

**Francis B Nyamnjoh, *Insiders and Outsiders: Citizenship and Xenophobia in contemporary Southern Africa*, Zed Books, London/New York, 2006. pp. 273. ISBN 1 84277 677 0.**

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Contemporary globalization trends have led to intensification of the movement of the people across boundaries. However, the mixture of people with diverse nationalities and cultures has developed mixed feelings. One of the negative consequences has been emergence of xenophobia tendencies and 2008 South Africa witnessed development of horrific outcomes. Though the book was published earlier it is well intentioned to interrogate issues of citizenship and xenophobia taking Southern Africa as the case study. The introduction put the issues of globalization, mobility, and citizenship into its proper perspective for the purposes of introducing the broader framework of the book's intentions. Key concepts were alluded to and were put into their proper framework of their comprehension citing both local and international forces at play.

Chapter one dealt with issues of mobility, citizenship and Xenophobia in South Africa. The author gave a historical background to mobility in South Africa from the coming of whites. Noting how non-white migrants were restricted to particular areas particularly farms and mine. He raised contradictions between previous policies and those being pursued by the modern majority government pertaining migrants. Groups of people under segregation and policies that have been put in place to control labor flow and migration were analyzed. An exposure of attitudes towards foreigners (*Makwerekere*) was given, with the author noting that negative perceptions cut across all socio-economic and demographic group dimensions with which it takes. The experience that *Makwerekere* goes through was in their contestations for space and citizenship was explained. How the media has responded to the issue of Makwerekere was exposed. In essence, 'not only has been Africanised and racialised, the print media has also tended to nationalize crime attributed to Makwerekere' (p. 67). An examination of the mobility in and out South Africa and consequences of these movements was given. In the final the

author indicated ‘The future of citizenship depends on how immigrants and diasporas are able to see the nation state for what it truly is – coercive illusion- and to mobilize themselves and negotiate for recognition of common universal humanity that is entitled to equal political cultural and economic representation in real terms’ (p. 81).

Chapter two analyzed the situation obtaining in Botswana pertaining to issues of citizenship, mobility and xenophobia offering an excellent review of press’ examination of the issues. The author gave an analysis of the emergence of identity politics in Botswana at the backdrop of the development of liberal democratic institutions. The chapter delineated the major distinction arising in Botswana in relation to Makwerekwere. How ethnic identities emerged in the press both state and independent were analyzed. Vivid critique of press treatment of issues particularly regarding Makwerekwere was given. According to the author most press mourn the better treatment of and advancement of migrants at the detriment of the rightful owners (Batswana). Pertaining to the media the author did note, ‘the major challenge for the media is to capture the spirit of tolerance, negotiation and conviviality beneath every display of difference and marginalization, encouraging acceptance as the way forward for an increasingly interconnected world of individuals and groups longing for recognition and representation’ (p. 112).

Chapter three espoused on issues of gender and citizenship, specifically, analyzing how issues of mobility and citizenship have affected gender patterns. Pre-colonial and colonial encounters with issues of mobility and citizenship were analyzed. Hierarchy in women was analyzed, especially as it pertains to madams and maids in Apartheid South Africa noting that ‘ the extent to which the citizen-subject dichotomy between madams and maids has changed with official demise of apartheid is debatable. In essence, noting ‘a quick review of the consumption of maids world wide reveals several parallels to the subjection or subordination of the citizenship of maids in Apartheid and post apartheid South Africa. Legal issues pertaining to the protection of maids was alluded to. How problems faced by foreign maids have been exacerbated was explained especially in the framework of migrating maids.

Chapter four using Botswana as a case the author examined issues surrounding maids, mobility and citizenship. Briefly capturing the methodology of the research. The historicity of maids in Botswana was explored. The relationship between maids and other employers, and the overall environment they live in was explained. In essence the author concluded, ‘while all nationals may be citizens by law, women

have fewer chances of fulfilling their citizenship than men. Even then, not every female national is disadvantaged to same degree, as class, status and ethnicity make it possible for some maids to be further disadvantaged by others (madams) (p. 205).

Chapter five dealt with coping mechanisms with issues of domination and dehumanization particularly by maids in Botswana. Of importance the author noted 'maids are not passive, uncalculating victims of ultra-exploitation' (p. 210). Comparison of Botswana maids and versus foreign maids particularly that from Zimbabwe was provided. In essence the author noted, 'Maids and madams may both be subordinate to men, but they are not equal in terms of power dignity and entitlements. While the madams may feel treated as maids by the men in their lives, it is often that maids feel treated as madams' (p. 226).

Chapter six, which marks as the conclusion offers policy, issues that need to be explored and dealt with. Of importance the author noted that 'the predicament of migrants, racial and ethnic 'others' in a world where globalization seems to bring about obsession with boundaries and belonging is all too obvious. Even when legal rights are extended to migrants, racial and ethnic minorities, they have not always been able to claim them because they are denied the social membership in local and national communities on which claiming such rights are contingent' (p. 229).

At the backdrop of recent xenophobia attacks in South Africa I found the book enlightening on the origins of their hatred. The text is a must read for those interested in issues of migration, race ethnicity and culture.