

it strips the information bare leaving dates as its only organising principle and sources as its only explanatory device. Sparse, ascetic and cold, the horror in the book lies in its use of understatement rather than in hot-blooded description to describe one of the worst cases of genocide in modern times.

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Migrations Internationales en Afrique: Aspects Légaux et Administratifs.

By Sergio Ricca, Paris. L'Harmattan et Organisation Internationale du Travail. 1990. 280 pp. FF 180. ISBN2-734-0320-4.

English title: *International Migration in Africa: Legal and Administrative Aspects*. Sfr. 27.50. Available from the International Labour Organization, Geneva. (French edition reviewed).

The distinguished French publishing house *Librairie L'Harmattan* has added another valuable study to its 'Migrations & Changements' book list which has covered the 'movement of people' long before that phrase became popular in English. Ricca is the International Labour Organization (ILO) specialist concerned with research on the movement of manual labour and the practical application of the findings to domestic and international labour law. His 1984 book examined the delicate area of clandestine migrations in Europe.

Using an extensive data base, a clear and precise research methodology and a logical presentation, the author has written a readable book on a timely and important subject within the refugee regime. One is aware of the often quoted figure that one-third of the world's 15 million refugees are in Africa and the pleas to the international community to respond to their needs. Ricca is on another tack entirely. He looks at the movement of people within and among African states, particularly those seeking work, and how they are treated under existing labour laws that are supposed to govern this movement. He covers the evolution of the issue, some theoretic models, the juridical basis in international law, legal and illegal migration, brain drain and other key issues. He ends with two specific studies on a) African refugees and b) labour migration into the Republic of South Africa.

This book offers some valuable insights on what is happening in French-speaking Africa and how France is dealing with immigrants from its former colonies. Clandestine migration *in Africa* is examined from a number of angles including the victimization of defenceless people even though protection is afforded under current legislation. Mass expulsions that take place from time to time on the continent come under specific scrutiny. The author has strong views on the widespread non-application, indeed flouting of national, regional and international conventions and other instruments designed to protect workers seeking employment. Here the public service—the largest employer in Africa—comes in for knocks. He demonstrates how many labour practices lead to brain drain and expresses the view—brave for an international civil servant—that some governments seem to encourage the out movement of intellectuals and other talented persons.

One of the most interesting sections deals with the French experience, pioneered by the motor industry, of inducing redundant industrial workers to return to their home country. He offers some practical suggestions for enhancing these programmes which have only had marginal success. This is significant because of current European

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discussions of how to deal with non-convention, i.e. economic, refugees flowing into the continent. Enterprising scholars would find a fertile field to plough by examining the concept of 'inducement to return', which appears to be gaining interest among European governments with a surplus of asylum seekers. A weakness of the book, due to dated sources, are the two studies mentioned above. The author, the ILO and L'Harmattan are to be commended for this contribution to an almost unknown aspect in the sensitive field of the movement of people.

A brief comment on French publishing practice. This book has a General Index, and five *separate* indexes on geographic places; names of individuals; names of peoples; list of organizations, charts and communities with, of course the table of contents at the end along with specific listing of titles on the general subject of this book in the Librairie L'Harmattan. This detail tilts the study towards becoming a manual for persons working, researching or teaching about the movement of people.

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No Life Without Roots: Culture and Development. By Thierry G. Verhelst.
London: Zed Books Ltd. translated by Bob Cumming, 1990. 189 pp. NPS.
ISBN 0-86232-849-7 pbk.

From his experience of working with NGO grassroots development projects, Verhelst sets out to demonstrate how development models have been dominated by Western preconceptions and social, economic and political aspirations. This has happened and continues despite the availability of indigenous models and at the expense of the richness and variety of indigenous cultures. By indigenous culture here, Verhelst means, rather vaguely, 'concrete present day cultures of the peoples at the base of society'.

The book begins with a critique of past and present development models and a variety of examples of how these have been used in Africa and Asia. Despite the imposition of these inappropriate models, indigenous cultures have survived. He surveys indigenous strategies of resistance and describes traditional economic patterns which have been maintained. In particular, he devotes much attention to non-violent methods of resistance and suggests that violent struggles are becoming rare while struggles inspired by evangelical non-violent methods are increasing. But the people of Peru and Guatemala, today embroiled in violent struggle, may doubt this trend or the benefit of viewing indigenous struggles in such terms.

Verhelst calls for cultural solidarity from the West which should include supporting the right of peoples and cultures to remain 'aloof and independent' and to become self-reliant. Such a development demands a refocusing by development organisations towards distinct needs in the context of local resources. Through examples in Africa, Asia and the Caribbean, he illustrates that a new generation of development projects which claim to acknowledge the importance of the cultural dimension, nevertheless fail to escape from ethnocentrism. On the other hand, he sees some NGOs, 'progressive NGOs', as giving recognition to the wealth and enduring quality of indigenous culture. In spite of this, he presents ways in which these progressive Western NGOs can improve the tools of their trade. They need to: engage in active research to find more indigenous partners; ensure that increasing North-South contacts are being complemented by South-South contacts; and beware of over-funding because support can be often best given in other ways.