

(supostamente as dele ou da comunidade ali presente...) nas populações de forma a se viabilizarem processos políticos de matiz diverso dos actuais?

Ainda no domínio da produção científica, lamentou-se a escassez de trabalhos de índole prospectiva, decerto por causa de dificuldades decorrentes dos ambientes políticos, institucionais e sociais de que se parte, mas, acrescentaria, também do que há de surpreendente no curso da história (não que não se possam desenhar tendências para prazos concebíveis, mas tais tendências poderão não se confirmar). Seja como for, enumeraram-se os desafios para África, a saber, desenvolvimento, democracia, paz, desarmamento e direitos do homem e demandou-se aos cientistas uma contribuição para um mundo mais justo e sustentável.

Estreitando o espaço para os ideais, o presente do futuro chama-se *crise*. A *crise*, que não apenas a económico-financeira, demanda reflexões mais profundas sobre as relações no mundo, como, por exemplo, as de Souleymane Bachir Diagne sobre o universalismo emancipador de Leopold Senghor, de modo algum equiparável a eurocentrismo. Para Senghor – acerca do qual Souleymane Diagne vaticinou que a justiça do tempo o reporá no panteão dos homenageados pelos Africanos –, a verdadeira libertação consistia na capacidade de integração das múltiplas identidades. O multiculturalismo é um facto do mundo²³, sentenciou.

Na sequência da sua exposição, inquiriu-se em que bases se devia construir uma racionalidade africana. Lembrou-se que, diferentemente dos anos 50 e 60, em que os filósofos e os historiadores foram chamados a ter uma palavra, hoje nem os Africanos falam de filosofia africana. “Capitulámos?”, perguntou-se.

Diga-se, a presumida desvalorização do conhecimento e dos seus autores não será uma especificidade de África. Mas a aparente perda de distinção política e social dos produtores de conhecimento não significará necessariamente a diminuição do peso do conhecimento na orientação das opções políticas, mesmo se a roda livre da política – refém do imediato, mediatizada e, por vezes, quase irracional –, assim o sugere.

Diferentemente do sucedido há décadas, a proeminência política e social não será a recompensa para os cientistas de hoje e de amanhã. Mas não será por isso que o conhecimento deixará de ser fulcral, ao menos para assinalar as insuficiências das escolhas políticas que importam a África e, convém frisar, também ao mundo.

Rabat e Lisboa, Dezembro de 2011

²³ Na circunstância, Souleymane Diagne precisou que só o facto de não ter sido realmente implementada permitiu que recentemente se dissesse na Europa que a política do multiculturalismo falhara. Registe-se, ainda, a anotação de a Europa se ter separado do seu universalismo.

Álcool em África: Uma bibliografia da literatura secundária, 1993-2011

José C. Curto*
Simon Heap**

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Em 1989 e em 1994-1995, os autores desta contribuição publicaram separadamente duas bibliografias sobre o álcool e suas múltiplas utilizações na África, tanto em períodos históricos como contemporâneos.¹ Com a maturidade dos estudos sobre o álcool na África e temas relacionados, pareceu-nos oportuno compilar esta nova listagem para atualizar as ditas bibliografias.

Os últimos 15 anos têm evidenciado um número crescente de estudos sobre a temática em foco no continente africano. Demais, esta recolha tem-se desdobrado sobre questões mais amplas que anteriormente. Os novos estudos analisam temas não só económicos ou relacionados com produção, como também questões culturais, de género e de etnicidade. Assim sendo, não é nada surpreendente que a própria história do álcool em África tenha ultimamente ganho alguma notoriedade entre os estudos africanos em geral.

Com a listagem que segue, fica evidente o novo contexto em que se produziu a nova vaga de estudos sobre o álcool em África. Sendo a África o epicentro do Vírus da Imunodeficiência Humana (VIH) e da Síndrome de Imunodeficiência Adquirida (SIDA), um número significativo de pesquisadores em ciências sociais e ciências da saúde tem examinado as conexões entre a utilização do álcool e os riscos crescentes de infecção pelo VIH.

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Caminhos-de-Ferro em S. Tomé e Príncipe. O caminho-de-ferro em S. Tomé e Príncipe e os caminhos-de-ferro das roças

Salomão Vieira

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"*Caminhos-de-Ferro em S. Tomé e Príncipe. O caminho-de-ferro em S. Tomé e Príncipe e os caminhos-de-ferro das roças*" é um livro da autoria de Salomão Vieira editado em 2005 pela União Nacional dos Escritores e Artistas daquele país africano. Debruça-se sobre a história das vias-férreas construídos no arquipélago, quer pelo Estado português, quer por particulares que possuíam e exploravam roças (plantações). O estudo inicia-se na década de 1890 (quando surgem os primeiros alvitres para a construção ferroviária em S. Tomé) e vem praticamente até aos nossos dias, uma vez que o autor faz uma sùmula do estado de conservação de algum material fixo e circulante dessas ferrovias. Se nos cingirmos ao período analisado criticamente, este termina nos anos 1930 quando a linha do Estado é oficialmente encerrada. Convém, contudo, lembrar que alguns caminhos-de-ferro das roças perduraram para além desta data, mas a falta de fontes impede um estudo mais detalhado.

O autor não tem formação em História. É licenciado em Filosofia e fez grande parte da sua carreira como gestor de recursos humanos. Assim sendo, a metodologia empregue dificilmente poderia inovar, no entanto é adequada para o estudo em questão: recorre às fontes oficiais, a jornais e relatórios e a relatos de viagens para elaborar uma história em grande medida factual dos caminhos-de-ferro na ex-colónia. Contam-se entre os documentos consultados o Boletim Oficial de S. Tomé e Príncipe, o Diário do Governo, a Gazeta dos Caminhos de Ferro, periódicos coevos locais ou da metrópole (de carácter geral e de vocação mais colonial), alguns relatórios técnicos (o autor não consultou nem a Revista de Obras Públicas e Minas nem o Arquivo do Ministério das Obras Públicas, onde poderia ter encontrado mais informação de índole técnica) e registos guardados no Arquivo Histórico Ultramarino. Neste rol nota-se a ausência dos diários parlamentares, que são sem dúvida uma excelente fonte de informação

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