

BODY OF POWER, SPIRIT OF RESISTANCE: THE CULTURE AND HISTORY OF A SOUTH AFRICAN PEOPLE

Written by Mohini Sen Chowdhury

Research Analyst, Stepwey Services, Kolkata, West-Bengal

MAIN ARGUMENT OF THE BOOK

In this worldly study of power and resistance, the author in particular examines the altering embarrassing situation faced by a marginal group of people known as Barolong boo Ratshidi. They are regarded as an insignificant section of people in the country of South Africa (ABU-LUGHOD *et al.*, 1990). The book particularly speaks about an ethnic group which is popularly known as Tshidi. They were supposedly situated in the borderlands of northern South Africa and Southern Botswana. The book specially speaks about investigating the successful planning of a dialectical approach which would be implemented in a single social system over a period of time. The book is particularly divided into three sections respectively. The first section deals with the conceptual institution which in turn offers historical, sociological and ideological features of Tshidi society (Whiteside *et al.*, 1906). The second section opines an account of forming the awareness of the Tshidi community. Further the third section evaluates the contemporary Tshidi Zionist Churches as pivotal thereby showing how the community of Tshidis have responded to the oppression relating to Western. However, in this context the author represents the fact that how the community of Tshidis help in preserving the values. The consequences of ethnographic refusal are being studied in this matter. The Resistance Studies are helpful in knowing more about the interdisciplinary approach. But in recent years, ethnography has come to a subject of internal criticism within the subject of anthropology. The author spends a lot amount of time in reading the historical sources as provided in the ethnography. In reference to, *The romance of resistance: tracing transformations of power through Bedouin women*, various kind of resistance has been discussed among the Bedouin women and the conventional construction of power found among the community of Bedouin existing in the Western Desert of Egypt. The book emphasized on the fact that the women of Bedouin endured the decisions which was being made by their fathers, uncles and brothers

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respectively. The author particularly stressed on the fact that how local communities are being absorbed into modern states thereby amalgamating with the wider economy present in the society (GILBERT *et al.*,2015).

However, a record as maintained by the ethnography gives rise to Capitalism into the Third World War. The Tshidi are the living manifestation of conflicting process of articulation.

SCHOLARLY CONVERSATION WHICH THE AUTHOR IS CONTRIBUTING

Here, the author makes an analysis of the cultural struggles occurring in one of the community of Africa. She specifically represents the history of Tshidi acting as an image of the world capitalist system. Over a period of 150 years, developed metropole and under developing periphery are placed in the history of Tshidis. Here, the author is not limited to the concept of dominance and subordination. The formation of power along with that of resistance has been conceptualized at an opposed level of abstraction. The author presents an interesting and enthralling analysis of the reciprocal relationship occurring between material forces and cultural forms which often occur in the ritualized practice existing in the Tshidis. However, by the end of this book it has been noticed that a weakness do persist in the methodology and theory. The writing style is also criticized to a considerable rate. The author in particular fails to express her opinions in the public. Two crucial concepts like that of Hegemony and ideology has been discussed critically (Williams *et al.*,1977). The author does not make any sort of difference in constructing these concepts. Out of the two aspects, Hegemony plays an important role in the analysis of the author. The catastrophe of Hegemonic took place at the Tshidi community during the period of pre-colonial and neo-colonial. As per Gramsci, the hegemonic state comprises of forces which implements both consensus and threats. The institutions which hold cultural importance are considered to be the judges of the hegemonic consensus. The agencies might differ. They could be private as well as public in nature. It includes institutions like family, schools, political parties, labour unions, sports associations and many others (Stow *et al.*,1905).

MAIN POINTS WHICH ARE PUT FORWARD BY THE AUTHOR

In this context, the author particularly spoke about the aspects of Hegemony, Ideology, texts and contexts respectively. For the author, the aspect of Ideology is regarded as the threatened feature of society and culture. The elements which are a part of Tshidi culture includes usage of plow, reaping grains, attaining the growth of literacy, generating money and acquiring the rites of manhood (Thomas *et al.*, 1971).

However, in reference to *The romance of resistance: tracing transformations of power*, people must be aware about the fact no society exists with the fact that one group is supposedly dominant and the other one is a subordinate one. Similarly, in a journal of *Be graceful, patient, ever prayerful': Negotiating femininity, respect and the religious self in a Nigerian beauty pageant. Africa: The Journal of the International African Institute* the author stated that the Beauty pageants existing in Nigeria have been largely discussed (Willoughby *et al.*, 1905). The journal specially talks about the insecurities which are being faced by the women of Nigeria thereby making negotiations with respect to individualism. As opined by the author, an existing relationship found between the human body and the social collectivity is one of the most analytic dimensions of consciousness in the societies (Sherry *et al.*, 2001). Tshidis became actively involved in the process of articulation which eroded the aspects of pre-colonial order. The history of Tshidis is the by product of two major components which is the internal dynamics of a pre-colonial system and continuing forms of capitalism existing in the state of South Africa. An alteration taking place in the Tshidi economy, society and culture it is important to evaluate the internal dynamics of the pre-colonial system along with the developing involvement with a Southern African political economy. This it makes an account of the issues relating to overrule and domination. As a part of the Tshidi struggle they majorly fought for their independence which makes them stronger in their part.

OPINIONS AS PUT FORWARD BY THE AUTHOR

A lot of opinions have been put forward by the author. Few of them include the issue of hegemony and Ideology, Tshidi Polity, Cultural aspect of Tshidis, sociological and historical aspects of a society. In the year of 1896, the Tshidis were attacked by the Rinderpest cattle

epidemic. With an increasing scope of Boer competition in the sale of production had enforced a number of people to a labour market. During that period of time, the demand for mine labour was higher as compared to the supply. Texts and contexts played an important role in shaping the Tshidis in the phase of pre capitalist. The records as was obtained from a written format acquired from the Boer War period helped the Tshidi to recover in the field of agriculture. A large number of people were majorly rooted in the agricultural sector. The wages which were being provided to them were found to be extremely low. They found difficulty in supporting their family members. Moreover, the Tshidis did protest against the effects which were being made by the government (Tafira *et al.*,2018). The Tshidis revolted effectively against three legislative acts. In the year of 1970, an amount of 26.2% of the households in a population owned a cow and about 41.8% owned sheep and goats. However, it could be assumed that the rate of owning animals decreased at a considerable amount of rate. However, as per the observance it could be noticed that the males had been an indispensable part of the agriculture. Side by side, women too were an integral part of the labour market. Their rate was increasingly growing in the period of 1970. 56% of people were being sent to far places away from home to sustain their livelihood. The female workers were hired at an intermittent rate (Theal *et al.*,1926). Women were recruited on the basis of seasonal employment. As per the law of South Africa, “prevents "dependants" from accompanying "labour units" to the industrial centers”. The wives and children were advised to remain in lands relating to rural areas. The author in total describes about the lives of Tshidis existing in the country of South Africa. Christian missionaries acted as the innovators of colonialism among the people existing in the interiors of southern Africa. This in turn made an introduction in the thinking process and practice which became involved with the earliest social system.

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