

CONTENTS

Articles

Otakar Hulec 331

Introduction by Guest Editor

Alena Rettová 333–362

Swahili and Swahili Poetry in Lubumbashi: The Language and Lyrics of Sando Marteau

This article introduces the singer and poet from Lubumbashi known under the artistic name of Sando Marteau, and presents some of the poet's lyrics. These texts serve as the basis for an exposition of the variety of Swahili spoken in Katanga, "Lubumbashi Swahili" or "Katanga/Shaba Swahili." The article presents several songs with translations into English and lists the linguistic features they contain that are common in or even specific to "Lubumbashi Swahili." Sando Marteau's songs show the broad spectrum of the linguistic continuum of "Lubumbashi Swahili." While many songs remain close to "Swahili bora," a variety of Congolese Swahili close to the East African "Standard Swahili," other songs freely employ "Lubumbashi Swahili." This distinction reflects the artist's conscious choice; indeed, he opts for "Lubumbashi Swahili" especially in songs expressive of local cultural contexts. A further interesting feature of Sando Marteau's Swahili is his idiosyncratic disjunctive orthography, which differs from the standard orthographies found in East Africa and in the DRC. In terms of lexicon, Sando Marteau's Swahili avoids the practice of code-switching that is otherwise exceedingly common in the Katanga region. A proper understanding of Sando Marteau's language facilitates an appreciation of the beauty and power of his poetry.

KEYWORDS

Congolese Swahili | Katanga Swahili | Kingwana | Shaba Swahili | Sando Marteau

Dobrota Pucherová 363–380

The Colors of Resistance in Apartheid South Africa: Black Consciousness Poetry and the Racial Elusiveness of Wopko Jensma

This article analyzes South African Black Consciousness poetry of the 1970s and 1980s alongside the protest poetry of white South African poet Wopko Jensma. It is argued that, while the racial definition of oppression and resistance characteristic of Black

Consciousness poetry had the important aim of recovering black people's dignity and fostering racial solidarity and unity, it also had the unfortunate consequence of not recognizing white resistance and preventing cross-racial solidarity and empathy. By portraying the racial divide in South Africa as absolute, it implicitly allowed white people no ethical position to speak from. The poetry of Wopko Jensma is analyzed as a unique expression of white solidarity with black South Africans, demonstrated by the poet's mastery of the social and linguistic idiom of a wide variety of South African people, as well as by his unusual, subversive, self-othering gesture of having himself legally reclassified as Black. By thus rejecting apartheid racial categories, as well as "European" and "African" poetics, he also deconstructed blackness and whiteness as essential identities, expressing an inclusive "human consciousness" and anticipating the ideal of the "rainbow nation" invoked in South Africa after 1990.

KEYWORDS

anti-apartheid literature | Black Consciousness poetry | protest poetry | South African poetry | Wopko Jensma

Viera Vilhanová-Pawliková

381–396

Africa and Africans in Late Nineteenth-Century Missionary Thought. Theory and Practice.

The colonial conquest of Africa and the development of colonial empires in the nineteenth and twentieth centuries went hand in hand with a missionary revival during which Christian missionaries were sent to every corner of the African continent. As those missionaries were generally in closer contact with the local population than colonial officials, studying their space and survival practices, as well as the strategies and patterns of missionary thought, has considerable potential to reveal the dynamics of intercultural interaction in the imperial encounter. The present study seeks to analyze theories of the missionary cause, trace and study missionary activities in Africa, and explore some aspects of the subtle interplay of missionary encounters with African peoples, as well as missionary perceptions of Africa and Africans.

KEYWORDS

Africa | Africans | mission societies | theories of the missionary thought

Jan Záhorský

397–415

Inherited Inequalities and Uneasy Transformation: Socioeconomic and Ethno-political Pitfalls of an Ongoing Crisis in Ethiopia

In the last couple of years, Ethiopia has experienced the longest wave of protests against the government since the fall of the Derg regime. Hundreds of people have been killed, tens of thousands imprisoned, and a state of emergency proclaimed, cancelled,

and proclaimed again. However, a closer look at the ongoing crisis in Ethiopia reveals historically inherited patterns of inequality that have characterized all three regimes – Imperial, Socialist, and Federal. This article focuses on some of the causes of the ongoing crisis in Ethiopia and puts the anti-governmental protests into a broader perspective in order to examine their social and political consequences and possible pitfalls of the current political turbulence, including the promising current period of leadership by the Prime Minister Dr. Abiy Ahmed. These include so-far unresolved socio-economic, generational, and ethnic issues inherited from past decades.

KEYWORDS

crisis | democracy | ethnicity | Ethiopia | politics

Vilém Řehák

417–443

Asian-African Relations in a Historical Comparative Perspective

Modern post-colonial relations between independent states in Asia and Africa date back to the late 1940s. This article focuses on China, India, Japan, and Korea, whose relations with Africa during the Cold War went through several phases according to domestic political and economic conditions, the international environment, and political and economic conditions in Africa. The post-Cold War situation created a unique historical momentum to redefine relations with the continent. All four countries could build upon their positive image in Africa and aspire to become new leaders in Africa's foreign relations. China had strong economic and political domestic reasons to turn to Africa, formulated a relatively cohesive strategy towards the continent, had enough resources to support this strategy, and found a positive response in African countries. Contrarily, Japan lacked financial resources and suffered from being perceived as part of the West, India failed to formulate a coherent strategy towards Africa and lacked financial resources, and Korea did not have strong interests on the continent. This explains the success of China in Africa; however, in the last decade India, Japan and Korea have started more pro-active policies in Africa. By recognizing the limits of China's engagement in Africa, they can define their own comparative advantages and exploit new opportunities.

KEYWORDS

Asia-Africa relations | China-Africa relations | India-Africa relations |
Japan-Africa relations | Korea-Africa relations

Hana Horáková

445–469

Student Protest Movements in Post-apartheid South Africa: Belated Transformation and Unfinished Decolonization

One of the key markers of the new millennium was a rapid rise of new social movements in South Africa representing expressions of popular anger. Many of them were directed at local government, responding to “poor service delivery.” Recently, social unrest

Book Reviews

Donna R. Jackson. *US Foreign Policy in the Horn of Africa.
From Colonialism to Terrorism.*

(Jan Záhorský)

543–544

R. W. Johnson. *How Long Will South Africa Survive? The Looming Crisis.*

(Petr Skalník)

545–547

Gavin Steingo. *Kwaito 's Promise: Music and the Aesthetics of Freedom
in South Africa.*

(Vít Zdrálek)

548–552

Our Contributors

553–555

Contents of Volume 86 (2018)

557–558