

African Potentials

Preface to the Volume 3

### **People as Lithe Agents of Change: African Potentials for Development and Coexistence**

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1. Africa is presently in the midst of unprecedented change.

The societies of Africa have undergone constant transformation throughout history. As is probably the case in any given era, the current social changes are having a great impact on people's lives and are also taking place as a result of the changes made by people themselves. What may distinguish the conditions in Africa recently from those of earlier times is the fact that the various changes often operate across regional boundaries and national borders or arise in a pattern that is shared widely. Changes that have been felt extensively across the countries of Africa include economic globalization, intensification of global environmental problems, and other changes in external conditions, as well as long-term internal changes such as population growth. Added to these in recent years have been economic growth driven by the boom in primary production, emergence of new economic activity, escalation of disparities, development assistance projects, and transition to multi-party political systems. These changes have influenced how people live and relate to one another; at times they have also disrupted access to living resources, and even led to competition and conflict among people.

2. African Potentials and Three Types of Change

——Growing scarcity and diversity of resources, permeation of markets, formation of nation states

However, people are not standing still in the face of change. They are working to survive by refashioning their lifestyles and rebuilding their relationships, or choosing not to change and rather seeking ways to harmonize with the various changes, large and small, taking place around them. These processes of survival cannot be pursued at the individual level alone. Each individual lives his or her life in common with others—both humans and other actors—or at least by weaving a variety of

interconnections with others. People's ways of life and relationships with others also undergo their own changes. The idea of "others" encompasses a diverse range of actors from the close-to-home, such as family, neighbors, counterparts in buying and selling, and employers, through to the more far-afield, such as political figures, multinational corporations, nation states, and even aid organizations abroad.

This volume focuses primarily on the developmental and economic aspects of people's lives, with the aim of demonstrating the nature of people's potentials as they confront change and endeavor to survive by overcoming difficulties in their lives, working to coexist with others, and refashioning their relationships with others. The following are some of the things we expected to come to light in the course of this work. Through their acts of development in a broad sense, people may generate their own changes as they seek greater resources and more efficient uses thereof in the pursuit of a more desirable life. However, these changes do not necessarily lead to better relationships with other people. There are often contradictions between acts of development and efforts toward coexistence, but people find ways to overcome these difficulties as best they can, or weather through them as they continue to lead their lives. The aim of this volume is to provide a vivid account, grounded in concrete case studies, of people's potentials for development and coexistence—including the contradictions, limitations, and problems that stand in their way.

The volume directs its attention to three changes exerting influence on people's lives and their relationships with one another: the growing scarcity (or abundance) and diversity of resources, the permeation of market economies, and the formation of states. These three are surely common elements in the changes taking place across the countries of Africa.

People weave their lives from day to day by making use of resources. The most obvious resources are natural ones such as land, water, and forests. However, in this volume, with a view to the increasingly diverse and multi-faceted nature of the lives of African people today, we employ a broader definition encompassing resources obtained by transformation of natural resources into products like food and energy such as electrical power; resources generated by the market, including cash income, employment, and the means of obtaining them such as interpersonal networks and information; and the public goods such as time, space, and infrastructure necessary to acquire and process other resources. People rely on resources for their livelihood, and the nature of those resources thus exerts

great influence on people's lives and their relationships with one another, as well as being influenced by those lives and relationships. One of the major factors transforming this interaction between people and resources is the introduction of new knowledge and technology.

Markets are places where people exchange goods and services on the basis of a tentative consensus with others and in pursuit of their own profits. At the opposite extreme is the logic of self-sufficiency and mutual aid. For most societies in Africa the advent of the market economy is a relatively recent phenomenon; African lifestyles have conventionally been based on the self-sufficient procurement of resources through direct engagement with the natural world. Even today, self-sufficient activities are pursued widely, mainly in rural areas, while many people also obtain a variety of resources for living from the market and augment what is lacking through mutual assistance. People appear to craft their lives through a combination of these approaches.

Alongside resources and markets, this volume deals with one other important element impacting people in Africa: the state. The state can exert a variety of influences on people's lives and their relationships with one another, using the coercive means of power (or, in democratic societies, on the basis of consensus among the people) to allocate and procure resources and to regulate and promote market transactions, especially economic activity. The state also has the capacity to organize more collaboration and coexistence for the purposes of development. The origins of today's African states, however, lie in the externally imposed framework of colonization. These states are, on the whole, young and their functions and institutions do not extend to all corners of society as is the case here in Japan. On the other hand, it is also true that African states are beginning to engage potently with the everyday lives of their people, albeit to varying degrees across different states, functions, and institutions.

What is important is that the major changes surrounding resources, permeation of market economies, and formation of state functions in Africa today are progressing with substantial breadth and considerable rapidity, as well as exerting influence on one another. The depth and pace of these changes, however, vary greatly depending on the society and subject matter. Markets and states have spread across all parts of the world since the dawn of the modern era, but these processes of expansion have taken diverse forms in different conditions and phases, and people have attached a wide variety of meanings to their interaction with markets and states. This point will be revisited in the concluding

chapter.

In any case, it is clear that Africa is now in a major transitional (or transformative) phase, with changes exerting profound impact on people's lives and patterns of coexistence. Rather than standing passively by, people are working to maintain, improve, or otherwise transform their lives, constantly reconstructing their relationships with one another and with companies, the state and other subjects in line with new conditions, and continuing to find a diversity of meanings and possibilities therein. Through a number of case studies, this volume seeks to address questions such as how people's activities in this period of major change in resources, markets, and states in Africa might reveal potentials for the maintenance and improvement of lives and mutual coexistence. If people's activities might do that, the question is what these potentials may be, and what kinds of problems, limitations, and contradictions between development and coexistence they may entail.

### 3. Frameworks for Comprehending Africa's Changes and Potentials

In the course of addressing the questions outlined above, it is essential to take into account the nature of the changes associated with resources, markets, and states. There are probably two important things to consider when seeking to comprehend such changes. One is Africa's relationships with the rest of the world; the other is how changes across the three dimensions of resources, markets, and states are interrelated (see Figure 0-1).

First, it is important to acknowledge that Africa no longer marks its own time in isolation from the rest of the world. The changes taking place in Africa today are closely intertwined with major political and economic transformations across the world, such as the increasing prominence and gravity of global environmental problems, the extension of nation-state structures to all parts of the continent and eventual approach of the wave of "democratization," and the growing interconnectedness of national economies through market dealings.

The countries of Africa were forced to the margins of the global economy during the long economic downturn beginning in the 1980s, but since the boom in resources and primary products at the start of the 21st century, companies and other economic entities both within and outside Africa have been vigorously pursuing trade and investment activities across national borders. Ordinary African people

are heavily implicated in these developments, and the lives of some people at least are now governed largely by global political and economic developments. It seems safe to say that the impacts of market globalization are being felt directly in the lives of ordinary African people.

Meanwhile, African people's lives and perceptions, as well as the policies adopted by their governments, are also being affected by the agenda of development in a broad sense, which is generated through the discussions that take place in the so-called international community over poverty reduction, environmental sustainability, democracy, respect for human rights, and protection of minority rights. African states are certainly young and incomplete, but they are being encouraged by actors in the international community—donor countries, aid organizations, international NGOs, and the like—to enact international agendas at the level of ordinary people's lives. In the event of a failure of state functions, the aforementioned actors often bypass or supplant the state in performing a variety of interventions aimed at development. However, the interventions of an imperfect state or external actor do not always correspond with the inclinations or actions of the people themselves, and they may have outcomes that diverge from the original purpose of development.

In any case, the globalization of international economies and the agendas of the international community are influencing changes in Africa, even as they gradually change themselves.

One other important point is that changes in Africa are not occurring independently in the dimensions of resources, markets, and states, but rather through linkages across these various dimensions. Let us think about these linkages with a focus on how they affect people's resources.

First, many people in Africa, mainly rural dwellers, still lead lives rooted in self-sufficient production, working directly with the natural environment to obtain the resources for their own livelihood. One important point here is that the population is growing faster in Africa than anywhere else in the world, meaning that people have no choice but to increase the rate at which they extract resources from nature. Meanwhile, the market economy is permeating further into the lives of African people from year to year, even if it has not yet supplanted self-sufficient production. This permeation, together with the impact of economic growth and globalization in particular, is thought to be exacerbating the growing demand for resource extraction. Additionally, the introduction of new technologies enables nature's resources to be accessed in greater quantities and used in new ways in order to bring people more

desirable lives. These things surely have the potential to generate disagreement and competition among people over the procurement and use of resources. Such disagreement and competition are among the challenges that confront people as they pursue development and coexistence. Markets with imperfect coverage and states still in the process of formation cannot furnish sufficient systems and functions for people to overcome these challenges. There is thus ample scope for people themselves to realize their potentials for the purposes of development and coexistence.

In the context of expanding demand for resources brought by economic growth and globalization, a number of relatively new actors—including multinational corporations, aid agencies, and international NGOs—have emerged as a presence in African markets and in people's lives. The question of how to engage with these actors looms large in the minds of people seeking to unleash their potentials. A variety of setbacks occur in the course of building relationships with new actors, and these relationships do not progress easily into stable partnerships. People are increasingly committing themselves to the market economy, especially in urban areas, but the changes brought from the outside world through globalization sometimes place their livelihoods at risk. African states do not have the functions sufficient to support their people to coexist with these new actors, nor are they capable of reducing the risks to people's lives. Here, again, there is great scope for people to unleash their potentials for development and coexistence as they come into direct contact with new actors. People do not simply accept the influences of globalization passively; they harness the new technologies, knowledge, and know-how brought in from the outside world and use it for their own development, as well as adjust their relationships with one another and with the state to be more consistent with the ideal of coexistence. However, these efforts are the work of nobody other than the people of Africa themselves and therefore, as stated earlier, they will not necessarily conform to the development ambitions of the state or other external actors. Here, too, there is the possibility that contradictions may arise.

It was noted above that the functions of the young states in Africa are imperfect and incapable of fully supporting people's aspirations toward development and coexistence. This does not mean, however, that the state has no influence over people's lives. On the contrary, what is significant is that the supply and restriction of resources by formative African states often affects people unevenly across society. This means that even within the same country, relationships with the state vary across different people and groups, and affect people's lives in different ways. Relationships entailing different and unequal

apportionment of resources across different people can be the cause of disparity and friction and constitute a major obstacle to coexistence. In practice, Africa has experienced many cases in which such obstacles have led to open conflict between different groups at the state level. African society is not standing idly by in the face of this challenge, either. We believe there is awareness and effort being made in the pursuit of coexistence among all people residing in the same state. In this sense, we must pursue our exploration of African potentials as something that can lead to coexistence not only among people closely connected with one another, but more broadly across the entire national population.

The points made above are brought together in outline form in Figure 0-1. We would like to use this as a framework as we proceed to consider the nature of African people's potentials for development and coexistence as well as the contradictions, limitations, and problems that lie therein.

#### 4. Chapter Outlines

This book presents ten African case studies illustrating in factual, concrete terms the economic dimensions of change in Africa and people's responses to them. The case studies each address the three themes of resources, markets, and states either directly or indirectly, but they are grouped into three parts based on which theme provides each chapter's major focus.

It is on this basis that we offer the following overview of the book's structure, combined with an outline of each chapter.

Part One comprises the studies that are most deeply connected with people's use of natural resources. These studies address the changes being experienced by African people directly reliant on extraction of resources from nature, and discuss in concrete terms the kinds of challenges to human coexistence that these changes pose.

In Chapter 1, "Work Fair and Measures to Tackle Poverty and Famine: A Labor Compensation Project in a Rural Village of the Sahel," Shuichi Oyama looks at a rural community in Niger facing poverty, famine, and desertification as the population grows rapidly. He focuses on an approach to development known as "work fair," which furnishes aid in exchange for efforts made by the people themselves. Owing to the inadequacy of government functions in Niger, the aid offered to the Hausa people through

work fair is delivered primarily through foreign aid organizations. The development intervention of work fair has inspired self-motivated collaboration among people aimed to improve their environment in the face of desertification and to allocate their revenue equally, and has thereby improved food conditions for people at risk of starvation. This success hinges to a large degree on the distinctive logic of the Hausa people, who value vigorous “movement” and the procurement and apportionment of wealth generated thereby. The men who live by this logic are stimulated by the improved food conditions to have a greater number of children, leading to an outcome running contrary to the need to curb population growth. This discussion reveals a complex interplay of aspirations for development and coexistence rooted in a distinctive popular logic, and the concordance and discordance of these aspirations with the goals of aid providers.

Chapter 2, “Independent Enterprise and Collaborative Behavior in Farming Households: Trajectories of Water Resource Use in a Suburban Rural Village in Northern Tanzania” (Jun Ikeno), sets its sights on the development and allocation/use of scarce water resources in a Northern Tanzanian village. The high economic growth arising under globalization has extended even to provincial cities, and is gradually impacting the environment and lifestyle of people in nearby rural areas. The people of the village studied in this chapter have been advancing their use of water resources in their production activities and lives through development activities in the form of dry-season irrigation farming and autonomous installation of water channels. Demand for water has increased following a change, prompted by global economic activity, in the type of crops grown in the mountain districts further upstream. Taking into account the interests of the residents of those districts, with whom they have familial ties and have traditionally shared water resources, the village community altered and diversified its means of livelihood through steps such as abandoning irrigation agriculture and beginning to supply building materials to the city instead. The people of the village also laid their own water channels, unreliant on the local government authorities. This project has since suffered a major setback due to technical problems, but in the face of growing diversity of purposes for water access and use as new residents arrive and livelihoods become more varied, the people have chosen to postpone reestablishment of the project rather than forcing a consensus. This decision can be seen as a flexible “turn” to achieve coexistence, an option designed to avoid conflict in increasingly complex human relations in the context of changing water resource conditions.

The focus of Chapter 3, “Governance of Conflict and Collaboration over Water Resource Use in

Tanzania” (Minako Araki), is a development project for the use of water resources in flour milling, household water supply, and power generation in a highland rural community in southwestern Tanzania, where residents have for many years practiced their own hillside farming and water control techniques. The development project was initially concerned with the introduction of a water-powered milling system and steered by an organization comprised of representatives of the village residents, local churches, and local government officials. This organization worked to smooth over or eliminate a variety of conflicts and extended the scope of water use from milling to household water supply, and then to electrical power generation with the aid of a German engineer. The power project has been particularly effective in addressing demand in the “public sphere” such as schools and medical clinics, as well as to provide power for mobile phones that are now used by many residents. This success is thought to have been a product of blending the village’s indigenous knowledge and expertise in water use on inclined land with appropriate new technologies. Work has also been initiated with the aim of bringing electric power to each household in the village, but there are noticeable discrepancies in villagers’ appetite for this extension to the “private sphere” related to differences in their capacity to bear the cost thereof. There also remains the potentials for conflict with both neighboring communities upstream and elsewhere over conservation of the river environment (which is essential for the sustainable use of water resources), as well as with public authorities over water resource usage charges. In order to overcome such conflict, it will be necessary to pursue “collaborative governance” involving a diverse range of stakeholders.

In Chapter 4, “Order in Community Self-Help Groups through Water Well Queueing: Water Sector Reforms and the Sustainability of User-Pays Systems in Kenya,” Gen Ueda addresses the use of domestic water through the case study of a village on the shores of Lake Victoria in Kenya, examining the (unwritten) rules of queueing for access to groundwater, which have been developed by the villagers themselves. Under a new policy aimed at securing access to drinking water for all households, the government has been calling for water use organizations to be formalized. Local people, however, have been modifying the rules of queueing at the newly-developed water wells to adjust to changes, such as the use of donkeys and other new transportation methods, and, moreover, applying the rules in a largely fair manner and flexibly to accommodate the disadvantaged. The setting and application of these rules is the subject of some conflict between those using donkeys and those transporting their water by hand, but this chapter presents a simulation analysis of queueing under the modified rules clearly showing that where there is a relatively abundant supply of groundwater, the principal focus

of the rules is not so much the volume of water used but the equity of resource allocation through waiting times in the queue. Here, the setting and application of water usage rules remain an informal process pursued with no relation to the state. However, this could also be seen as the development by the villagers of a system of resource use and allocation directed to coexistence and tailored to changing conditions within the village.

The second part of the book focuses on the changing conditions brought by permeation of the market economy, propelled by economic globalization. The changes addressed here include the emergence of new actors, people's direct engagement with the global economy, and the intensification of consumer activity in urban areas. The chapters in this part shed light on what kinds of relationships people form with new actors, how they deal with the instability of the market economy, and how they are working to survive by changing their livelihoods and living patterns while applying new technologies to economic activity.

Chapter 5, "Overcoming the *Fragility* of Trust Relationships between Corporations and Farmers: A New Social Bond between a Beer Manufacturer and Farmers in Uganda" (Akio Nishiura), focuses on the development of contract farming relationships between foreign-owned corporations and farmers supplying raw materials. Using the beer industry in Uganda as a case study, this chapter explores how social bonds between farmers and corporations form and evolve. In response to the growth in beer consumption in Uganda in recent years, two foreign corporations have established manufacturing operations and sought to locally procure their raw material (barley). In the village studied in this chapter, self-sufficiency was the norm and opportunities to earn cash income were limited, but following preferential provision of input goods by a certain corporation, most farmers entered into a new contract farming relationship under which they deliver their barley crops to the corporation. However, the social bond between the corporation and the farmers was fragile, and when barley became scarce due to crop failure or increased demand, the corporation would take steps such as purchasing from farmers contracted to a rival firm instead, evidencing the existence of a moral hazard. While the state's enforcement capacity remains weak, both sides are beginning to take new steps forward, with the corporation bolstering its technical assistance to the farmers, the farmers converting their own organizations into corporations, and actors such as technology extension officers and agricultural organizations playing coordinating roles. This could be viewed as an exploratory process toward the development of relationships of coexistence between African farmers and their new

partners, foreign-owned corporations.

Chapter 6, “Urban Laborers in the Globalizing Economy: The Role of the Informal Sector in Madagascar” (Takahiro Fukunishi) uses a case study on the sewing industry in Madagascar to consider how workers in export-oriented industries that have grown thanks to globalization have responded to negative external influences. Madagascar’s sewing industry benefitted from a preferential export program to the United States, generating significant formal employment opportunities in the national capital of Antananarivo. The workers employed in this industry, including women and people with relatively low levels of education, could be said to have entrusted their livelihood to the global economy. Following an unconstitutional coup, however, the US suspended its preferential program in Madagascar and half the workers lost their jobs. In other words, these people’s connection with the global economy was cut off owing to a failure of the state. The Madagascan government provides no protection for the unemployed, so the people had no choice but to find new means of livelihood on their own. Through analysis of statistical data, this chapter shows how the majority of those left out of work have been able to find new jobs in the informal sector, and that there has been no statistically significant drop in their income levels. It also finds that while those who remain unemployed have experienced a major drop in income, they are generally receiving assistance in the form of money sent by relatives. In other words, while the state does not function to protect people’s employment status or income, factors such as informal sector employment and mutual aid operate as a safety net enabling people to survive. Surely this reveals one manifestation of the potentials for coexistence in African society.

Chapter 7, “From Street Space to Conflict over Information Communications Space: The Case of Street Traders in Tanzania” (Sayaka Ogawa), examines changes in the trading locations and conditions for street traders that accompany an escalation of commercial activity in a city in northwestern Tanzania. Street-side trading, which has become more popular in response to expanding consumption among city dwellers, is an example of the informal economic activity that absorbs the ballooning population of young people, and a typical instance of how the market economy has penetrated into the lives of ordinary African people. Street traders build their livelihoods by leveraging their mobility to make use of available space and weaving diverse relationships with store proprietors and customers. However, the national and local authorities in this case imposed strict controls on the space used by the traders and sought to relocate them to a municipal marketplace in the suburbs as an alternative.

These moves sometimes triggered violent opposition from the traders themselves, and their dissatisfaction became a major controversy for the local government. However, some traders accepted the “irreversible” changes in urban space brought by redevelopment and construction of stores for lease in the city center, and proceeded to formalize their activities by becoming proprietors of leased stores or joint lessees thereof. On the other hand, dissatisfaction was left unaddressed among traders who could not fully access the benefits of change and became disconnected from the resource of space. It was at this stage that new technology was introduced in the form of mobile phones, rapidly revolutionizing the traders’ modes of work. Mobile communication and funds transfer services made it possible for traders to maintain relationships and trust without even having to share the same space, and therefore to continue to satisfy their customers’ needs. The value of monopolizing public space in the city center diminished, and in the end most street traders moved to the suburban municipal market and formalized their business operations there. It is possible to see this as an example of potentials being unlocked in line with a shift in conditions surrounding the resource of space, prompted by advancements in information media, as people seek to survive by reorganizing their relationships with others using new technology.

The third part of the book explores how people in African countries perceive and come to terms with their state as the formation of state functions gradually permeates throughout society, even without the full integration of all citizens. It considers how people maintain and reorganize their identities, lifestyles, and relationships with one another under state rule.

Chapter 8, “The Flexibility of Livelihood Strategies Deflecting External Change: Hunter-Gatherer Groups and the Multiethnic State of Tanzania” (Haruna Yatsuka), looks at two ethnic minority groups from the central highlands of Tanzania that have traditionally been known as hunter-gatherer peoples. It examines the different choices made by each group as the state framework begins to penetrate their lives, and the divergent outcomes of those choices. One of the groups, the Hadza, has resisted the state’s attempts to promote fixed settlement and crop farming—attempts which have been pursued ever since the colonial era—and chosen not to abandon hunter-gathering as their main mode of livelihood. As international interest in indigenous peoples grows, the Hadza have asserted their indigeneity in order to gain a greater say in their own affairs, as well as using their specialties as a hunter-gatherer people as tourism resources to earn cash income. On the other hand, the Sandawe people, who place greater cultural emphasis on hunting and had contact with residents of nearby areas

from an earlier stage, have adapted to the state's promotion of fixed residence and crop farming, even while continuing to be looked upon differently by other ethnic groups and at times experiencing contempt and alienation. Looking closer into the lives of people from each of these ethnic groups reveals that the Hadza have chosen a flexible existence, not only marketing their identity as hunter-gatherers in exchange for cash, but also blending it at times with a nomadic lifestyle and entering into relations with nearby residents to buy and sell resources for daily life. The Sandawe, as well, have built up their engagement with the market, even as they experienced conflict with more powerful ethnic groups favoring development. Directing attention to the details of everyday life shared across these two ethnic groups is surely an important step toward identifying potentials for coexistence in a state that encompasses a variety of groups and is still in the process of formation.

In Chapter 9, "Democracy and Multicultural Coexistence in Textbooks: Citizenship Education in the Federal Democratic Republic of Ethiopia" (Shoko Yamada), the focus shifts to coexistence among all people affiliated with a single state. This chapter explores the nature of "citizenship and moral education," introduced in the course of Ethiopia's democratization, through analysis of the curriculum in textbooks used in the upper years of secondary school. The infrastructure of democracy has not yet taken root in Ethiopia, and the achievement of coexistence among the country's diverse ethnic groups is considered a major priority. In this context, citizenship and moral education as a curricular in schools has a major role to play. The chronological analysis of textbooks reveals that this subject, which was originally a simple duplication of concepts brought in from abroad, was gradually developed in both aims and content as it was localized in line with current conditions in Ethiopia and methods such as interactive learning were adopted. On the other hand, it is also clear that the subject is driven by a minority ethnic group, and in reality functions to legitimize the power of the current regime in Ethiopia, which rules with an iron fist. This suggests that citizenship education, which is purportedly directed to coexistence based on democratic consciousness, is imbued with great contradictions in the Ethiopia of today.

Chapter 10, "Political Violence and the Life World: Conflict and Coexistence in Rural Kenya" (Motoki Takahashi and Masashi Hasegawa), focuses on a rural highland region on the fringe of the Great Rift Valley in Kenya, which experienced the short-lived but large-scale conflict known as the "post-election violence" of 2007-2008. Taking into account Kenya's political and economic history and the circumstances in which the conflict developed, the authors of this chapter use data obtained through

field surveys to examine the lives and perceptions of local people, comparing a village that suffered attacks and a village said to have perpetrated them. The “post-election violence” entailed bitter clashes between major ethnic groups, evoking the earlier collapse of Kenya’s nation-building process into the divisions of “tribalism.” What this chapter reveals, however, is that most of the people in the region where the conflict occurred are actually in accord with the goal of national unification, hopeful of government impartiality across all ethnic groups, indignant at the corruption of policy makers, and prepared to spare no effort in assisting other ethnic groups experiencing hardship. In regard to the land disputes said to be the root cause of the conflict, there is little difference across ethnic groups in attitude toward the registration system on which land ownership is based, suggesting that a shared view of the property market is being formed beyond ethnic differences. Inter-ethnic conflict in Kenya is related to the shared sense of belonging to a single state, which can lead to resentment within a certain ethnic group at the injustice, disparity, and marginalization it experiences within the state. In this shared view of the state, however, it also is possible to envisage the possibility of unleashing potentials for coexistence among all people of Kenya in the future.

It is our hope that the ten chapters in this volume will provide readers with some understanding of the challenges, contradictions, and limitations in relation to the resources, markets, and states that surround the people of Africa in the midst of rapid transformation, and furnish some idea of the wealth of those people’s potentials for the realization of coexistence and development. Furthermore, it would give us the greatest pleasure to know that readers, through their engagement with this book as a whole, can gain a vivid sense of the fact that these potentials are not something of another world separate from their own, but rather that they are being nurtured and unleashed by real people living on the same planet as they do.