

les quartiers populaires envahis par les activités informelles. Cette urbanisation à deux vitesses a véritablement été créée par la colonisation et encouragée ensuite par l'ex-métropole.

L'ouvrage s'attache à reconstituer et à interpréter les processus d'urbanisme et d'aménagement urbain. l'auteur note elle-même avec raison, en conclusion, qu'il resterait à étudier le vécu urbain: comment les habitants se sont-ils emparés de cet espace, comment, acteurs vivants et remuants, ont-ils à leur tour fait vivre l'espace public urbain. En ceci, ce travail se situe bien dans la lignée des études françaises d'urbanisme, plutôt que dans la tradition anglo-saxonne de sociologie urbaine.

Il faut noter l'excellence des interprétations graphiques à partir de données si délicates à raccorder, le nombre et la qualité des tableaux chiffrés, et la présence (encore rare dans les ouvrages français) d'un index, même succinct.

Un livre élégamment écrit et clairement présenté, indispensable pour tous les historiens de la ville africaine.

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Anne M.O. Griffiths. *In the Shadow of Marriage: Gender and Justice in an African Community*. Chicago: University of Chicago Press, 1997.
310 pp.

Anne Griffiths went to Botswana to teach a university course in law and came away with a deep appreciation and understanding of Bakwena culture and custom. Using her fieldwork experiences, she has produced a remarkable work that examines the dual legal system of Botswana and provides important insights into the ways in which legal systems develop and operate. One of the central tenets of her thesis is that the social context in which law is embedded cannot be ignored.

Botswana provides an excellent opportunity to explore these issues since there are two systems of law, customary law and common law. Customary law is adapted from the traditional legal system of the Tswana-speaking peoples who dominate Botswana. It is applicable in minor civil and criminal cases, and cases are heard by local headmen who are often hereditary chiefs. Common law is based in Anglo-Dutch law and is similar to that used in most Anglophone countries. Griffiths provides a cogent history of the development of this dual system as a product of colonialism. The customary law was to be applied to Africans, and the common law to Europeans. Using the well-studied but still fascinating example of Tswana marriage customs, she shows that traditional people in rural areas are

subject to the customary law, while the educated and urban population is subject to the common law.

Much of the first part of the book is taken up with the historical and procedural elements of this dual legal system and with the negative implications for legal centralism. Legal centralism is derived "from a modern Western legal paradigm [and] promotes a uniform view of law and its relationship with the state" (29). In arguing that experiences with law are diverse and based in social and economic contexts, Griffiths shows through her fieldwork that these contexts are highly gendered. The second part of the book expands on this base into an exploration of the law in relation to marriage and the family. Here, Griffiths delves at great length into the highly gendered power relations present among the Bakwena, using case studies from her fieldwork.

The final part of the monograph addresses the implications of Griffiths' findings for legal theory. She distances herself not only from centralist models of the law, but also from other pluralist models, arguing that "by taking account of all features and the specificity of their forms of interaction that differential forms of access to, and use of, law are made explicit" (215). She concludes with an examination of the changing gendered context of law in Botswana and what this means for women's access to, and use of, the law. The book contains several appendices which feature transcripts of the court hearings alluded to throughout the book.

Some aspects of this monograph, both technical and substantive, could have been improved. I found the text rather repetitive in parts and would have preferred a tighter and more integrated explication of the customary and common law systems. In particular, when Griffiths expounds on the importance of her work, she tends toward repetition. While I have no doubt that her work is important, she does appear to provide some tortured justifications of the uniqueness of her approach.

Two additional issues that I find of great importance are largely missing from this monograph. First, the customary law of the Tswana-speaking peoples is applied to everyone in Botswana regardless of their ethnic affiliation. It might be argued that such a universal application has had a unifying and integrative effect, as evidenced in Botswana's remarkable political and economic stability. On the other hand, thirty percent or more of the population, functioning under the traditions of a dominant ethnic group, are clearly germane to the study of differing social and economic contexts of law. As someone who works with indigenous and minority groups in Botswana, I find this omission striking. Second, her analysis of the development of the dual legal systems is somewhat short on the process of the development of customary law, and I think she herself is guilty of a centralist approach here. What of the effect of missionaries and the adoption of Christianity, for instance? Or, what of the education of Botswana in

England and other countries? Or, as pointed out above, what of the influence of non-Tswana speaking peoples?

These few criticisms notwithstanding, this work is a novel integration of law and cultural anthropology which will be of great interest to scholars from several fields. It is, at once, a fascinating transdisciplinary examination of Botswana's legal system and an excellent ethnography of Bakwena marriage and family life.

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Karen Tranberg Hansen. *Keeping House in Lusaka*. New York: Columbia University Press, 1997. 228 pp.

Keeping House in Lusaka chronicles the experiences of the residents of Mtendere township in Lusaka, Zambia, over a period of two decades of economic downturn. In this book, Karen Tranberg Hansen presents and analyzes her long-term research, conducted from 1971 to 1992, focusing on several distinct but interconnected issues: gender relations, household dynamics, housing, and work. This research is Hansen's window into the cultural and gendered experiences of contemporary urban life in Africa — how economic decline is differentially experienced by the people who are actually living through it.

The book's title, *Keeping House in Lusaka*, reflects a main theme of the book: the centrality of household relations as the site of interaction where broader socio-political and economic changes and struggles are experienced. As Hansen illustrates and argues, households are the locus of competing interests, claims, and resources, which are based on gender and generational dynamics.

The book begins with a discussion of the development of capitalism in colonial Lusaka. Hansen challenges the scholarly notions of Lusaka as a textbook example of a colonial city, suggesting that Lusaka's far more extensive development of squatter settlements and informal-sector activity set it apart from the Copperbelt towns. This factor is important for an understanding of the direction of postcolonial urban developments, the discussion of which begins in Chapter 2, "A House of One's Own." Here, Hansen introduces Mtendere, the location of one of the state's early site-and-service schemes put into place to address the rapid urbanization and proliferation of squatter settlements that followed independence. Focusing on the low-income housing question in Lusaka, Hansen illustrates, largely through case-studies, how housing was inseparable from a host of activi-