

BOOK REVIEWS

States and the Making of Others: Perspectives on Social State Institutions and Othering in Southern Africa and Western Europe

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Introduction

States and the Making of Others: Perspectives on Social State Institutions and Othering in Southern Africa and Western Europe is a collection of essays that is a recent contribution to studies on social identity, political science, sociology, and anthropology employing an interdisciplinary and comparative approach. The central theme of the book is the process of othering which is inherent to institutionalisation and the formation of the state. The authors explore processes of othering in state and social institutions across geographical settings in Western Europe and Southern Africa. By drawing on empirical and theoretical frameworks, the book provides insights into how state institutions create, reinforce, and sustain categories of “Others”. Using the notion of othering as a central analytical concept, the authors achieve a nuanced exploration and understanding of the making and reproduction of Others by state institutions. The book contributes to the research on the state-Others relationship with regard to the ambivalent politics of recognition,

redistribution, redress, the differentiated legacies of former states' modes of categorising Others, and the globalised trends of neoliberal reforms of state institutions. Focusing on contemporary social and political issues, the authors investigate how mechanisms within institutions and state shape societal views based on race, class, gender, sexuality, nationality, and socio-political grounds.

States and the Making of Others provides a detailed analysis of how state-led othering not only enforces social hierarchies but also plays a critical role in shaping the nature of statehood and governance. The book is a thought-provoking and timely examination of the power dynamics embedded within state institutions. Its analysis of othering practices across different socio-political contexts provides valuable insights into how states shape and control societal boundaries, often to the detriment of marginalised groups. By exposing the exclusionary practices inherent in institutions like education, health care, and immigration, the book challenges conventional perceptions of the state as a neutral entity, prompting readers to reflect on the ethical implications of state-led othering.

The authors do not perceive the Others as refugees or migrants but approach them as “home-made products” (p. 6). The Other is depicted as the unwanted existence of someone who differs from the ideal citizen who is generally associated with affluence and whiteness. Boundaries are created between individuals and groups on the basis of othering to determine who shall qualify for economic and social rights and privileges, such as education, health care, safety, access to employment, access to reproductive rights, and the recognition of sexual and gender minorities.

The book is divided into four parts. First, it deals with conflictual definitions of the nation and its diversity through the “repositioning of the past Others”. Second, the book looks at the moral construction of social order through othering. The third part explores the politics of rejection and subordination by welfare state institutions while the fourth and last part examines gatekeeping practices in the granting of international protection. The book opens with a persuasive proposition that state institutions are powerful structures which define social boundaries, create hierarchies, and produce exclusionary categories that distinguish “us” from “them”. Drawing on the parallels between Southern Africa and Western Europe, the authors argue that despite cultural and historical differences, states in both regions utilise similar mechanisms to marginalise certain groups, suggesting a shared strategy in the politics of exclusion. The empirical case studies in each chapter provide historical contexts, particularly in regions such as South Africa, where apartheid policies explicitly categorised and divided citizens along racial lines, leaving lasting impacts on institutional practices and public consciousness. Similarly, the European context is analysed

through the lens of migration policies, revealing how postcolonial power dynamics and increasing nationalism shape contemporary practices of exclusion.

Part 1 of the book focuses on the obliteration of the Other through history teaching. The first two chapters engage with national history as a dimension of nation-building that symbolically and epistemically enshrines belonging and hierarchies of citizenship among formerly disenfranchised groups. Drawing on studies of high school history education in Zimbabwe and South Africa, Reim and Robinson explore the ways in which certain communities became othered. The chapters show how forms of othering may emerge as states tend to create rather rigid versions of such narratives following protracted liberation struggles.

At the dawn of independence and democracy for many African countries, both Zimbabwe and South Africa were tasked with writing new histories to unite what were, in both cases, highly diverse populations. While their struggles for liberation came with a sense of unity for those who fought against oppression, discourses of united Black or African struggle were also used to downplay the diversity, frictions, and alternative strategies that existed among oppressed groups. Both reveal that such state practices of othering do not occur only through outward “demonisation”, but can also take more subtle forms of silencing or side-lining. Drawing on interviews with Ndebele-speakers from the Matabeleland region, Reim (Chapter 2) shows how many people in these regions feel alienated from Zimbabwe’s official national narrative. Importantly, this is linked to the “silencing” of a period of violent state repression that occurred in these regions in the immediate post-independence period. At the same time, it referred to negative depictions of the pre-colonial Ndebele State as well as a liberation narrative that privileged the contribution of the current ruling party (ZANU-PF) over that of the “other” liberation movement (ZAPU), to which most freedom fighters from the Matabeleland region had belonged.

In chapter 3, Robinson speaks of the South African youth and shows how the inclusion of “Coloured” identity within a wider political understanding of “Black” identity as synonymous with “historically oppressed” means that a distinctive “Coloured” identity is effectively excluded from the national narrative. She describes it as a process of state-sponsored “subsuming” of a minority group. Furthermore, Reim and Robinson show that feelings of alienation from national narratives are tied to a broader sense of rejection from South African and Zimbabwean national identities. However, reactions to such

alienating narratives differ. On the one hand, both chapters find that some of the young people interviewed expressed a sense of disengagement or disinterest in learning “their”

country's history. On the other hand, some informants actively engaged in reclaiming or unburying history. In Reim's study on Matabeleland, some of those engaged in producing historical counter-narratives sought to reinscribe Matabeleland within the Zimbabwean nation; others, however, sought to crystallize a separate Ndebele history and identity in ways that feed into claims for separate nationhood.

The second part of the book explores how the production of Others is rooted in political assumptions about the threats to social disorder, and states' attempts to protect and promote the morality and the dignity of the "good" subjects. It examines two institutions that are heavily regulated by the state: labour and family, respectively in Malta and in France.

In chapter 4, Puygrenier discusses how some sub-Saharan asylum seekers who reached the island of Malta on the border of Europe were prosecuted for "leading an idle and vagrant life" in a surprising revival of the old Victorian provision used to regulate the roaming presences in the port region. Drawing on the comparison of old and new "vagabonds" in Malta, Puygrenier argues that othering is intricately bound up with state authorities' attempts to regulate production and public space and their claims to determine what constitutes respectable employment and activities at a given time.

Pursuing the reflection on the articulation between othering and the promotion of social order, Chabanel, in chapter 5, focuses on the recommendations issued by the French National Consultative Committee on Ethics to advise the government on reproductive matters. Focusing on the designation of gestational carriers as "surrogate mothers" (*mères porteuses*), Chabanel highlights the discursive production of other mothers (both gestational carriers and the women who turn to their services) seen as disrupting traditional motherhood. In this instance of what Chabanel calls an "epistemic injustice", the denunciation of these new Others at the margins of law and order turns out to immediately serve a discourse on the proper or conventional practices people are expected to embrace. In both chapters, Others appear as unruly subjects, created by state institutions as a way of enforcing the activities and behaviours of the "normal" or "honest" individuals; the latter and the former are the two sides of the same coin. Others, whether women who engage in surrogacy or migrants who are undocumented are ultimately charged with a defining power: they are instrumental in drawing the contours of the community of "good" subjects. Othering, in this perspective, is inseparable from the very act of governing populations.

Part 3 focuses on gatekeeping and the subordination of the Other through public welfare delivery. This part offers views of the ways in which othering occurs in state institutions renowned for their "caring" for the "vulnerable" (i.e., the sick, the elderly, and children) through the school system in South Africa (Chapter 6) and the health and elderly

care system in France (Chapter 7). Both present themselves as state institutions in which othering is less likely to occur. While the South African school system was historically segregated, it became centrally invested with the mandate of “redress” and “transformation” for the benefit of formerly disenfranchised groups under the democratic dispensation.

Similarly, in the management of its employees, the French public system aims to embody a “republican” ideal associated with values such as meritocracy and impartiality, which take on heightened significance when state work involves care work. The two authors demonstrate how these features counterintuitively inform processes of othering directed at subgroups of intra- and international migrants, by investigating the inner workings of the institutions in relation to national as well as metropolitan contexts that concentrate immigrant populations, economic opportunities, and state resources. They pay attention to historical and structural dynamics, legal and policy frameworks, policy instruments, as well as everyday professional practices of state agents in (re)producing unequal treatment toward specific Others that generate material and subjective processes of exclusion, subordination, and stigmatisation.

In chapter 6, Jeanne Bouyat discusses the imperatives of the post-apartheid school system to ensure socio-historical justice for the formerly oppressed in South Africa and highlights the intensification of prevalent and state-sponsored xenophobia. This translates into practices of gatekeeping and criminalisation directed at foreign Others at school and the resultant effect on access to education. Marine Haddad shows in Chapter 7 how the legacy of colonial labour immigration schemes and a colourblind ideology that underpins public hiring in France (re)produce a segmented public job market, in which French Caribbean women are relegated to subordinate positions. Their “dirty work” at hospitals and nursing homes puts them in direct contact with patients, which exposes them to racist interactions that they tend to minimise. Both Chapters 6 and 7 appropriate the concept of institutional racism to make sense of multi-level, heterogeneous processes of state othering. Marine Haddad incorporates institutional racism to reveal how racism intersects with class, gender, and migration trajectories to produce segmentation within citizenship. Jeanne Bouyat’s chapter contributes to the application of theoretical and methodological frameworks to investigate state othering based on multiple intertwined criteria or on the distinctive salience of a line of division. She expands on institutional racism by explaining how institutional xenophobia fuels the national/non-national divide in the post-apartheid school.

Part 4 contests Othering, neoliberal politics of recognition, and assignment of alterity. The authors expand on the discussion on recognition and care by analysing how measures

designed to counter othering can ultimately end up reinforcing these dynamics. Focusing on European policies (Chapter 8) and on the French asylum administration (Chapter 9), both chapters highlight how seemingly protective measures in asylum policies actually contribute to creating ambiguous Others in the context of a restrictive control of human mobility. In Chapter 8, Le Bellec argues that it is important, when analysing the recognition of LGBTIQ+ asylum seekers in European migration policies, to never view this “new” form of protection in isolation from the broader political context of migration. She shows how discourses of recognition can feed the dynamics of othering. Based on interviews with actors involved in LGBTIQ+ asylum policies at the EU level and on document analysis, the chapter shows how the recent progressive development of European asylum policies has perpetuated the assignment of LGBTIQ+ groups to essentialised otherness.

In chapter 9, Maxime Maréchal questions the provision of language interpreters as a guarantee of procedural equality. Based on interviews with professional interpreters and on archival analysis, the chapter focuses on the French asylum adjudication body, to show that interpreters are assigned to an ambivalent function. In a context of institutionalised suspicion, the neutrality of interpreters is threatened by their own migratory background and their key role in inquisitorial asylum interviews. They appear as internal Others who adopt multiple positions toward claimants and the institution, thus ambiguously participating in the constitution of otherness that is at the core of the administrative decision.

Conclusion

States and the Making of Others make a significant contribution to discussions on statehood, identity, and power by foregrounding the role of state institutions in the creation of social hierarchies. The book’s interdisciplinary approach, by incorporating insights from sociology, anthropology, and political science, enriches its analysis, making it accessible to readers from various academic backgrounds. However, the comparative scope sometimes falls short of addressing local complexities. Some chapters, for instance, highlight distinctions between Southern Africa and Western Europe without fully accounting for unique historical and cultural nuances that might influence state practices differently. Additionally, while the theoretical foundations are robust, the language can be dense, potentially limiting accessibility for readers unfamiliar with specialised sociological or political terminology. Despite these limitations, the book succeeds in offering a compelling critique of state institutions and their role in perpetuating social inequalities. It challenges readers to

question the neutrality of public institutions and to consider how these bodies might be transformed to better serve all citizens, rather than reinforcing existing hierarchies. While challenging in parts, the volume is essential reading for those interested in social justice, state-building, and institutional reform. The book does not only enrich the academic discourse on othering but also invites policymakers and activists to reconsider how state practices might be reoriented to promote inclusivity and equality.

Anthem to the Unity of Women

Author: Kally Forrest

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Introduction

The book is a biography of Lydia Kompe, entitled *Anthem to the Unity of Women*. The author is Kally Forrest, a former trade unionist whose contribution to the *South African Labour Bulletin* as an editor has been remarkable. Jacana Media published it in 2024 in Johannesburg. Extensive research conducted by several scholars in historical studies across the contemporary landscape uncovered many unsung heroes and heroines of South Africa's liberation struggle. They received little historiographical attention in the mainstream accounts of apartheid South Africa and her transition to democracy. *Anthem to the Unity of Women* seeks to bring forth the struggles of women in patriarchal societies. Lydia Kompe's journey from oppression to liberation is pivotal to these challenges. The periodic episodes of her struggles form an integral part of engagements in this book. It further navigates the complexities of colonial imposition and its impact on individual identities. The intersectionality between rural and urban patterns that account for the plight of South African women has been widely covered in the book.

Summary

The book is primarily centred around the struggles of South African women. The author navigates Black women's imposed roles, particularly in rural communities. The focus is on

how Lydia Komape experienced life in Limpopo, where she grew up. She was confronted with a two-pronged struggle. The first phase was patriarchy, while the other one was more political. These struggles imposed severe limitations on her. Despite these uphill battles, Lydia was unrelenting in her quest for social justice. She tried hard to educate Black women in her community about human rights, gender equality, and political emancipation. There is less contestation of narratives, chiefly because both the author, Kally Forrest and the biographee Lydia Komape share perspectives on the nature of the struggle that South African women face. The biographer comes from a rich political background. She played a significant role in politics. She was a trade unionist, fighting for the rights of workers. Kally is highly recognised and respected in political circles amidst her immense contribution to the *Bulletin on Labour Relations* as an editor. Her ultimate goal has always been the emancipation of black women from the shackles of patriarchy as well as the politics of oppression and deprivation. Kally's fight against the oppression of women found expression in several biographies that she wrote for various organisations and their impact on individuals and broader society in pre-democratic and post-apartheid South Africa. What also comes through in this biography is Lydia's identification with life in the rural areas of Limpopo and its pressing challenges. These include abusive labour practices such as ploughing the fields, harvesting the crops, and fetching wood and water. It is interesting how Lydia navigated the complexities of her journey, fought against all odds, and made it to the top. When South Africa attained political independence in 1994, she was among the first people to serve in President Nelson Mandela's cabinet, a significant milestone in her political career. As she was affectionately called, Mam Lydia became a voice for the voiceless women in South Africa, especially those based in the country's rural areas. Her personal experiences of apartheid and its oppressive laws shaped the narrative of women's struggles for emancipation. The extent to which she experienced the oppression of women in various forms within patriarchal societies under the apartheid regime represented the majority of women across the racial spectrum.

Analysis

Lydia's biography enables readers to recast their frame of mind to an earlier period in history to understand the essential realities of the country's political landscape. She navigated her political journey with so much determination that it impacted even white women activists. The struggle for women's rights and privileges reached its peak from the 1970s right up to the 1980s. It entailed, among other things, workers' rights and entitlement to land. The

biography brings into sharp focus the different forms of discrimination that Lydia had to endure during the years of her struggle. One would perceive it as double jeopardy in the sense that she got it for being a woman in a patriarchal society and for being a black rural woman in an apartheid country. The writer has captured the essence of the struggles black rural women bear in a South African context well although the biography traversed through other terrains of the liberation struggle wherein black women featured prominently. The narrative is not only confined to the life of women in the rural areas of Limpopo; it stretches over to other forms of the struggle which impacted South African women across the board. The biography demonstrates the effects of rural and urban influences on the struggle and how they determined approaches to different episodes of women's fights for justice.

Data were generated mainly through personal interviews. In the main, interviews are considered credible accounts in generating historical data. The writer relied on interviews chiefly because no primary sources, such as letters and diaries, documented Lydia's lived experiences. The narrative was driven by first-hand accounts, which reflects the strength of this biography. Furthermore, the voice of the biographee is dominant, permeating all chapters of the book. Lydia's accounts resonated with the general experiences of most women in rural Limpopo province. The literary style is quite intriguing. The subtitles of the chapters are thought-provoking. They arouse curiosity and enhance critical engagement. The use of pictures, particularly in chapter 9, compliments the entire literary work and makes it an exciting read. Pictures constitute visual memories in history, shaping readers' perceptions of various histories. They make it easier for the readers to capture the essence of historical narratives. The shared photos reflect a juxtaposition of narratives. The writer presented a contestation of narratives in this biography so well. Lydia's shared personal anecdotes about her early life and its challenges have been presented alongside her navigating the complexities and challenges on the political front.

Critique

There is unity between the title and the content. It puts the reader into proper perspective regarding what the biography seeks to interrogate. The cover and design make the book attractive to readers. The title: "*Anthem to the Unity of Women*" blends well with the content. However, the downside of this biography is that it relies too much on personal interviews. Lydia is the only person driving the narrative. Her story has been used to gauge the sentiments of South African women amidst the struggles of diverse magnitudes they were confronted with. There is neither contestation of narratives nor competing perspectives in

this biography, yet it touches on the struggles and challenges faced by other women. Their perspectives would have been more welcome. Their experiences might vary and shape their perspectives differently. As a critical driver of stories about the oppression of women, Lydia also relied heavily on assumptions about the impact of the apartheid regime and patriarchy on women in rural Limpopo. There is no evidence in the biography suggesting any interaction with these women. There is no record of personal interviews conducted with them. There is no information about debate platforms created for these women to share and debate pertinent issues. Lydia has primarily driven all the stories about their plight.

Conclusion

The overall thoughts and impressions of the biography reflect its general acceptance by a broader reading audience. It speaks to various forms of the struggles black women in rural parts of the country have endured. It is interesting to learn that the lived experiences of women in the rural parts of Limpopo represented the sentiments of most black women throughout the country. This biography has been meticulously written and captured the essence of the topic. It succeeded in its navigation of black South African women's struggle against the oppressive rule of the apartheid government. The attempt to establish an alignment between rural and urban environmental influences is one of the highlights of this biography. It would undoubtedly serve as a constant reminder of where we come from, where we are, and where we are going. It will contribute immensely to the political literature that continues to shed some light on the dynamics of the liberation struggle. It will enable women in South Africa across the racial spectrum to reflect on women's struggles through its prism.

Finally, one would strongly recommend this biography as a must-read for all, as it illustrates a tactical shift from collective legacies to individual legacies.

In Whose Place? Confronting Vestiges of Colonialism and Apartheid

Authors: Hilton Judith, Arianna Lissoni and Ali Khangela Hlongwane

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Introduction

Most African countries have been moving relatively slowly since independence from colonial rule in terms of dismantling the legacies of colonial domination. They remain a constant reminder of the magnitude of oppression that Africans across the continent had to endure. The fundamental question remains: Which of the legacies of colonialism are worth preserving and why? That also brings into question the historical narratives that should be embraced as part of nation-building and the ones to be negated. The most challenging aspect is the historiography in postcolonial Africa. Ideally, all histories should be captured objectively regardless of their status and impact on broader society. The contestation of historical narratives should be navigated with extreme caution to prevent historical bias and subjectivity. The book, therefore, seeks to unravel such dichotomies. It highlights the roles that historians, heritage practitioners, anthropologists, and political activists should play in helping the nation re-position itself and map its vision for the future. History education becomes a key driver in shaping discourses and determining the goals pursued in the postcolonial dispensation. The book deals specifically with the remnants and relics of colonialism that continue to permeate our environmental spaces. The current debates, particularly in South Africa, are centred around preserving colonial infrastructure to embrace diversity, while its removal is perceived as promoting political expediency.

Analysis and Critique

The cover and design of the book are eye-catching. It is attractive to a reading audience. The title has been spelt out and quite intriguing. It leads a reader to navigate the vestiges of colonialism and apartheid in a South African context. It also provides a summary on the cover page of the key aspects and issues to be tackled in the book's chapters. The literary style is user-friendly. It enables the reader to quickly grasp the essence of the fundamental problems that the editors seek to address. Although it exhibits a rich vocabulary and good choice of words, it is written in a simple language that falls within acceptable levels of intellectual capacity. However, it has a limiting factor in that only highly learned, intellectually intelligent people can fully grasp the narratives that the scholars in the book drive. It leaves little room for the uneducated, creating a disjuncture between the educated and ignorant people in broader society.

The chapters have been well-structured and carefully woven together to drive the narrative coherently.

Chapter 1 deals with the collapse of infrastructure, particularly in the city of Durban, as a direct consequence of the government's reluctance to preserve national heritage sites throughout the country. It questions the level of historical consciousness among South African citizens and the extent to which people are educated in the ideals of the sentimental values of monuments and heritage sites in our country. The editors lament the politics of ownership, which sometimes is not congruent with the historical underpinnings. Furthermore, debate platforms have thus been created to correct distorted histories. It has translated into the reclaiming of some buildings within the city as community spaces.

Chapter 2 navigates the resilience of communities in fighting the scourge of forced removals in South Africa. It is part of an ongoing campaign by various communities across the country's nine provinces to reclaim what they believe is rightfully theirs. Historian Ali Khangela Hlongwane took it upon himself to dig for historical evidence to validate these claims. Fietas Museum and Heritage Trail in Johannesburg provided oral testimonies and archival material. In this chapter, the writers illustrate the magnitude of unresolved histories and the importance of historical evidence to appropriate historical narratives.

Chapter 3 looks at the removal of colonial legacies from public spaces. The fortress of Cacheu in Guinea-Bissau and the Portuguese colonial legacy are brought into sharp focus. In this chapter, the scholars interrogate the logic behind the removal of colonial statues after independence. In South Africa, most of the statues associated with colonialism were removed from public spaces. However, no clear-cut direction regarding the history ideal for

postcolonial Africa exists. The politicisation of history can impose limitations and partiality on the entire historiography. Including such concerns in this chapter would have been more welcome.

Chapter 4 laments the demolition of derelict buildings within the city of Johannesburg. These buildings should be preserved as part of our heritage and historical legacies. In the main, this chapter navigates the conflict between preservation and urban development.

All chapters in this volume lament the preservation of colonial infrastructure throughout the country and the demolition of buildings and community structures that bear historical significance.

Recommendations and conclusion

The book provides a tapestry of narratives that seek to interrogate the past to challenge motives in the present. It further probes the extent of colonial impositions on African people since independence. The colonial legacies continue to linger on in our society. Therefore, the book becomes a valuable tool and a guiding light regarding our history and future possibilities. The authors are highly commended for sharing incisive accounts of the vestiges of colonialism and apartheid in South Africa.

Finally, in light of the extensive coverage of pertinent issues around history and heritage, this book is recommended to all South African citizens and the entire global community seeking critical engagement with unresolved histories in a postcolonial era.

Fighting for my country

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Introduction

There has been an outcry for the recognition of liberation fighters in post-apartheid South Africa. Their contribution to the struggle for political emancipation did not enrich the pages of history. Many such histories are trapped underground. Some stalwarts took it upon themselves to tell their own stories. Sandi Sijake is no exception in this regard. His memoir entitled *Fighting for my country: The Testimony of a Freedom Fighter* is a testament to his contribution to South Africa's liberation struggle. That is where his lived experiences and challenges find expression. The narratives in this memoir have accommodated other freedom fighters whose stories have not been told. Navigating through the episodes of his battles will put different layers of his struggles in proper perspective. Sijake's memoir provides first-hand accounts of his political life in South Africa from Apartheid to Democracy. It does not have an introductory note; it dives straight into chapters.

Analysis and Critique

The cover image is illustrious, and the title is inviting to the reading audience. His image on the cover page compliments the memoir. A summary on the back cover provides a brief background to his experiences on the political front. The memoir boasts twenty-nine chapters, which reflect the depth of his political journey. These segments of the political terrain he traversed make it much easier for the reader to capture the essence of his share

of the political struggle.

Chapter 1 touches mainly on his early life. He shares his childhood experiences and how he navigated the challenges thereof. The informal education he received from his parents and community elders helped him shape his outlook on life. Sejake's transition from informal to formal education enabled him to tap into the essential realities of life and politics through interaction with schoolmates and the knowledge gained from teachers. He also learnt about the limitations imposed on people who live in rural areas. The deprivations of rural life engendered a new political culture that dominated his psychological makeup as a young man.

Chapter 2 covers his introduction to politics. There was no free political activity in South Africa at the time. Political activists operated underground. The police were on a mission to purge black rural areas and townships of any form of political activism. He shares the support he received from his teachers, including the school principal. One gets a sense that Sejake exhibited some traits of a liberation fighter. He posed a threat to the apartheid regime. He had to hide from the police, who were pursuing him constantly. His political consciousness was informed by the implementation of the apartheid laws and their adverse effects, particularly on black people. There were competing perspectives among members of his community, including reverends and teachers. Some religious leaders supported the government system, claiming that God sanctioned it, while others expressed misgivings and rejected it outright.

Chapter 3 details how Sejake was introduced to the African National Congress and later joined it. That marked the beginning of his long journey of the liberation struggle. He drew inspiration from some political activists who were militant, radical, and unrelenting in their quest for emancipation from the shackles of apartheid. They were eager to go into exile and continued the fight against apartheid. In the subsequent chapters, he provides accounts of the highs and lows of his encounters while traversing the terrain of the liberation struggle. However, this memoir offers a narrative account of the author's experiences. It is written from an individual perspective. One of its downsides is that it cannot be used as a barometer to gauge the collective sentiments of the freedom fighters as it does not represent their views, sentiments, and aspirations.

Recommendations and Conclusion

The memoir by Sejake provides insightful accounts and sheds some light on the dynamics of the political struggle in South Africa. It is highly recommended to any reader seeking to

tap into the genesis of the fight for liberation, its periodic episodes, trials, and tribulations. Furthermore, the narratives in this memoir reveal many freedom fighters who are largely ignored in the mainstream accounts of South Africa's struggle against apartheid.

Finally, the memoir has been meticulously written and enjoyable to read. It is a constant reminder of the missing pieces of our democracy and the need to unearth the histories that remain trapped underground. That includes unsung heroes and heroines of the liberation struggle.