E. Y. GU-KONU—*The State as an Entity and the Development of Tropical Africa.*

Is a quarter century time enough to test the capacity of African States to promote their countries’ development? The apparent trend looks more regressive than progressive, and the role and nature of the African State seem to be prime factors in this respect. The genesis of independence (peaceful or following a struggle), the subsequent ideological orientation and the military coups result into a diversity of situations, the common traits in all cases being the extraneous character of the institution, reinforced by its integration in the world market. Hence the necessity of a centralized despotic power which in turn generates corruption and nepotism. While the material resources for development do exist, they can only be put to worthwhile use through a radical transformation of the extant States including a spatial re-structuration.

A.-M. PILLET-SCHWARTZ—*Space Management and Migratory Movements in Togo: the Kabyè Case.*

Since the accession to power, in 1967, of a military officer of Kabyè origin, an attempt has been made to build up a northern pole of development intended to match the southern one in Lomé. A high population density coupled with intensive agricultural methods are characteristic of Kabyèland which has long remained self-contained, opening only recently to disseminate migrants into the central plain and the adjacent massifs. This diaspora is essentially rural, with a population (236,000) outnumbering that (139,000) of its original home. The planned development sets up the urban élite against the peasantry, the latter being able to secure its survival outside as well as inside a region where the State’s aims pertain more to politics than to economics. Will this ensure success for an enterprise calling for the urbanization and stabilization of the inhabitants?

Unsurprisingly, Kara’s attraction of the Kabyè peasants remains weak, the striking fact being that this goes as well for the agricultural development areas. Is it that they are unwilling to submit to modern systems of intensive cultivation because for them emigration implies liberation through extensive methods? Or do they look at the proposed development as not worthwhile in regard of what would be left behind? They are challenging the significance of a prestige operation, unlikely to devitalize the concerned area. Would purely economic goals be more valuable for the population? Which is the role assigned to the people in this scheme? In short, what is the true nature of power in today’s Togo?

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The Bandama Valley Authority was set up in 1969 by the Ivory Coast government in order to restructure the area upstream from the Kossou dam and to plan and implement a programme of regional development. Its status as a State corporation under the President's direct control conferred it a large degree of autonomy of decision, management and execution. However, the area of intervention was never officially delimited and changed over the years in relation with the BVA's ambitions. State support, unquestionably strong during the period of reorganization of the region affected by the dam, went down when the corporation launched into self-assigned operations of regional development, to eventually cease when it was dissolved for reasons discussed in this paper.

J. SCHMITZ—The State as Surveyor: The Fulani's leydi in Fuuta Tooro (Senegal) and Maasina (Mali).

The Haalpulaar in the Senegal valley and the Fulani in the Niger inland delta use the same word, leydi, for their minimal territorial unit. The two groups have gone through often parallels destinies, especially on the advent of Moslem States in the late 18th and early 19th centuries. However, while the Haalpulaar built an integrated society where ethnic references were superseded by status distinctions, in Maasina the various population strata kept their autonomy. Hence the territorial organization in the latter zone bears the mark of pastoral hegemony, while in Fuuta Tooro husbandsmen's and fishermen's territories are coterminous since neither did succeed in enforcing an exclusive network; likewise every freemen's group is represented at the level of the micro-State which governs the leydi. One may wonder why no account of such functional realities is taken in the preliminary studies of hydraulic and agricultural developments in Senegal.

B. HOURS—The State of Health.

Illness and disease are connected with the State in every society, not only when there is social protection but also when healing therapists are maintaining social integration within a local or national group disturbed by illnesses and diseases. Our purpose is to analyse politico-therapeutical functions of the State by contrasting, on the one hand, the 'doctor-State' endowed with apparent reality and dealing with health problems through financial and technical means, and, on the other hand, the 'witch-State', acting as a healer through a symbolic and ideological manipulation of societal powers.


To which uses can one put a dense population inherited from a strong, enduring political power? Should it be either compelled into production or else driven to export its life force? The alternative which confronted the colonial administration of Upper Volta has apparently fashioned the destiny of Burkina Faso.
M. C. Young — Nationalisme, ethnicité et classe en Afrique : une rétrospective.

Ces trois notions ont, tour à tour, constitué les thèmes dominants des études africanistes au cours des trente dernières années — chacun de ces thèmes, avec sa méthode d’approche particulière, ne permettant que peu d’imbrications et de recouvrements. Une confrontation systématique de ces approches — et de leurs limites (vite atteintes) — avec les faits de l’histoire récente souligne tout à la fois leur utilité, leur complémentarité, et leurs insuffisances. L’analyse globale de la riche littérature sur ces thèmes génère plus de questions que de réponses, ce qui témoigne de son opportunité.

D. Fassin—An Anthropology of Public Health: The Ethnologist as a Witch. Followed by The Preserves of Public Health (by B. Hours), and concluded by Anthropology’s Domains (D. F. again).

Reviewing L’État sorcier, a book on the public health organization in Cameroon, D. F. (a medical doctor) criticizes author B. H. (an anthropologist) for his interpretation of the patients’ reactions to the shortcomings of the health service. According to B. H. these reactions are closely similar to witchcraft accusations in traditional society, the ‘witch’ in this case being no other than the State. In point of fact, according to D. F., the actual ‘witches’ in this case seem to be the nurses and medical orderlies rather than that vague and distant entity, the State. B. H., in turn, calls forth his informants’ evidence to defend his thesis, his own—anthropological—approach diverging, per se, from that of the WHO and other medical experts. D. F.’s final answer insists upon the necessity of an open dialogue.