The survey was carefully executed, and Hyden displays refreshing candor in making clear to the readers what his difficulties were, and the inevitable limitations in any attitude survey in a rural environment backed by a very modest budget. The interviewing spanned the period when mainland Tanzania carried out competitive national elections within a single-party framework, one of the most interesting and apparently successful experiments in political development in independent Africa. This conjuncture of events offered the investigator a particularly interesting period for close observation. Parenthetically, it may well have skewed some of the survey findings. For example, respondents gave a strikingly high rating to voting as a mechanism for transmitting their views to the political center; one may at least speculate that the figure would have been much lower in 1963, or probably again today.

On the whole, Hyden finds that TANU is achieving the central goal suggested in the slogan which he has used to title his book. Most of the evidence presented is intriguing, and some quite persuasive. However, there are a number of junctures where one would want much proof to feel entirely comfortable with the conclusion drawn. For example, Hyden appears to lean very heavily upon a question asking the respondent to choose a level of identity running from family to nation which was most important to him. Whether the impressive numbers who did choose “nation” are really a valid indicator of the degree of national commitment Hyden infers can only be validated over time by actual behavior, not questionnaire responses. The Cliffe study, to which Hyden contributed, demonstrated the enormous importance of local factors in determining election outcomes in 1965.

Now and again, symptoms of mild Tanzaphilia may be detected; there is no known immunization. But a lurking doubt remains whether the author has adequately dealt with the signs of TANU difficulties evidenced by the party’s fiasco in local district council elections in 1963, or the defeat of two prominent Haya TANU leaders, both of ministerial rank, in the 1965 elections. The latter fact is scarcely mentioned and yet it surely suggests some ambivalence in rural attitudes toward the party. More detail on the actual workings of the party at the local level, as well as the government’s performance of its developmental mandate, as distinct from peasant attitudes towards them would have been welcome. One may also wonder whether systems analysis is fully up to the analytical burden it has been asked to bear in this study.

But none of these observations dilute the importance or the value of this study. Hyden concludes by suggesting that the empirical nature of center-periphery relationships may the most fruitful nexus of comparison among African politics. He leads us some distance down an extremely promising trail by providing a firm basis for applying this comparative measure to Tanzania.

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It is now fashionable to say that independent Africa is off to a false start. Mr. Roberts, who served for three years as sub-editor on the *East African*
Standard Nairobi, argues that Kenya is one of the few exceptions. But unlike The Economist which argued in its issue of 4th March, 1967, that Kenya is almost unique in black Africa because she "has been prepared to use European skills", Mr. Roberts attributes the success of Kenya to the hard work and efficiency of the Kenya Africans. "If there is any single word which sums up the Kenyan African character", he writes, "it is the word 'worthy'." (p. 37). This is not to say that all Kenyans are models of efficiency. But there is a definite general inclination to get on with things." (p. 39)

In spite of its misleading title which suggests a population explosion in Kenya, the book is a survey of the post-independence period in Kenya. The style is anecdotal and impressionistic. Whereas the tasks of nation-building in sub-Saharan African is often conceived of largely in terms of tribal integration, Mr. Roberts rightly points out that in Kenya, because of her history, nation-building must also entail a radical reshuffle of the colonial structure which was designed for a 'White Man's Country'. So far the British successors in Kenya have been content with this colonial structure. "The African life," he contends is "in a state of unnecessary suspension between two worlds." "This suspension", he continues, "is still the basic fact of the country today. In administration, in law, in agriculture, in social life, Kenya's pattern is one of Western superimposed on traditional structures'. (p. 42) There is therefore a breakdown in personal relationships and in the accepted social relationships. A feeling of insecurity pervades the country and people tend to withdraw into their shells. In short, according to Mr. Roberts, Eliot's 'hollow men' exist everywhere in Kenya.

While it is true that the majority of Kenyans may not know what life means at a deeper level, it would be misleading to suggest that this was limited to Kenya, or even to Africa. Part of the student restlessness in the world today is due to the fact that life as conceived by the older generations means very little to them.

His chapter on tribalism, which he regards as the 'naughtiest word' in Kenya, is thoughtful and fair. He is, however, being too optimistic by suggesting that "Tribalism is disappearing." (p. 77) Today tribalism is a much more important factor in the fields of politics and economics than it was in 1963, especially as there is now a tendency for the non-Africans to align themselves with the 'safe' tribes.

The economic base, Roberts suggests, is broadening in many directions. Mixed farms of over a million acres have been transferred in an orderly manner from European settlers to Africans. Manufacturing, especially in light industries has risen. And Kenya is one of the few African countries with a positive family planning programme. On the last point, it is misleading to give the impression, as Mr. Roberts does, that there is a scramble among Kikuyu women for the intra-uterine devices. Nor is it correct to say, as he does, that the ideal family size in Kikuyuland is vastly different from what it is in Central Nyanza among the Luo where, according to Roberts, the ideal number of children is one hundred. Dr. D.F. Heisel, of the University College Nairobi, who for the last two years has been studying fertility limitation among women in rural Kenya, has shown that the ideal family size in both Central Kenya and Central Ny- anza is about 6.8 children.

On race relations, Mr. Roberts has produced two illuminating chapters