Thank you all for coming today. Thanks to Jeff Layne and Brian Brazeal for arranging the taping and we'll see how it goes. Some of this is very new material for me and it comes out of summer travels that I made with the support of the department and the college to East Africa. Again, I used to live and teach in East Africa in the '80s and I've returned in the '90s, but this was a chance to spend a month traveling and looking at student placement positions and language study and possible collaborative projects that I might go forward with returning to this region of Africa, Eastern Africa, Anglophone Eastern Africa. And my first trip to Malawi also that I combined with a trip to Tanzania. So I'm going to talk about my experience in Tanzania and Malawi in historical light.

My other research more recently has been especially on the Republics of Congo, these twin republics together with Cameroon and Rwanda, all of which are French speaking and which it's been a terrible two decades and it's quite unsafe and dangerous but extremely fascinating and challenging. And I've been also in Western and Southern Africa on various research and study trips.

Going back to East Africa, I first traveled to Kenya in 1978, began to learn Kiswahili, studied that in graduate school through the '80s and the '90s as well as Lingala. And so now when I moved to the countryside or the country of Tanzania when I'm not rusty as I am at the moment, I am basically competent and fluent in Kiswahili which is the national language and widely spoken through the region. So that's a real pleasure for me and one that I feel over many years has enhanced my enjoyment and my ability to work in the region.
So the talk is called from Zanzibar to the Lake or from Zanzibar to the Inland Sea, I think, is the most recent version and it talks about travels from these islands, right off the coast of Northern Tanzania on the Swahili coast. A bit of time I spent here and then my travels down to the northern most edge, western's edge of Lake Malawi or Lake Niassa in the country of Malawi, here in northern Malawi. And some of you know that our campus book in common this year is by a young man from Malawi and a co-author from the United States called problematically I'd say but in very interesting book, more interesting than it might look in some ways, The Boy Who Harnessed the Wind. So I wanted to visit Malawi for the first time and I have friends and contacts there also. And we'll see a little bit of that if time allows today.
But travels, well I'm gonna themetize the tourist and the traveler a bit partly recognizing
the pioneering work that Dr. Valene Smith has done in our department on these questions,
extraordinary world traveler herself. Here's the Cairo Airport which Brian Brazeal said, 20
years ago was a very different matter but we see this intense globalization and
commercialization of air travel that brought me via Egypt Air the cheapest route from
London to the country of Tanzania.
I landed in Dar Es Salaam which is Arabic for "haven of peace" or "house of peace" and distances are large in this region but I spent time on this Swahili coast and then again, took the highway across the Rubeho Mountains and up on the southeastern edge of the Central Plain to the Southern market hub of Mbeya down into the Southern islands in Tukuyu and then down to Korongo on the western edge of Lake Niassa. That took me a good month of sometimes arduous traveling and it's only a drop in the ocean as it were in East African geography.
Here's Dar and you see that the nation of Tanzania is indeed originally independent as Tanganyika plus a separate nation of Zanzibar and the reason it's called Tanzania is because of the union that followed the Afro-Shirazi Revolution in 1964 that brought these two countries under the same nation state and it's been an uneasy coexistence since then because of the very long standing historical tensions between these Indian Ocean's civilizations, these mercantile civilizations extend along the coast all the way up to Arabia, Iran, the Indus River Valley, India and even Indonesia here. And the vast interior hinterlands of Africa in which there are hundreds upon hundreds of languages and peoples who had been in flux in communication and contact with the coast in different ways for many thousands of years.
But as a traveler, they do see you coming or attempt to interpolate that is recognize you. And here we stopped at the safari in which is one of the budget hotels in Uhindini, the Hindi section of Dar Es Salaam because Indian merchants are a prominent force in the Tanzanian economy as in Uganda and in Kenya and along the coast.
And they have built on a thousand years of offering services to outsiders of which Westerners and Americans and tourists and travelers like ourselves, like myself are provided with the services they like and that usually is looking at animals for which for some reason many people like myself will spend many thousands of dollars, I haven't done that.
But they know that there's a good change that this is going to be an opportunity. So the mules at the hotel already introduce you into sort of a thematized idea of the hinterland, of the traditional village in which these are peasants which have--who have limited contact with the market as Tony Waters has written about in our university and sociology department in one of his two books on Tanzania. And you see the daily life of the village pounding grains and braiding hair and chickens and people going off to the fields and so forth.
And you'll also see stylized what is known to be a great attraction, a foreign capital in this epic and that is the desire to see the last vestiges of the Pleistocene megafauna that were also ubiquitous across the major grasslands of North America and the rest of the world where really only Eastern and Southern Africa offer us this opportunity and it's going fast in our lifetime in here, there's Kilimanjaro and Meru the famous centers part of the safari circuit that includes the Serengeti in the North.
So as a visitor like I was with my wallet and passport, I really had a privilege entree to even the most expensive hotels, lobbies, and outlooks even though I had little money to spend relative to the people who stay in these hotels and this gives a view over this beautiful natural harbor that is the Haven of Peace.
Again, this is again a theme of western visitors in this tourist trade of this constant compulsion and drive, the scopic drive to capture and dominate and represent the contemporary landscape. But here you see this is really a nexus, a moderate city in its center a contemporary city but all to the horizon or popular quarters with immigrants and squatters and several millions of people who exist without basic services of sewage or education or healthcare that people in post-industrialized countries take for granted.
The country is marketed of course and I want to say this in a positive way because one of the things that it does represent is that it's a very much easier today than it was 20 years ago for a student or an American resident to visit Tanzania safely and easily, to visit East Africa safely and easily, to find a position as a volunteer, as a cooperative worker, as a missionary or a conservation project, study abroad program especially with the advent of cell phones and logistics become much less daunting than they were even two decades ago. So, there is this new world that I think, there is a lag in realizing it but certainly many of the European universities recognize this clearly and I came across student project after student project after three-week and four-week cooperative visits and high school gap students and volunteers installing computer labs and people working in clinics and medical students doing rotations, it goes on and on and on.
Now, you can regard this as a complex thing, both good and bad but we also have, Lonely Planet course began 30 years ago--35 years ago as in the '70s, late '70s, hippies going across the Afghanistan and the Hindu Kush and mimeographing their notes, now it's a multimillion dollar industry catering to travelers who would like to see another part of the world. So Dar, here is Dar again, the main streets along the port, very active port.
And here is President Jakaya Kikwete in New York for a gala for the Tanzanian education trust. So this represent you the whole host of very powerful elites who were coordinating investment and development in international multilateral and corporate milieu, Lauren Hill of the Fugees is not in this picture, but she was present at the gala. Some of you may know here.
And the struggle continues at the higher levels to manage this independent state in a liberal international environment. This is the Chama cha Mapinduzi, the party of the revolution, a single party social estate that has held power—socialist party that has held power since Julius Nyerere was the first president on independence in the 1960s. And it still wins free elections nationwide but it also runs on a post-socialist model that has now, like many other post socialist countries recognizes the advantages in attracting investment and markets whether it's mining tourism, cell phones and communication, or labor markets.
So I’m going to try to bring up here, forgive me for a bit clumsy, this is new material. While we were in Dar Es Salaam (and this connects with the political history), we went to an outside performance of wakongwe which means "the very old people". People who are in their last I would say, their last vital phase of life, their last, refined rarified ability to make a contribution before they keel over let’s say, alright?
So these are great musicians of the 1960s and they're reprising this marvelous music that characterized the years of independence and grew on great traditions of the anterior, the Congo leaves guitar traditions and the up country sort of vigor and rolling pulse of these ensembles that use Western instruments and guitars but also draw on village traditions and patterns of instrumentation and vocals, sung in Swahili. Alright, it wasn't what I remembered. It wasn't an electrifying night but I knew the vast traditions that had drew on in the historic moment, and the announcer said these are the people who led us to independence. These are the people who showed us self-reliance. These are the people who establish the nation and he is referring to the musicians. So as part of a generation that is now passing.
But of course, this refers to the national history of the country of Tanzania and it's place along the independent nation states of Africa in the wake of the end of colonial rule throughout Africa beginning in the '50s. But there's a much longer history here. Many millennia actually of trade and here you see a longer term image of the kinds of trade that have animated the region well before European advent and conquest and colonialism let alone independent nation states of the recent past. You see the--the coastal trade which of course is very important close to the coast and through the straights here and between Madagascar and the mainland. And you also see the trade across the southern Savannas, the kingdoms of the southern Savannas all the way to the Atlantic Ocean, the Congo kingdoms that were linked into the Atlantic world. And you see, down here to the Zambezi, great Zimbabwe, Monomatapa, the gold trade that the Portuguese tried to control as they conquered their outposts here down in Sofala and Kilimane and established their influence over the territory that later became Mozambique.
Also, I want to thematize to you that this area of East Africa, this Swahili coast, the name itself comes as some of you may know from the Arabic word for coast, Swahili, Sahel, same as the Sahel Desert, the Sahel southern border which is the shore of the desert, that there was Swahili the people of the coast, Kiswahili who speak in the manner of Sahel of the coast, the Swahili mercantile civilization. How did it become the national language of Kenya and widely spoken in Eastern Congo and throughout Kenya? Well, it was the language with which the insertion into world markets proceeded in the 19th century with the participation of the Omani Arabs and the Arabized peoples of the coast in Islam. And here, this is the distribution of Islam in Africa at least recently and roughly and you see all along this coast, so we see a very tolerant largely unproblematic coexistence of Islam, Christianity and a whole host of local and traditional cults and practices throughout the anterior and the coast.
Tensions are really in part on Pemba, they're confined to Pemba, there have been contested elections and struggles over governance but it's very mild compared to many other parts of the places where the modern world markets and independent states meet with tensions between Christianity and Islam. Alright, here in--in the Haven of Peace, in this harbor, you have ferries everyday.
Now, that are easy and relatively comfortable, some of them overnight that take you from the downtown—downtown Dar and it’s really a small city in terms of what Tanzanians would call Uzunguni, meaning the place of Wazungu or Europeans and white people, alright. Uzunguni are these downtown areas.
And here is the ferry and you see that many people on board somewhere west, you know, modern western clothing off shelves that we might buy off of but many people also dressed the women in head scarves and the men in kofia, the caps, and Islamic gowns.
So we're entering and here is the approach to Zanzibar itself and here is one of the Lateen-rigged Dhowes, D-H-O-W-S that are the main sailing vessel in the region for more than a thousand years. The monsoon trade carries them in one season to India. And another season back to the East African coast. And this has been going on for more than a thousand years. They're also good for the local transport.
So coming into the harbor, we see very recently a renaissance, a resurgence and gentrification of the front end of Zanzibar as it were the entry, the tourists' centers, the investment by the Aga Khan and other Ismailis. And to make it an appealing tourist destination and you recognize perhaps the kinds of boats for hire that can take you for diving. And there's a whole set of packaged beach resorts on the other side of the island. So if that is your preference for an African experience it's available to you and it brings a great deal of capital into this region and its part of the liberalization of markets in the region and in Tanzania with its pros and cons.
I went with a good friend for part of the trip who a professor of history who had never been in East Africa before.
He has health issues so we traveled more carefully than I might otherwise have. But there is a high-end trade, by high-end I mean a full 8 dollars which is absolutely exorbitant to sit in a comfortable cove in a pristine reserved at the Serena Beach Lodge and have a seafood salad. So this doesn't represent most of my experience in East Africa but it's an interesting side of visiting Zanzibar. And I do want to say that it is safe. It is easy. It can be a little luxurious and comfortable as you like if that makes a difference to you for whatever reason in your station in life and your position as--as you think about these things.
But you see the old crafts being updated with outboard motors, the seagoing vessels. You will also see the cultivation of the precious animals that bring the foreign exchange. This gentleman is from the Kilimanjaro area.
He has a university degree but really his best opportunity is to sell mixed drinks, Captain Morgan, I think that's Johnny Walker but I'm not sure. Two people with disposable income and it's a good position for him. He is really capitalizing nicely and being able to realize some of his aspirations that probably would be unlikely otherwise.
So really we would misrecognize this coastal region of Africa if we tried only to interpret it in terms of many of the categories that we're familiar with in the United States and in mainland African studies, and Diaspora studies because of the complexity and heterogeneity and openness to exchange that's characterized this region over many thousands of years.
And it's maritime and mercantile.
And you can see the many coastal islands and ports and city states that link this region over many thousands of years. So that when I went to the research institute that’s recently been established there, again, this opening, this platform for foreign participate in the wake of market liberalization and it includes scholarship and several new universities, places for collaborative projects and exchanges. The emphasis is a dialogue between civilizations.
And this is the Zanzibar Indian Ocean Research Institute.
Here is one of the recent books by Professor Abdul Shariff, the University of Dar Es Salaam, I'm sure Tony knows his work. Dar cultures of the Indian Ocean, 15 centuries of history before the Europeans began to arrive with the Portuguese and later the British along the coast establishing their forts and imposing their political will where they could, for their own purposes and their own trade empires. Cosmopolitan commerce and Islam, in the interior, you have rice and palm oil and quiet serene village, life in Islamized schools in some of the less developed parts of the island.
I don’t have the photos of the sprawl, the rampant commercial sprawl and strip development that’s also consuming other parts of the island more of the packaged beach resorts. But this is what a rural Swahili village in some sense without the paved road has looked like along the coast for a very long time.
People are grazing cattle in the secondary growth.
Once you get away from the pristine reserves, you'll see tremendous transformation of the environment. And I must say, having gone back after being two decades away from Zanzibar and some parts of Tanzania it's just swarming with people. You have a doubling of the population in 20 years, something close to that. So you see, massive congestion compared to what used to be a quiet and sleepy backwater, so we see problems burgeoning in these confined places of politics and economics and touring is one of their few ways forward since the collapse of the ivory and slave trades and spices, right? So you can go into caverns and see where they used to hide escaping slaves, because there were still slavery practices on parts of this island until more or less 1900.
One of the last places in the world so this leads into another historical dimension I want to mention. I've just shown you some of the contemporary tourist dimensions. But these archeological ruins, this is the Mtoni Palace of the first Sultan, the Omani sultans who came down and set up their trade empires along the coast in the early 19th century.
There's a reconstruction of it from or actually maybe a contemporary lithograph--I'm sorry, contemporary drawing.
But it too is now a project of NGOs and bilateral projects of cultural renaissance and re-excavation and rehabilitation of these abandoned ruins which my archeological colleagues are familiar with. And, you know, something very comparable in many ways as some of the work that Georgia Fox is doing at Betty’s Hope, with the participation of the Dutch government and they’re bringing tourists in. And these vast magnates of hotel chains and high placed government officials and high-end international scholars come to infuse funds and to create a tourist trade. And I was told that for only 70 dollars, I could have, you know, a spice tour that included tour of the ruins and so forth.
And there are seminars as well and book launches that are available for archeological studies as well as these long term studies of prehistory. So a very mixed picture but is certainly bodes well for Zanzibar continuing to play a pivotal role, sort of an international economy that has been diversified and liberalized by modern capitalism.
The third sultan, Sultan Barghash's Palace is in ruins as well.
And I'll show you a few images of that, excuse me. It's being rehab here.
It's on the ocean side with the sunlight and breezes coming through.
Hot and cold baths, toilets cleansed, a choice of five toilets each at different levels of the tide so the tide itself comes in and you always have a fresh flush.
So how does this work with young people and the market for employment? It's very difficult to find any remunerative employment outside of the rural areas and some peace work that may be available in some of the few industries in businesses that are located there. But if you're enterprising and swift and able to make your way, you may pursue this man, young man, 19. He's not in school because he is doing much better showing tourists around the ruins like me. And quite knowledgeable about the history of the region.
Here's a friend of his who also showed me parts of the ruin in a kanzu and kofia of a devout Muslim.
And you see the aqueducts that brought freshwater several miles. So these are not spectacular on the scale of Near Eastern or Indian ruins for example or some of the Javan things.
But you see, they do give Zanzibar part of its purchase, in a way that the anterior of Africa can’t offer for the most part in terms of monumental or stratified city states and their ruins which can provide sort of a vocabulary for historical reconstruction and a sense of identity, as well as draw tourists to the idea that they’re visiting the past and that they themselves also can go to the spa and be treated like Princess Salme the wife of Sultan Sayyid who converted to Christianity and married a German merchant and past the rest of her life in Germany. We see the slave trade was of a different order and a different dimension and a different history for the most part in this part of Africa than it was in the Atlantic trade,
But it was still profound and at the base of the Zanzibar and Swahili economy for a significant period of time up until the 1860s and 1870s. So here is the underside of these ruins. These palaces and these are the slave pens with the shackles, low ceilings, underneath the main market space in downtown Stone Town that none of the tours mention. Our Muslim guides or the celebration of the Sultans extravagant life ways and sophistication didn't talk about this.
However, lots of people have. And here is a building that's built right next door to these underground dungeons. Here's a minaret because this is almost entirely Islamic society in every direction and you find many mosques. But of course, this is a cathedral, an Anglican cathedral in downtown Zanzibar and it really is also a projection of British imperial power. And they told the sultan he must comply with their demands and abolish slavery in order to continue to manage the economic affairs.
And of course, this also is a tourist draw with people coming to see the cathedral.
And for some very good reasons, they can stay in St. Monica's guest house very comfortably.
And inside, this is around the altar, the circle around the altar.
You see it inside. You see here’s the altar. The altar is actually where communion is taken is on the side of whipping post for the slave market.

And services are held regularly there which infuse, you know, aspects of Christianity with this both historical and imperial inflection of the struggle for hearts and minds and what living stone called Christianity commerce and civilization in this region.
And you also see the thematization of the victims of the slave trade or the slaves themselves, the people who were ceased against their will. And it plays into—what is both good and bad reasons, problematic American imagination about much of Africa and a humanitarian way that draws on the images of Victorian missionizing the merging with the earth, the downcast subjugated abject or suspended qualities of the characters, the connection into the pit of suffering. I think this is what—one of the things we have to look at when we look at the tremendous emphasis today in thinking about Africa in the west, in the United States in terms of humanitarian missionizing work and the focus on children and risk and helpless speechless emissaries rather than connecting with
The actual elites and managerial professionals and mature peers of ours who are numerous and willing to participate in dialogue with us internationally.
If you walk from the ruins, you'll see where they still build the dhows and they've built a reconstructed version of these nail-less dhows that traveled across the
Oceans to India, Arabia historically if it's low tide. And I'm going to play, excuse me for one second. I wanna play if I can a bit of music here. Let's see if it will come out because it gives you a taste of the stillness and the long term history perhaps of the region in a way that my words and images can't.
You have both a very relaxed and sociable sort of way of life and tremendous rampant unemployment among younger people and men who seek formal employment.
So the days and afternoons are passed in conversation at the edges of exchange.
You have the thriving Stone Town in which one can walk through, I'm finding actually the music is difficult to bring into harmony with my ideas here. But you can walk the Stone Town through late at night. There are no vehicles here. These are like other Islamic walled cities of Fes or Harar, North African cities. But part of the term is in their dilapidation and why are they dilapidated? Because during the revolution in the 1960s, the socialist revolution, the wealthy property owners whose heritage included this authoritarian and slave trade based industry were expropriated. And instead as in Russia after the revolution squatters and immigrants came from all over the country with 8 or 10 or several families to a house without the resources to improve, without the incentive to maintain the property, so this charming dilapidation and relative neglect at Zanzibar which is part of its attraction to tourists in some ways is also ironically the result of an attempt by a socialist country in a revolution to make a more equitable distribution among the masses of landless peoples.
And so William Cunningham Bissell has written a book problematizing this image of Zanzibar as a utopia or an ancient city and looking at how recent and modern it really is and how it's been transformed through a whole host of contemporary political changes.
You can see beautifully restored mosques, museums. There are several fine libraries. It's a great place for scholars. Swahili is the standard for spoken Swahili so it's a wonderful place to learn a deep Swahili and its epic poetry and its long term regional traditions and it's also a cosmopolitan place.
This is Mercury's which is Freddie Mercury's bar. Freddie Mercury of Queen Zanzibar, right, a man who passed away of AIDS, where you can comfortably watch a big screen TV and where we followed the World Cup as tourists while we were there.
So you see these new cultural imports in the recent past of football. People are mad about Liverpool Arsenal and Manchester United.
But they played it on the beach in the evening and twilight after work if they have work or as a way of gathering and celebrating the time that they have in this societies.
That's the Indian Ocean world and I want to evoke this much bigger picture. You can participate and understand the study but in relation to the mainland, let's look back for a moment to how this looked in 1857.
These are engravings from Richard Burton's Lake regions of Central Africa. That rogue Dick Burton who spoke a dozen languages, translated the Kama Sutra was one of the first Westerners in Mecca wrote important books about
Harar, West Council and Damascus and led an astonishing--a life of travel. Traveling along the Mrima Coast, the Swahili Coast
up through the Mountains Of Moon with the Nyamwezi caravans.
You see the caravans here along with the ivory porters and
to the inland sea, in this case, Lake Tanganyika in Western Tanzania near where Tony has done some of his research on Rwandan refugees. And so he observed the same thing that you can see today on the lake which are these ntumbwi or canoes, these dugout canoes. You don't see this kind of operation anymore that I'm aware of.
But there is this continuity of travel and that breaks down [laughter] when you go today because this is how I traveled in this region.
This is high class express which was the relative luxury bus, still there is stampede and ferocious competition to board in which you risk losing your possessions.
But it’s really tricked out in this wonderful way that extends up through the horn of Africa and they also had their own music, they had their own praise song for bus lines in a Swahilian idiom. So it was. I don’t know who they had hired but it gave you that sort of extra touch of class that I think they were trying to market and people on board were business people and well dressed people with resources primarily.
We passed through Morogoro along the main highway down to the south. And these mountains, you can't really see it but they're almost entirely deforested. This is one of the world's hot spots of remaining upland forest diversity. One of its most endangered centers of forest diversity this eastern archipelago, this eastern arch of mountains that extends in the South Central Tanzania but this section of it looks like a blast wave, a wave from a blast furnace hit it. And that's the human impact of expanding congestion and industrial civilization really evaporating this reservoirs of biodiversity in a blink of an eye evolutionary and endangering the--the basis of biodiversity throughout the whole regions of Africa as is also true elsewhere. But you can also get an ice cream cone, alright?
So you see the Californianization of these urban centers in some senses. The Americanization there's Minnie Mouse, but the advent of opportunity in liberal markets right along the roads and in the urban hubs where the rural subsistence and peasant agriculture remains quite isolated from the world economy and by most standards remarkably poor, often grinding poverty.
But not so in the Southern highlands, here is this upland world that's like the Kikuyu highlands up in Kenya. These islands still not fully transformed reserves tea. I think this is tea. Here you have planted banana and you have maize also in abundance. So this is a good life.
This is the interior life of the vast upland villages where plantain is one of the staples.
And here are the managers of--one of the hotels that I stayed in passing through
In front of this traditional mural of village life which in this very--I think they're very nice sort of gestural concision of a man taking his cattle across that vast interior of Africa, the village life that really these people were the ones who faced the Swahili caravans, who saw the Arabs coming and later the Europeans who have adapted and transformed our societies through markets,
through states to integrate themselves in their operations with the world economy and yet really they're so much left to regret and to wish for in terms of what may happen and the what the capacities of most people's resources and daily life. And actually here's a woman walking with her firewood along this main highway sort of evoking, you know, the majority of people live lives less like this and the modern markets only touch them tangentially up 'til the present unless they have moved to the city or happen to benefit from investment of one kind or another in their locale.
Just to give you a brief picture now to set Malawi.
Much of this, what I have to say about Malawi I'll say in other talks and especially those that concerned the book in common that is by a young man from Malawi here it's this small sliver of a country here which really is in Southern Africa rather than East Africa, it's part of this Anglophone economy of labor that came with the great mines and plantations of the South African Anglophone and bower expansion over the past century and a half that has integrated this whole Southern African Region. So, you go really from East Africa here into Southern Africa.
The British had their forts here in what was called Niassa Land.
Here is the colonial flag replaced by the contemporary Malawian flag. It’s an independent nation state but it’s still highly vulnerable and conditioned by it’s exposure to the world market in mainly negative ways I'd have to say in a lot of ways. But first they were reservoirs of labor for the slavers coming inland, then for the mines and plantations and the hut tax and head tax that the British imposed that forced people to find work by migrating men away from their homes creating all kinds of social dislocation and undermining the basis of rural life. But you still have the majority of people.
Here is Lake Malawi. Here is this inland sea. You're looking from the western shore across to the mountains of Mozambique on the other side. It's one of the largest and purest lakes in the world. The most [inaudible] fresh water lake with many hundreds of species of cichlids, this is Livingstone cichlids, cichlid rather.
And along this you see a young man taking his cattle to bathe in the lake. So, the lake is this vast resource. It’s coming under increasing strain and exploitation with the booming population.
but it still represents a place where people can come and relax, wash their bicycle, relax with their family, have a picnic.
But bicycles and bullock carts are really much more common than motor vehicles and almost all the taxis in town are bicycle taxis. It's very quiet, dusty, sprawling town that gives on to this vast anterior hinterland that extends to Zimbabwe and Angola and Botswana and really represents the majority of lives of people. These are 2 young school boys I met on the beach, wonderful, engaging, talking about their aspirations to become engineers and physicians.
The quiet, peaceful sort of serenity that's available in many ways in the countryside. But as I say increasingly confronted with the pace of modern life and modern investment.
The other figure I evoked for bringing in a third sort of historical connection here is David Livingstone.
You have town of Livingstone, you hear about Livingstone all the time in Malawi. He was a campaigner and a crusader against slavery. Lived most of his adult life traveling, he traveled across the continent, across the Southern Savannahs and his last voyage was from the Swahili Coast, south of Zanzibar up to Lake Niassa and then up to like Tanganyika,
here's the trip.
He left from the coastal house that is still standing.
Stanley found him for the New York Tribune I believe on the shores of Lake Tanganyika and [inaudible]. Both Livingston and Burton relied upon and benefited from the support of Arab businessmen and slavers in order to stay safe and do their travels. And so the complicity and the involvement of all of us who visit the area of work in the area or profit from it locally or not,
This is Livingstone's monument Victoria Falls in Zambia.
But you really have also a flood of other travelers now. These are off the internet, blogs right? This gentleman by a bike which is something I'd be very interested to do, self-reliant, you can move through the countryside as you like.
Somebody put this on their Facebook page. This is in Malawi in the very sort of comfortable beach side hang outs where you can spend months relaxing for a few dollars a day drinking Malawian beer and skinny diving if that’s what you like.
And of course you might recognize one of these people, this is Madonna and her foundation called Raising Malawi
which focuses on children and helping children and again we see this predominant sort of American impulse to often to see not the complex political mature sort of elites and peers across Africa in many ways but instead to somehow project with varying degrees of accuracy and value a desire to understand Africa as a dependent or a youthful or immature place which needs western development or involvement.
And you can have some images of Mt Confirmess. This is a picture, do you see the mountains? That's the dugout. This guy came ashore. His brother is a university professor. He pulled on a polo shirt, he has no money. He eats beans and maize but he's an intelligent dignified accomplished elder who's main, you know,
whose main resources include this dugout canoe which goes back many centuries in the region.
And on the windless night you see lights strung out along the lake. I'm sure Tony has seen this on Lake Tanganyika, the lake of stars Livingstone called it, fishermen with their kerosene lanterns attracting this fish and bringing in the harvest.
So, this is a lodge built by the state in old independent style,
one of the very few vehicles there. A great mango tree,
I was able to rent one of the bicycle taxis
so I could travel in the countryside a bit,
go out for dinner or breakfast.
You're in Anglophone, Southern Africa, not a culinary destination by most people's standards.
And you see the edge of the Islamic world here as well and this is a poster in the--ah, this is the Kaaba, of course, the grand mosque in Mecca.
This is where I used to have my breakfast.
This is my merchant friend.
cell phones, spreading through the countryside and you see this connection with the industrialized and market economies of South Africa. But at the same time and
I'll leave you with this last image, these very comfortable chairs that they make they are that go way back, the arts of leisure, the local crafts are still part of daily life and that involves sharing, collaboration exchange and building sociability together. That's why so many people who visit this region for the first time want to go back I think because of the warmth and genuine welcome and profound thoughtfulness of the people that you meet there. So, thank you very muc.