se referem. Não é o caso da obra em pauta. O autor, ao dar esse título, foi extremamente modesto, pois acabou por apresentar, como afirmamos, uma história social das ilhas.

Do mesmo autor e pela mesma editora acaba de ser publicado *Notas sobre o Tráfico português de Escravos*, obra sucinta, mas que põe em evidência algumas informações fundamentais sobre o mecanismo da escravatura e o papel da Igreja divulgando também dados de suma importância relativos ao contrabando de escravos da costa de África para o novo mundo.

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FERREIRA, Manuel. *Literaturas Africanas de Expressão Portuguesa*. Lisboa, Instituto de Cultura Portuguesa, 1977.

Manuel Ferreira, autor português profundamente ligado a Cabo Verde, porque não autor cabo-verdeano, apresenta em dois volumes, uma história da literatura de Cabo Verde, São Tomé e Príncipe, Guiné-Bissau, Angola e Moçambique, da África, narrativa e drama. Não se trata de uma antologia da literatura portuguesa ultramarina ou colonial, para utilizar a terminologia antiga. Trata-se, preferencialmente, de dar ao leitor uma noção de criação literária girando em torno de um período mais ou menos longo, da passagem da situação colonial à independência. O plano do autor é constituído de modo a oferecer uma visão diacrônica segundo o gênero, relacionando os autores entre si através de uma visão sincrônica, isto é, em torno dos fatores que determinaram a independência das ex-colônias.

Este trabalho, que complementa outros anteriores, *No Reino de Caliban*, inclui alguns autores que andavam arredados das antologias temáticas e oferece novas pistas em relação a temas ainda não suficientemente aflorados. Além de autores pouco conhecidos dá-nos conta de obras, algumas até tão brevemente citadas por não terem sido encontradas e que o autor, numa clara demonstração de espírito científico, indica com precisão a localização desses trabalhos indispensáveis a um melhor conhecimento dessas literaturas que começam a ser estudadas.

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HAMILTON, Russel G. *Voices from an Empire. A History of Afro-Portuguese Literature*. Minneapolis University of Minnesota Press, 1975. 450 p.

Esta obra constitui sem dúvida o trabalho de maior fôlego no campo da história da literatura africana de expressão portuguesa, surgida nas vésperas das independências das novas nações africanas que são seu objeto de estudo.

Ao analisar a literatura afro-portuguesa como um estudo o autor procura guardar a especificidade deste espaço sócio-político através da sua literatura

em relação àquelas outras denominadas “francófone” e “anglófone”. Por outro lado, nas quatro partes em que divide a sua obra, Hamilton mantém este tipo de análise, abordando sucessivamente os casos específicos das literaturas em Angola, Moçambique, Cabo Verde (incluindo a Guiné-Bissau) e as Ilhas de São Tomé e Príncipe. Não esquece, porém, de mencionar as influências recíprocas que tiveram entre si estas literaturas inseridas no mesmo contexto: sociedades africanas colonizadas pela mesma nação, Portugal. Estão também implícitas as influências de outras literaturas numa referência mais ampla, a afro-americana em geral e particularmente a de alguns autores brasileiros como José Lins do Rego e Jorge Amado.

Pela sua busca constante de objetividade, pela análise exaustiva das fontes — mesmo dentro dos limites impostos pela sua exterioridade em relação aos fenômenos sociais que geraram a temática das obras analisadas — este trabalho constitui um estudo ímpar neste campo específico que constituem “as literaturas africanas de expressão portuguesa”. Urge, portanto, uma tradução desta obra seja pela divulgação deste tema, seja pelo incentivo que possa originar a estudos futuros neste campo.

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TRIBALISM AND SINGLE PARTY IN BLACK AFRICA — COMMENTS

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Lanciné Sylla, an young african scholar is probably one of most acquainted persons with the problems of his continent today. Born in Ivory Coast, he has a Ph.D. degree in Social Sciences and is a distinguished professor as well as a respected lecturer. He has been giving lectures on Africa all over the world. A diffuser thus of the social and political scenery of his continent.

In 1977, he has sent to press a new book -- "Tribalisme Partie Unique en Afrique Noire" -- published by the National University of Ivory Coast where he is the dean of the School of Languages and Human Sciences nowadays. It is a work of deep insights whose content comprehends the main conclusions of his most important researches. Following a rigorous scientific methodology, it is divided in two parts. In the first, subdivided in five chapters, under the heading "Tribalism as a crises of Nationalistic Conscience" he focuses the evolution of tribalism. In the second part entitled "The Process of Unity and the National Integration" he approaches the emergence of a single party as a crises of legitimacy due to a situation of tribalism. In other words, it is a treatise on the evolution of tribalism starting by its historical origins and ending with an analysis of the political solutions which are open to it today.

To annotate some comments about this major work is a task for an specialist as distinguished as Sylla. To give publicity to it only, would be a reduction of its value. Not to do it, would be obscurantism. It is therefore a complicated job because, in spite of not having the distinctness of the author, it is not intended to merely point out one more bibliographic release; as well as one does not want to see it covered by silence.

A departing question emerges in the eyes of a foreign observer concerning the originality of the african political situation. Specially compared to those faced by other areas of the world; for whatever conclusions are reached by observers alien to that reality, they would hardly be incorporated to the conclusions of problems and studies sprouted in the area without a previous judgement by the local researches. In this sense, considering Professor Sylla's works these last ten years, one can see the vast amount of data collected, otherwise good for use by political sociology in general and the specific case of Africa good for immediate use.

This utilization is rendered not only due to the nationalistic acquaintance of the author but by his knowledge of the intellectual foundations of all the questions which appear in his researches. In this order, following the ideas concerning the scientific production which focuses on political questions of Black Africa, coincides with the publication of this book.

The present remarks, result of a reading done with doubled efforts to abstract from the focused reality, object of the author's indagations, are part of the comments which this interesting book will rise all world round.

Arising from a paradoxal philosophic context, because he places the problem between a reality existint in the past and the present, it is detected an impermeable aspect of the african culture, the tribalism, which acts over a historical fatality caused by the predominance of ideologies born within

the industrial society. The author proposes then to confront the product of one civilization with another.

Tribalism, understood as it is expressed in that continent, can be considered a phenomenon of cultural aggregation. On the other hand, this aggregation can be understood as an agglutinating form of ideas and habits, representing the whole of a millennial tradition within which the life of Black Africa modern man is to take place. That is, in spite of all the influences received with the post-industrial modernization, the original civilization was kept within peculiar parameters. On the other side, the influence received is also a set of phenomena which, if can not modify those parameters totally, transform them little by little in a big patchwork quilt. This multi-sided civilization has the special feature of a huge variety of new ideas projected over old habits and traditions. These are the ideas present in the political arena of Africa today.

This makes possible to detect the emergence of a peculiar modality of social conduction and regency which becomes manifest in this moment in a relatively mild manner, by the persistent confrontation of reality with ideology. The disappearance of the tribe as a natural form of social organization due to the emergence of a new type of nationalism has produced in different countries of Africa the strengthening of a typical western world attitude with its failures and mistakes which is caused by continuous clashes of interests within the white world power.

The fast contact with the white world industrialization imposed on Black Africa the need to give quick answers in order to keep pace with the so called development. The contact became a pressure maybe due to the attractiveness of developmental dazzling obliging Africa too to become involved with the search of innovations. Nevertheless, the impermeability of its traditions made it necessary other than the common concessions, to replace them by adaptations. Thus it is possible to see that there is not a brutal clash between past and present but anyhow it allows for a certain set of apparent ideological instability between the old and the new way of thinking.

The idea of nation in Black Africa is closely related to the definition of the human condition itself; that is an intimate life with the environment; considering each one's private life associated with the maintenance of the group's life which is considered a function of all the elements of the surrounding environment. Colonialism has left the ominous heritage of generalizing a humanitarian conception of life introducing the christian conception where a man is an individual, in the presence of only one God, only one religion and disposing of an exclusively transitory life. This has

questioned the original idea of nation, unifying under its principles the generalization of a self-gestion model. Then, with the blast of neo industrial ideologies, deriving from the importation of new sociological concepts, the conception of mas and his own environment has changed. It is then and there that a big clash of traditional and imported ideas happen. One can see that there has not been a simple incorporation of new concepts left aside whit local ones but their reinterpretation according to the situation existent in Africa and therefore a subtle transformation of the original concepts.

The author notices that, for example, if they did not adulterate the originals entirely, they caused an univen development of ethinies of areas and whole territorie. This resulted in the emergence of new political forces, reflected directly by the transformation of some clans into true political parties. Approaching the problem from a strictly social point of view the author indicates as the main result of this change the emergence of several parties. He considers, for example, that the idea of pluripartidarism follows the idea of tribalism considering then synonyms, present as they are in the process of continued concentration of Power which is due to the diversity of forces in confrontation. These forces or parties which have emerged in consequence of the mass politics demands started at a certain time and eventually explode in a cruel antagonism leading to the setting of a single party. This is a road with double destiny: return to the origins set by the ininitial tribalism or march towards a military dictatorship.

Naturally, the new national goals are derived from what is presently considered progress. The hurry in the pursuit of social answers to problems brought by the enthronization of new political concepts has finally placed many African nations in a position of reinvidicatory inequality. This inequality caused problems of divergent soluctions in diferent moments, for people of unsimilar attitudes; creating thus a social crises of political inequality dealing with problems of similar nature.

Black Africa's demands today show a blast of aspirations which go beyond the simple longing for legality. Legality which can be summarized as institutional-political structuration of the State, a State concerned with a fair retribution for everyone's work and their participation in managing their living places, as well as detachment of inner personal passions and pointless exaltation of no matter what ideology. The strongest request is related to ethinical independence, protected against alien interferences from the central civilization, an independence never reached in full be it during colonialism, be it the rediscover of internal power (but then intermingled with other imports of ominous consequences), be it in the sensation felt today derived from the insufficient and ineffective attuation of the civil power.

The author himself talks about the militaries when joining efforts around one ideology for the safeguard of traditional values, similarly to a party, as expression of a new political force. This ins how Black Africa lives today, squeezed between the experience of self-determination, taking its change of an involution, and the experience of letting be determined, through by her ways, through the use of imported systems. International interesses anyways trying to take advantage of young black nations, insecurity and apparent inexperience, seek now to impose themselves by means of consumption of ideologies put for sale. The problem is then one of self-defense and in this sense Lanciné Sylla takes an estrategic position, by making see that there is a answer to this problem consired local in a first thought but of major reflects once from its answer there will be consequences to other more general problems.