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President: Dr. Norman Etherington, Department of History, University of Adelaide, Box 498, G.P.O., Adelaide, S.A. 5001.

Secretary and Treasurer: Dr. David Dorward, Department of History, La Trobe University, Bundoora, Vic. 3083.

1988 Annual Meeting Convenor: Dr. David Dorward, Director, African Research Institute, La Trobe University, Bundoora, Vic. 3083.

Editor, Newsletter Dr. Cherry Gertz, Flinders University of South Australia, Bedford Park, S.A. 5042.

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Dr. D.C. Dorward, Department of History, La Trobe University, Bundoora, Vic. 3083.

AFRICAN STUDIES ASSOCIATION OF AUSTRALIA AND THE PACIFIC

NEWSLETTER

Volume IX Number 2 December 1987

The AFSAAP Newsletter now appears twice a year in July and December. Long and short contributions, correspondence and items for the News and Notes section are invited. Contributions on Africa-related research and teaching are particularly welcome. Material received by May 30th and October 31st will appear in the July and December issues respectively. Contributions should be sent to Cherry Gertz, School of Social Sciences, Politics Discipline, Flinders University of South Australia, Bedford Park, S.A. 5042.

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Note From the Editor

I have been delighted with the response to the last issue of the Newsletter and the support AFSAAP Members have demonstrated by sending in contributions. This issue reflects that support and I already have some items in hand or promised for the next. All this reinforces my conviction that we can make the Newsletter a forum for worthwhile and interesting communication among AFSAAP members as well as to draw Africa and Australian participation in African issues to the attention of a wider Australian audience as well. Thank you.

Members will see that I have included a small section of book reviews and information on resource materials in this issue. The reviews were made possible because a couple of review copies came to me and I am hopeful more will follow. So if anyone would be interested in doing an occasional short review, please let me know, with an indication of special areas of interest. I doubt you will be inundated with requests for reviews! But I am hopeful we can expand this section.

I would also like to urge members to communicate items about their research. AFSAAP is not simply an academic association; its members being drawn from a wider range of interests, and their activities and involvement covering many practical as well as academic areas. The study of Africa must however, have a firm foundation in soundly-based research, and such research carried out in Australia deserves to be known more widely than it has often been in the past.

Finally, I would draw members’ attention especially to the preliminary notice about next year’s Annual Conference to be held in Melbourne in August 1988. The decision to reduce the number of issues of the Newsletter, for the present, to two a year, published in July and December means this advance notice has to be given now. David Darvall, Conference Convener for 1988, will be circularising members early in the New Year, but in the meantime I urge you to put the dates in your diary now.

Finally, I must thank Anne Gabb, Jackie Anser and Rosemary Kamanjarin, all of whom have helped with the typing of this issue.

Cherry Gertzal
In Memoriam

Sir Michael Wood, C.B.E.

I am saddened to announce the death of Sir Michael Wood, CBE, FRCS, on 16 May, 1987. Those of the Association who attended the 1985 Annual Meeting in Canberra will recall his energy, dedication and compassion for the health needs of Africa. Africa and this Association have lost a valued friend. Thankfully the African Medical and Research Foundation, which he helped to establish, will continue as a lasting tribute to Sir Michael.

David Dorward
Secretary, AFSAAP
Wuzu Alberti as a Teaching Text
A South African Syncretism Not Powerless to be Born.
Wandering between two worlds, one dead, the other powerless to be born.
(Matthew Arnold, "Stanzas from the Grande Chartreuse")

Introduction:
South Africa has a knack of catching a world market with some literary product just as it does with a piece of news - Oliver Schreiner's The Story of an African Farm three years before the Nationalists came to power. The same is true of theatre, though less well-known because theatre itself in the century of film and TV is less well known. But starting with Tod Machikawa's musical Kong King, which launched Miriam Makeba as an internationally known singer in the same year as Sharpeville, South African drama has produced Athol Fugard, and in 1961, five years before the emergency began, Wuzu Alberti, a striking product of 'poor theatre', workshop drama and collaboration (the Zulu title means 'Rise up (from the grave), Albert (Luthuli)').

In the Introduction to the printed text, (1) reproduced in the program of the Adelaide performance, the authors tell the story of the play's conception. 'Most of the South African Government's policies are the result, they say, of their Christian Nationalist principles. Wuzu Alberti is our fantasy of a Second Coming to South Africa, by Morena, the Saviour.'

Now (the Introduction continues), upon application for a permit, all theatres in South Africa can be multi-racial. These theatres are in the white cities. There are no theatres in the black townships: performances happen in halls - churches, schools, community centres - sometimes in cavernous cinemas. There are minimal facilities - few lights, no fixed seats, no carpet. High heels sound. Cold drink can roll, babies cry, friends call to each other. Drunks heckle, people come and go. Performers must fend for themselves - and they do - in the broad, loud, triumphantly energetic 'township' style.

Mbangeni Ngema and Percy Mtwu met on such a township tour of Mama and the Load, a Gibson Kente musical, Ngeza as an actor, Mtwu as a singer and dancer. They both felt the need for further challenges, and in their questioning and reading came on Grotowski's Towards a Poor Theatre and Peter Brook's The Empty Space. They stopped drinking and smoking and exercised their bodies, their voices, their resonators. They decided to create a piece together and hunted for a subject. One night in their touring bus, they found it. There was a heated argument on the Second Coming. What would happen to Jesus if he came back - to South Africa?

They began to read the Bible and to improvise. Finally they left Mama and the Load to concentrate on the piece. They approached Barney Simon, Artistic Director of the Market Theatre (.) to collaborate with them because of his extensive experience in black and non-racial theatre and because of the work he had done in the creation of text with actors.

After six weeks of intensive collaboration with Simon - writing, improvising, scouring the Gospel and the streets of Soweto and Johannesburg - the structure, text and title of Wuzu Alberti were born.

Performance, politics and play
When I thought of putting Wuzu Alberti on the syllabus of a New Literatures in English course my colleagues said it would be impossible to treat it as a work of literature because its success was too dependent on performance. This impression came from the absolutely brilliant mime that had in fact been given by the two author-actors, Percy Mtwu and Mbangeni Ngema, (2) which included, notably at the beginning (e.g. the 'instrumental jazz band', p.1), or the old Zulu mending his overcoat, p.20, items for which there could be hardly any corresponding literary 'score'.

If this were really a problem one might approach it by studying the TV film as a video. (3) This presents an edited version of the play, with some voice-over narration and some intercut shots of the sources in real-life South Africa of some of the scenes of the play.

This TV film seems an inspired adaptation of the play. And interestingly it doesn't seem to put enormous emphasis on the virtuoso mime and acting of the production. But it gives some emphasis to another aspect of the play which is not strictly literary but is still of pressing relevance - the politico-economic background.

No doubt, in fact, the film gains in power as a film from the real-life shots of South Africa. But even these are kept fairly short by brisk editing. Ultimately the film seems to me to confirm the power of the script: the power of the play that the film-makers know is the power they have to transmit. There is one exception to the shortness of the background shots: a devastating slow pan over a 'Group Areas' resettlement village with a background of bald acrid-looking countryside, to illustrate what can be achieved by the use of the fancy cards. It seems to me an index of the authors' tact that this central aspect of the white South African government's inhumanity is worked on to the video but doesn't appear in the play. It shows that the authors have an unsentimental grasp of what can and can't be staged and screened.

Some of my students read the text itself without seeing the TV feature. They seemed to find it as moving - as shattering, in the case of students who had little knowledge of the South African scene - as students who had seen the film found it. Some of them said that the photos of performance in the text were helpful. I have no control for this observation since I know no-one who has read a text without the photos! The photographs are certainly excellent, (4) and do in themselves give a basis for imagining a performance.

As for the real-life background, the procedure in the printed text needs, and receives, a kind of linee that raises Foucauldian questions about what is a text. It is to be supplied by way of such appropriately condensed annotations as are sometimes appended to printed dramatic or poetic texts. At the end of the play there is a brief 'Glossary' and two other lists headed simply 'Places' and 'People'. The first entry in the Glossary is

Ranis, basie - subservient words for boss (p.81).
This should illustrate the strategy of these entries. The list headed ‘Places’ contains the five items: Albert Street; ‘this Johannesburg street is the location of the Pass Office,’ p.81; ‘Homeland,’ Robben Island, Soweto, Sun City. Picto-graphic sketches of the six heroes of the liberation that Zuluboy has asked Morena to ‘raise up’ in the sardonic and very moving final scene - the Albert Luthuli of the title, Robert Sobukwe, Bram Fischer, Lilian Ngoyi, Steve Biko, Ruth First. Two of these died while in detention, two while under banning orders, and Ruth First ‘while really the longest scene, indeed the only scene that one could call by normal standards a full-length scene, in the play. (It does this without becoming unintelligible to English speakers. I guess it would not be really intelligible to non-English speakers, but there are few of these in South Africa, which perhaps disqualifies the comparison with Nigeria.) The Afrikaans speakers are belaboured, it is true, but with surprisingly little malice.

The mythological fantasy base.

The outstanding characteristic of the play at first seeing or reading seems to be the masterly tacit and the poise or balance with which it handles the Christian myth. The Christ story has two almost equally potent functions in the play. The first is the ironic one, the way in which the black authors claim they first conceived it: the play presents an ironic image of what Christ would say and suffer if he returned to this so-called ‘Christian’ Nationalist country. The other is that the Christian story is a good story in itself and is still a good one when adapted to South African locale and conditions. The poise consists in the way in which the play neither affirms nor denies the story itself. It simply offers the story as a good one, as Northrop Frye idealizes in a recent book, but not as literature, The Great Code. This delicate poise seems at first sight to constitute the way in which the text approaches the perfection of art.

Such a balance is of course making an artistic virtue of necessity. Religious neutrality was obviously essential in itself both for the play to pass the South Africa censor and for it to appeal to a pluralistic audience. Thus this balance is actually in parallel with, and in a way representative, of the more fundamental one between the play as entertainment and as a political expose.

At another pole, as a kind of tone-setter to these deeper ambiguities, the play is careful scarcely had only very gradually to offer and affirm itself even as a dramatic fiction. The Ahuunu stage picture, the opening scenes of street interviews with which the development of the fantasy begins: ‘Mornay? Here in South Africa? What shall I ask from Morena if he comes to South Africa?’ (p.19). It is thus at first merely a review, or survey, of the Black South African scene, with a fantasy hypothesis as a loose unifying ground.

The structure. ‘Act 1’.

The play nevertheless does have a gathering unity as a story. It falls into three main parts, which I will call acts though there is no interval. The first - a kind of Act I - is the positing of the hypothesis and a simple survey of reactions to it. Travelling on the train after having been in a prison cell together, the two characters, who are neither the authors and never quite not them, generate the thought of a visit of ‘Mornay’ the Lord to South Africa, as the opening stage from a partly comic religious argument. Percy is a Christian, somewhat amurdy, but tonally adapted for survival and possessed by an authentic evangelical
conviction. Mbongeni is a sceptic, with legitimate complaints, but not outstanding for fair or non-violent dealing. The comic-serious balance is already founded here, and the moment the idea of the visit is generated it passes into imagined and mimed realization that has the same mixed tone. Typically it is with Mbongeni, the sceptic, that this realization begins:

**MBONGENI**: How is he coming to South Africa? By South African Airways jumbo jet? (He transforms into a photographer, photographing the audience.) And everybody will be waiting in Johannesburg at Jan Sauts airport. ... (pp. 12-13)

TV interviews on the subject of the visit with Prime Minister Bophuthatswana, Fidel Castro and a Black TV drummer are followed by the street interviews with a young street meat-vendor (who would like Christ to send him to school); Auntie Dudu, who lives from the garbage dump and forecasts 'lots and lots of parties' as a result of the visit, with 'lots of food' in the rubbish dump, 'all the nice things white people eat' (p.19); an open-air barber; coal-vendors, and the old toothless Zulu, whose comment is to forecast a repeat of the story of Piet Retief.

The questioners of these representative Soweto characters are of course never visible – they may be TV interviewers. Each of the tiny sketches has its own comedy and its pathos in the situation of the interviewee. The authors are here completely out of sight, so to speak. The play is as it were introducing a lead character – Soweto; this character is not static, it will grow into Black South Africa and finally just into South Africa, like the main character in Shakespeare's history plays, England.

'Act II:"

In the rest of the play, after a false start into farce which may act as a kind of concealed interval, or bridge, the hypothesis gradually begins to be imaginatively realized. The realization again falls into two parts. In the first – a kind of Act II – Morena's coming remains at the level of an imagined response to the individual hardships imposed by apartheid – the struggle to get a pass, the struggle to get a job, the struggle to humanize the job.

Morena's solution has nothing original about it.

He says let us throw away our passes and follow him to Soweto! (p.33)

Neither does the result. On the contrary, the play's first moment of great power is the way it evokes here what any observer of the country will find all too familiar, the grindingly oppressive repetitive rhythm of South African liberation history –

**MBONGENI (yawning siren):** Ja, madoda, hundreds of thousands will gather at the Regina Mundi Church in the heart of Soweto. And people will sing and dance. There will be bread for all. And wine for all. Our people will be left in peace, because there will be too many of us and the whole world will be watching. And people will go home to their beds. (He joins in the song for a few phrases.) These will be days of joy. Auntie Dudu will find chicken legs in her rubbish bin, and whole cabbages. And amadoda – our men – will be offered work at the Pass Office. And the barber will be surrounded by white tiles. And the young meat-seller will wear nice new uniform and go to school, and we will all go to Morena for our blessings.... And then...the government will begin to take courage again.... The police and the army will assemble for all parts of the country.... And one night, police dogs will move in as they have done before. There will be shouts at night and bangings on the door....

**PERCY (hanging on a hook):** Hey! Open up, it's the police! Maak die deur open! Polisie! ....

**MBONGENI**: They'll start surrounding our homes at night. And some of our friends will be caught by stray bullets. And there will be road-blocks at every entrance to Soweto, and Regina Mundi Church will be full of tear-gas smoke! Then life will go on as before. (pp. 36-37)

'Act II coda in a moment of what is in several ways black comedy. Life going on as before, Morena visits Percy and Mbongeni (now Zuluboy) at work in a brickyard. (Mbongeni, who has been reading the New Testament, fantasizes a parallel to the story of the feeding of the five thousand, a multiplication of bricks.) Percy, who is and is not the evangelical Christian character of the opening jail scenes, lets himself be sent as a Judas to bring the police, and 'Morena' is arrested despite Zuluboy's heroic defence of him with a shillalah. The police congratulate themselves, and then, looking up to the tenth floor of 'John Vorster Square Prison', see 'two men floating', one of them Morena and one the Angel Gabriel –

**PERCY** (wearing 'half a squash ball painted pink, a clown's nose, to be placed over his own nose when he plays a white man' (p.1), in his case a Police Sergeant). I never thought of air flight, sir. (p.57)

Neither, South African periti will think wryly to themselves, did Sullivan 'Babs' Salojes, who jumped out of a seventh floor window of John Vorster Square Prison while being interrogated by the police.

'Act III:"

The second part of the second part – a kind of Act III – follows on this.

'After a miracle like flying men' the government, trying 'hard to please Morena' (p.57), takes him to Sun City. A nationwide, integrated vision of the monstrousness of South African injustice is summed up in Christ's visit to Sun City, and the freedom march which this vision motivates leads immediately to the climax – Christ's imprisonment in Robben Island, his escape, walking on the water of Table Bay, his being bombed and torched and the consequent destruction of Cape Town; and his resurrection, with its comic-apocalyptic results.

I have not described the interesting devices, often involving Mbongeni's directive and developing attitudes, by which the action has so far been kept at the level of a postulate. The last dialogue of this sort occurs in the first speech of this 'Act', about the visit to Sun City.

**MBONGENI (laughing):** Jana. And where do we go from there?

After a miracle like flying men, I'm telling you the government will be real nervous.... (p.57)
This is the last of these reminders. Instead of them, the action flowers into an extravaganza fantasy of Christ's South African death and resurrection which is simultaneously burlesque and deadly serious. It can be seen as faintly irreverent. Christ, torpedoed and bombed, goes off himself like an atom bomb. Risen, he looks for others to resurrect.

I'm just looking for something to do. (p.73)

Yet religious people with an ounce of imagination will surely not be displeased with these fantasy displacements. (9) and Mbooge's speech in prison on Robben Island:

What does your father know? What does he say? Come one,Morena, man! (Knocking) Cell number six! You've got all the power! (p.63)

and the reluctance of the burlesque jilero to torpedo 'Morena',

Oh no, have a heart! He's not even disturbing the waves! (p.67)

effect a probing of the South African situation in religious terms at its deepest level. And 'Morena's' commanding the dead to 'wосн', rise up, effects an extraordinary mythological integration, in its semi-comic mode. The importance of the dead to South African Blacks is a commonplace of commentators, but it is none the less a fact: it rests no doubt on a long religious tradition reinforced by the charismatic status of many of their recent leaders, and their martyr-like death. Thus the 'Wосна' of Albert, Bram, Steve and the others is a fusion by the drama of Black sentiment about, and respect for, the dead who represent their most intimate tradition with Christian-Jewish apocalyptic fantasy. This integration is reflected in the list itself, which includes an Afrikaner and an English-speaking white woman. At this point the play, already a product of a degree of cultural integration, seems to embody or give one a felt presence of a possible integrated South Africa.

And this is done, as I have been trying to emphasize, with the lightest, most delicate, deftest, most understanding touch. I wish I could make my last comment with equal understanding deftness. The feeling this conclusion arouses is neither tragic pessimism nor religious hope: it is a feeling more concrete and existentially stronger than either. The conclusion is a fitting close to a play which always borders on without ever arriving at advocating political resistance. If Wосна Albert] actually advocated action it would never have reached the South African stage. As Irene Gale has pointed out to me, the South African Government do not mind how many exposés of their regime are shown to the world: incitement to action is the thing they are concerned to suppress. But if the play left one less than deeply moved by this reminder of an integrated South Africa, heroically in action even though not yet born, it would not be the triumphant blend of entertainment and political statement that it is.

Kevin Magery,
University of Adelaide.

Notes:
2. The play's Australian performances occurred in 1985. My impression at the Adelaide performance was that the mine could have been being worked to somewhere just short of absolutely exhausting the players, perhaps to compensate for a certain lack of grip of the originating situation in the audience. The rapid dialogue besides was sometimes not entirely easy to hear and follow.
3. I am making inquiries from the authors about the availability of the film, and will ask the Editor if she will print the results in a future issue of the AFSAAP Newsletter.
4. They were taken by Chris Harris and David Liddle.
5. The program for the Adelaide performance printed the 'Glossary' and 'Places' as in the Methuen text, but unfortunately did not have room (evidently) for 'People'.
6. Or was: I don't have information about how peoples' theatre is surviving the emergency.
9. The marks on the Holy Shroud in Turin, which puzzled analysts for many years, have been identified as burn marks and compared to the 'shadow' left on materials exposed to radiation from atomic explosions at Hiroshima and Nagasaki.
Sanctions and Self-Emasculation

The tone and content of public and governmental debate within Australia on the question of apartheid have both come a long way in the few decades since the Menzies government adopted a sympathetic and understanding approach to Pretoria's withdrawal from the Commonwealth. Whereas the relationship between Australian and South African governments was once plausibly described by the Prime Minister as an "intimate" one 4, this is certainly no longer so. The Hawke government was amongst the first western governments to formulate a preliminary package of punitive measures against apartheid in 1985. Though, two years on, Canberra no longer sets the pace on sanctions, many take comfort in the fact that at least there is not the embarrassing and revealing lag which once tarnished the Australian Image.

To complement this international stance, there is an ongoing, if episodic, public debate within the Australian community - which usually roils only when the next round of CHOGM is in the air - about the means by which, and ends for which, economic sanctions are an appropriate diplomatic tool. As with government policy, the major lineages within this debate essentially reflect positions that have been more thoroughly, if not thoughtfully, aired in Europe and the United States. This is, with minor alterations, the time-honoured form in which sanctions have always been debated. It is an argument between 'classicalists', who see sanctions as a last-ditch prophylactic to unrestrained political violence, 5 and 'revisionists' that regard them as a counterproductive economic means to intended political ends. 6 The only really novel aspect of the international debate over South African sanctions is not the terms in which it is conducted, but the political colouring of its champions. Free marketeers have in the past usually advanced the case for sanctions, while the broad left has often been the base for scepticism about their effectiveness. Whether this current inversion reflects forces any more profound than moral relativism is open to conjecture.

The point is that neither Australian governments nor the public debate within Australia have added anything fundamentally new to this international agenda. If there is a 'native element' to local debates, it surfaces only in the form of what might be called 'the divine theory of intervention', the argument that only governments with near-perfect records on race relations have the right to be heard on the question of apartheid. 7 But apart from this, the local agenda is highly derivative in both form and content.

At first sight, then, when measured against Good's standard of intimacy, the fact that Australian policy and public debates on sanctions are both 'in step' with the major streams of western opinion and policy might seem a cause for congratulation. At the very least, the tendency to indulge in backslapping on this account ought to be moderated by the recognition that Australian governments of either persuasion have rarely enjoyed the feeling of being different. The repeated official self-declarations of Australia as a small and middle power carry the implication that we do not have a legitimate place in the global arena where "might determines right" except as an adjunct to a position sketched out by one or more friendly and greater powers.

While it may well be that humility is, in general, preferable to self-aggrandisement as a diplomatic style, it can run the risk of becoming a self-fulfilling prophesy. Chances to strike out on a new and more aggressive, if independent, course go begging because they are simply not identified or acknowledged. Following the 'leader' can be a way of life, it can promote complacency and ultimately self-emasculation. This is to say nothing of the international opportunity costs of inaction.

Something like this seems to be happening to public debates and government policy in Australia on the question of sanctions. The local agenda has been crowded out by arguments and postures imported from overseas debates. These imported postures have been hastily grafted onto Australian domestic politics with little consideration about whether they in any sense 'fit' the local climate of capabilities in relation to apartheid. While this might, at first sight, be thought to be no more than a homogenous mix of international opinion, the result is a mix that is arguably both inefficient as a means of combating apartheid and, ultimately, nationally degrading to the Australian government.

To see why this is so, it is necessary to begin from the recognition that the Australian economy bears more of a resemblance to the South African economy than it does to the OECD states to whose tune on sanctions we now dance. This similarity stems from their respective histories as white rule colonies, which have in turn made both countries become importers of capital and modern consumption goods, and exporters of raw materials. The differences are variants on this theme of structural similarity: the different ratios of white to native populations, the different resource endowments which today gives South African export dependence on raw materials of high value/low bulk rather than high bulk/low value, and the more interventionist style of the South African government in recent decades. 5

The important consequence which follows directly from this structural similarity is that Australian governments, unlike their OECD brethren, have little to fear in the way of direct domestic costs that might be incurred as a result of sanctions against apartheid. For South Africa's major trading partners, it is the informal agenda of lost employment and foreign exchange in times of sluggish economic growth which explains a good share of their reluctance to walk on the road to sanctions. Despite the one-time assertion by Foreign Minister Hayden that some 7000 Australian jobs might be at risk through boycotts, it seems that this apprehension situation would persist in Australia. The reason that direct trade between Australia and South Africa is so small is that the economies are too alike. Sanctions would, of course, directly cut back on this small volume of trade, but they would indirectly create greater opportunities for Australian exports within the wider international economy. Sanctions would have the net effect of expanding rather than contracting economic activity in this country. Put simply, sanctions against South Africa will cost Australia nothing, and may well profit it handsomely. It is against this background, and not the standards of the OECD world, that any assessment of Canberra's anti-apartheid campaign should be made.

From this position of relative privilege in relation to the costs of the sanctions campaign, a number of discrete policy options present themselves to Australian governments. The first is to do nothing - other, that is, than continue arguing for a more comprehensive sanctions net by the major bilateral trading partners of the Republic, while scrupulously observing whatever standards might be set as a result of multilateral agreement or the independent initiative of others. Australian governments could then merely wait for the gradually advancing tide of western sanctions to create opportunities for an expanded international market share of these commodities to fall 'naturally' in the lap of domestic exporters, with the government quietly pocketing any foreign exchange windfall.

There is a strong precedent in this nation's contemporary history for conducting trade and political policies in isolation from one another - a separation that has allowed us the luxury of 'trading with the enemy' when it has been expedient to do so. The temptation to follow this path of least resistance is high at a time when foreign exchange and external debt problems loom menacingly over the performance of the whole Australian economy. One way to judge, however, that the recent bureaucratic integration of Foreign Affairs and Trade would make this
a less likely response in the future than it has been in the past. This option does expose the government to the charge that 'the moral high ground' is in fact highly profitable — a charge that has already been made by the President and Foreign Ministers of the Republic. It might become all the more embarrassing if it were to be made by western powers that had to grapple with high direct costs. In the light of the recent Hawke-Thatcher confrontation at the Ottawa CHOGM, it is hard to imagine the British PM ignoring this opportunity for long.

A second strategy might be described as the strategy of conscious market capture. Given that South Africa's major exports to the western world are all in commodity groupings where Australia has substantial potential for expansion of its export capacity, Australian governments have the option of deliberately attempting, through diplomatic means, to capture a larger portion of the Republic's share of world trade in these commodities. South African export markets for coal and agricultural produce in Europe, and strategic minerals (including uranium) in the US, might be susceptible to an attack of this kind. By advertising itself as an 'ideologically pure' supplier of these commodities, Canberra might make substantial impact on South African export markets where cost differentials of alternative sources of supply are not large. The precise details of implementation of this strategy would vary from one commodity to another, but in theory it is applicable to a wide range of the Republic's exports. In the case of coal, Australia is already an exporter of global significance. In others such as gold, Australia's export levels have been climbing rapidly to the point where Australia could become a major force in shaping world markets. In diamonds, Australian arrangements for marketing its output are currently made in conjunction with South African-based producers, and a strategy of market capture could only begin once Canberra removed this constraint from Australian export levels.

Such a strategy could have an important secondary benefit on the quality of the sanctions debate inside countries where import dependency on South African supplies appears to dominate the local agenda. Fears and phobias of the kind that led, in the case of the Rhodesian sanctions, to American acceptance of the Byrd amendment in relation to chromium imports, would become harder to sustain at home and abroad if Australian governments could successfully hack their wares.

A third strategy — which would dovetail neatly with either of the above — could be described as a strategy of compensation. It is clear that one of the historic weaknesses of sanctions in general is that their costs are not evenly distributed between the states that agree to implement them. It would seem highly appropriate that an actor such as Australia, which stands to reap substantial indirect benefits from sanctions in proportion to their costly observance by others, should lead the way in advocating and advancing compensation for the most needy.

Windfall profits of foreign exchange which can be expected to accrue to Canberra as a result of tightening western sanctions could readily be ploughed back as aid to the front line states through the SADCC, since it is these states which will suffer most of the indirect and unintended consequences of western sanctions, as well as the direct military and economic wrath of Pretoria. Most western governments, including the Australian government, already recognise the need for such aid on both humanitarian and strategic grounds, though the reality is that aid flows fall well short of the demand for it. The low priority accorded to African aid in the aftermath of the Jackson Report is in Australia's case an impediment to matching rhetoric with performance. The opportunities opened up by creative use of windfall foreign exchange earnings would enable Canberra to blaze the trail in this regard.

The really odd thing, then, about the sanctions debate in Australia is that it does not begin from any assessment of Australian capabilities in relation to the problem at hand. It begins from the a priori assumption that we are a small to middling power. In the sense that this reveals to us our own sense of our unimportance, there remains a strong kernel of truth in Good's argument about the style of intimacy which characterises Australian policy in relation to the Republic. Our foreign policy 'herding instinct' is alive and well, and though it no longer drives us into the South African stables, neither does it enable us to fully commit our weight against its outer defences.

Richard Leaver
Politics Discipline
The Flinders University of South Australia

Notes:


2. For an excellent discussion of this type of thinking about sanctions, see M. Howard, *War and Liberal Conscience* (London, Temple Smith, 1976), esp. Ch.4.


4. This argument has been advanced most forcefully by Rugby coach Alan Jones and former Secretary of Treasury John Stone. For an example of Stone's arguments, see his 'Double standards seen in attitudes to South Africa' *Canberra Times*, 8.8.85.

5. For the beginnings of a comparative politics structured along such lines, see D. Denoon, *Settler Capitalism: The Dynamics of Dependent Development in the Southern Hemisphere* (Clarendon Press; Oxford, 1983).
Australian Aid to Africa

The 1987/88 aid budget contains good news and bad news for Africa. For Southern Africa, there is good news with the announcement of a new $55 million over 3 year program of development assistance to the nine independent states of the Southern Africa Development Co-ordination Conference (SADCC). The bad news is that the withdrawal of aid to the rest of Africa has been stepped up in line with the policy position adopted from the Jackson Report.

The Australian diplomatic missions in Addis Ababa and Dar-es-Salaam were closed last month as a result of decisions in the Budget. Ironically this may result in the loss of a further two AIDAB staff positions in Africa at the very time a new program is being commenced. A final decision is yet to be made whether the AIDAB position from Addis will be retained as a second AIDAB position in Nairobi, already a post with an enormous workload.

The recipients of Australian aid in sub-Saharan Africa north of the SADCC region are:

- **Ethiopia**: $250,000 for co-financing, training and the direct Action Program – DAP, (formerly Head of Mission Discretionary Aid Fund) plus up to $12 million food aid, of which $4m is directed to the Gamo Gofa Reforestation Project.
- **Kenya**: $1.02m for staffing assistance ($370,000), training ($190,000), DAP ($85,000) and the major portion for the wind-up of the Magarini project ($700,000).
- **Somalia**: $120,000 for project aid ($94,000) and training ($26,000). No food aid.
- **West Africa**: $500,000 for training assistance.

Food Aid will be provided for emergency relief on a needs basis.

Australian aid will also be provided to Africa through multilateral agencies such as the International Development Agency, the Australian Centre for International Agricultural Research (ACIAR) and through Australian non-government organisations (NGOs).

In the new program for Southern Africa, there are six key elements:

- training
- staffing assistance
- food aid
- provision of non-food commodities
- additional funding for the Special Assistance Program for black South Africans and Namibians (SAPSAN)
- assistance for NGO Programs

The major activity under the program will be the provision of food aid for development with one-third of the expected $15 million provided in 1987/88 taking this form. Mozambique has been targeted as the major recipient for food aid, although the food provided under this program will be additional to that provided as emergency relief. Recipient governments will be requested to sell (monetise) the food aid and apply the proceeds to SADCC food security projects.

The new Commodity Assistance Program will provide just over $3 million a year for non-food commodities (under the former Development Import Grant Scheme Southern African countries received vehicles, spare parts and raw materials for soap making to name a few) targeted to assist existing projects in the Transport and Communications sectors in Botswana, Tanzania and Zimbabwe.

Under the revised training program, 35 new sponsored places in Australian colleges and universities will be offered to students from Southern African states in 1987/88. This will see the sponsored student intake from Africa return to approximately the same level as in 1985/86.

Through the Australian Staffing Assistance Program (ASAP) just over $1 million will be provided annually to subsidise the placement of Australian experts recruited by the Governments of Botswana, Lesotho, Malawi, Swaziland and Zimbabwe.

Finally, the program includes a special allocation for NGO programs with a preferred focus in village-level agriculture and primary health care. $1.2 million will be provided in 1987/88 with increases in the following two years.

In general, this new program restores aid to Southern Africa to the 1985/86 level in real terms, despite the overall cuts to the aid budget. The establishment of the program has also finally put to rest the myopic view of the Jackson Committee that relegated Africa to the lowest priority category for Australian aid. If the decline in aid is finally been arrested and, even if aid remains at the appallingly low level of 0.36% of GNP, the resulting increase in funds available for aid each year must inevitably lead to increased assistance to Africa. The Pacific region is unable to absorb more aid and the South East Asian nations, excepting Laos, Vietnam and Kampuchea, are more interested in improved trading relations rather than receiving more aid.

The irony is that AIDAB staff numbers in Africa will decline further with the closure of the Dar-es-Salaam and Addis posts just as AIDAB is needing to plan for increasing assistance to Africa!

Whilst this new program of assistance is to be welcomed as an overdue recognition of the immense needs of the Southern African states – exacerbated by the brutal war of destabilisation being waged by South Africa, and a recognition of Australia's capacity to assist, it is regrettable that there is so little opportunity for Australians to build links with the SADC states and increase partnership relations with the people of the region.

AIDAB apparently remains hesitant to become involved in the development process in Southern Africa but recognises the need to provide assistance, albeit at arm's length. Whilst food aid to the Southern African states will help alleviate their balance of payments problems, monetising food aid has not proved to be an easy or swift method for providing funds to development projects.

Those concerned to see Australia increase development assistance to Africa can claim some modest success with the establishment of this program. The challenge now is to convince the Government to increase the assistance provided, to identify specific sectors where Australia can contribute and to show how Australia could become involved in bilateral projects that involve Africans in a participatory way and so overcome the shortcomings of previous AIDAB projects.

RUSSELL ROLLASON,
Executive Director
Australian Council for Overseas Aid,
Canberra.
Aidb African Food Security Training Training Courses

During 1986/87, seven staff members from the Queensland Department of Primary Industries have been conducting a range of courses in eastern Africa for managers of grain marketing agencies and government officials concerned with food security. My courses on Grain Distribution Planning were held in Limbe, Malawi and at Egerton University College in Kenya. There were 32 participants from 10 eastern African countries from Sudan and Ethiopia in the north to Lesotho, Swaziland and Botswana in the south.

Development of the program began in 1983 when AIDB requested FAO to conduct a training needs identification survey in Africa. The FAO report in 1984 recommended a comprehensive training program targeted at middle and senior management of the major grain organizations. In 1985, senior officers from central grain handling authorities met at ITI (International Training Institute) in Sydney to finalize planning. Courses have been held on the following topics at the locations indicated:

Personnel and Training Management, Botswana
Management Information Systems, Malawi
Grain Distribution Planning, Malawi and Kenya
Financial and Management Accounting, Malawi and Kenya
Grain Accountancy, Malawi and Kenya
Principles of Management, Malawi and Kenya

The courses were managed for AIDB by ITI. The last four courses were run by my Department with assistance from Queensland grain marketing and handling organizations.

From our viewpoint, the courses were a fascinating opportunity to share and experience in helping participants resolve their management problems. We have many similar problems. The planning processes to arrive at relevant solutions typically have universal application. The GDP (Grain Distribution Planning) course was in two stages, each of two weeks. During the intervening month, Brian Berger, the co-director and myself visited course participants on the job to appreciate at first hand their management environment and to work with them on case studies and action plans being developed for stage two of the course.

The organisations we were working with face daunting tasks in achieving food security. Government policies reflect the conflict between the right price incentives for farmers and cheap food for the rapidly expanding urban population. For some of the land-locked countries, food security comes to mean self-sufficiency. The macro-issues are thus complex and have led to agricultural policy being more project-based than price-based. Despite the bigger issues, we saw our role as training individuals to be more effective within their area of responsibility.

The courses used a variety of techniques to enhance individual skills. The major emphasis was on application of basic principles as developed in lectures to problems identified by participants. Courses drew on local lecturers and visited local facilities to undertake case studies. Participants at the GDP course satisfactorily completed the following:

I. Identified the current and future needs of the user groups which their grain handling/marketing systems serve and developed a list of priority goals consistent with user needs which the grain systems should seek to achieve.

II. Developed techniques for:
   (a) identifying system strengths and weaknesses in meeting priority goals;
   (b) assessing system performance in meeting priority goals;
   (c) identifying high payoff/priority areas where most effective and implementable improvements can be made; and
   (d) establishing and implementing plans to bring about high payoff improvements to own performance and performance of grain distribution systems.

III. Applied techniques in a major grain distribution planning project which examined grain distribution systems operating in select countries.

IV. Developed action plans to improve system performance;

V. Developed training programs to improve performance of staff within organisations and/or relevant rural groups.

Some comments on the GDP course follow:

The majority of participants had not had previous training in non-technical areas including planning and management. The benefits from this course will depend on ability to achieve change through subordinates and superiors.

While major problems remain at the national policy level, some participants had some initial (and not unusual) reluctance to accept responsibility for more efficient operations within their areas of responsibility.

Many problems, for example grain losses, were seen in purely technical terms rather than in an economic context. (This is a common problem exacerbated in Africa by lack of data to accommodate an economic viewpoint)

An organisation diagnosis survey done by participants suggested common problems in the areas of staff motivation and co-ordination as major constraints on effectiveness.

Although a manager's responsibilities for staff training was a course priority, many participants saw training as a centralised (and fledgling) function within their organisation.

Most participants had no prior exposure to alternative systems, for many this was their first trip away from their country. The opportunity to exchange ideas and approaches to common problems was greatly appreciated by participants and undoubtedly a major benefit of the course. There remains much unexplored scope for regional co-operation.
In summary, we see similar training programs as a key and highly effective component of an aid program. Few African organisations have a developed training unit. The "train the trainer" concept was an important component of our course to achieve multiplier benefits.

The courses have demonstrated that effective programs can be delivered in Africa and at lower cost than in Australia. I thank AIDAB and TFI for the opportunity to take part in what was a rewarding and stimulating course.

Dr. Barry White,
Director, Marketing Services Branch,
Queensland Dept. of Primary Industries

About Books, Resource Materials and Research

A Partial and General Bibliography of information relating to Australian Studies concerning 'Evaluation' of the 1984/85 Africa Famine

This Bibliography was compiled by Dr. Neil Britton in response to an invitation from the Refugee and Disaster Coordination Section of AIDAB, to fulfil a request to them from the United Nations Disaster Relief Organization (UNDRO) for information on publicly available studies or reports prepared by Australia relating to the "evaluation of the provision of emergency assistance to, and relief operations in Africa in response to the 1984/85 drought". It is for distribution to the United Nations General Assembly. I am grateful to Dr. Britton and to the Refugee and Disaster Coordination Section of AIDAB for permission to reproduce the Bibliography here.

(EDITOR)


Dr. Neil Britton,
Cumberland College of Health Sciences,
Department of Behavioural Sciences,
Sydney

Aaron S. Naha's *Modern Geography of the Republic of Cameroon* is, as he himself describes it, a very 'comprehensive description' of the physical, social, and economic aspects of the country and people of the Republic of Cameroon. The author describes in great detail, the climate, soils, vegetation, and river systems of the country, along with the ethnic make-up, population trends and the nature of urbanisation. This description is supported by a large number of very clear maps, and a range of coloured and black and white photographs, which come together to present a very positive image of an African country with rich physical and human resources. The book also contains a section on the country's economic base, including chapters on agriculture, minerals, fishing, forestry, animal production, industry, and tourism. Again the detail is abundant and the maps are particularly valuable. All this information is compiled together in the section on regional studies to give a more integrated picture of the country.

The weak links in the work are the sections on history, politics, and government, and the latter two are recognised as such by the author in the preface. The history section of the book is awesomely brief and only contains references to European contact with people of Cameroon, thus excluding mention of its pre-colonial past. The government and politics sections are at the end of the book and only make up seven of the book's 192 pages. Perhaps the most disappointing aspect of the final section entitled 'The notions of 'Third World' and 'Development'?' is that it is the concluding section. For it is here that the author's philosophy of African development emerges, with its emphasis on economic, or 'physical', cultural, and personal aspects of the continuous process 'towards a more just life', as development is defined here. He also admirably rejects notions such as the 'Third World' and questions the proliferation of Euro-centric terms used to classify African countries. This chapter should have been used as the introduction, not just the conclusion.

Finally, a comment on the recommended audience for the book. Although Naha has clearly intended the book for the university level, its lack of debates on the contemporary issues in African studies, such as the interaction between the 'traditional' and the 'modern' sectors of social, economic and political life, has both advantages and disadvantages. On the one hand it makes the book easy to read at a high school and lower university level, and yet on the other hand it lays ground for much criticism of its lack of critical content. The list of summary questions at the back of the book make it particularly useful for upper high school level.

On the whole, a richly descriptive and informative book, in a simple style set within a positive African philosophy.

Jillian Fimmel
Centre for Development Studies
The Flinders University of South Australia

1. 78 photographs and 44 maps and diagrams.


On the whole scholarship on Ghana has simply declined since the 1970s. Whereas in the 1960s scholars like David Apter and Immanuel Wallerstein could describe Ghana as a 'model' for Africans, in the succeeding decade this can be said only in a negative and at times condescending sense. The reasons are not so much complex, but will have much to do with the rapid deterioration of the economy in the latter period. The current 'recovery' of the Ghanaian economy (to leave unanswered the question they pose in the senior common rooms at Legon, 'Recovery from what?'), has at least, provided a rationale for a turn around in research. It is in this light that the book under review appears propitious.

Social Science Research in Ghana is very much the child of the 'recovery'. It is a stencilled report on a conference jointly organized by the Ghana Ministry of Science, Industries and Technology and the Ghanaian universities. The official conference theme was the inter-relationship of the social and natural sciences research. However, all the contributions except one are 'state of the art' pieces on Ghanaian social sciences itself. In my view, this is a benefit for the contributors including giants in Ghanaian social science such as Professors George Bemeh and Kwasina Dickson, both able geographers. The editor, who is director of Ghana's leading social research institute (the book's publishers), also contributes an interesting history of the social sciences in Ghana.

The issues raised are too many to be well summarised here. What stands out is the tension between, on the one hand, a perceived need for an indigenous social science, and on the other for a more universal social science. Ewuasi is the strongest advocate of the relativist position. His argument is not the simple overworked intellectual nationalist one but the intellectual and professional implications of developing such an 'indigenous' social science, complete with a complicated diagram explaining the international flow of information. The gist is that indigenous scientists should serve as filters for ideas from the international system since the latter can always have good or evil effects. There is however, little appreciation of the ability of even such scholars to perform in the way expected.

Dickson deals more extensively with the present conditions of Ghanaian Social Science. He cautiously prefers a more universalistic social science, cautioning others because he is very worried about what he self-explainingly labels the 'borrowing syndrome'. The problem as he sees it, is the haste with which social scientists have tried to turn professional, as he puts it:

the 1970s were productive of large universal statements by academics in Ghana that proposed sure solutions to all the political and economic problems of the country. The statements did not have the minimum of precision required to elevate them to a status even of that of hypotheses.

Coupled with Ewuasi's advocacy of a more activist role, a point strongly supported in the opening address of a member of government, many a social scientist in Ghana will find his/herself in a quandary! One may however ask, "where is this issue not tense?" The point remains, however, that in a place like Ghana, where aspirations are so clearly much above capability, the tension is much more severe, if not of a different kind. On this point, it is regrettable but important to report the conspicuous absence of the now significant radical movement within Ghanaian academe from the conference. This makes the book somewhat incomprehensive, for, in all likelihood, the latter would have had very
different views on the role and track record of Ghanaian social science. In the
end, however, even with the prospect of a potentially more interesting and fuller
account, few would disagree that Social Science in Ghana would have to be
somehow revamped. Reflective exercises like that in Social Science Research in
Ghana can only ease the way.

Incidentally, readers who may want to receive a copy of this publication are
advised to write directly to:

The Publications Officer,
L.S.S.B.R.,
University of Ghana,
Legon, GHANA.

Since it is unlikely to be available through the normal book marketing channels,
other publications of the Institute, especially those in its "Technical Publications"
series may also be of interest. The latter cover a broad range of topics that are
always based on hard research. Recent issues have been devoted to a number of
"formal level" studies which provide extremely valuable data on the agricultural
economics of different geographical zones in Ghana. The Institute would be only
too happy to send a list of publications. Much earlier issues of its "Technical
Publications" (up to the mid 1970s) are held by the National Library, Canberra.

Anca Anyimade,
Politics Discipline,
Flinders University of
South Australia.

Three Worlds of Inequality Race Class and Gender. Edited by C. Jennett and R.

Three Worlds of Inequality is essentially a reader, which discusses three
inequalities as separate entities rather than unmising their complex
interwining. The authors all start from the premise that Race, Class and Gender,
are relational, in that these types of inequality are reproduced constantly by the
struggle of the dominant to impose existing patterns of inequality on the
subordinate and the struggle of the subordinate to resist them.

Two articles in the collection will be of particular interest to students of
African studies. The first is Funde's essay, in which he outlines the use of race by
whites to increase the power of the apartheid system. The essay is written in
classic revolutionary style--prioritizing the issues. That is, that the overthrowing
of the apartheid regime and the return of majority rule is the central priority of
the current struggle. He acknowledges that racial and other social inequalities
will have to be dealt with after the revolution, but is not sure on how this is to be
done. Funde explores the growth of the black middle class, who place their
support for the liberation struggle behind the United Democratic Front (UDF),
which is a legal umbrella organization for progressive groups), and raises questions
about the allegiances of the black middle class given the fact that they are largely
the creation of Multinationals and the racist Government.

Funde claims that despite this background the black middle class would not
resume a position of exploitation of the working class partly because of the extent
of the deprivation that exists within South Africa and partly because the middle
class has been prevented from controlling the wealth that they produce. Funde
sees the role of the ANC to facilitate the allegiance of the black middle class
rather than to turn around and tell them, 'when we have achieved our freedom we
will deal with you'. His analysis is I think pragmatic, but Funde is in the business
of working for major political and social change.

The second article of particular interest to students of African studies is in
the third section of the book, dealing with gender inequality. This is Helen Hill's
article 'Was Nairobi a Turning Point', which attempts to push through the layering
of inequality. She traces the development of the UN Decade for Women by
examining what happened at each of the three major conferences over the
decade. Nairobi symbolizes the dialogue that has occurred between women
academics and women activists. Within this context, Hill views the dialogue of
the women at the Nairobi forum as a dialogue across classes. This is important in
that it raises questions about the possibility of working class women and middle
class women working together to change the situation of women.

These dialogues, Hill claims, constitute the beginnings of a working out the
inter-relatedness of Race, Class and Gender, under a capitalist system. She
discusses the alliances formed between ruling classes and the new classes arising
from capitalist modes of production and the way in which as a result of these
alliances, patriarchal values are reinforced making the emancipation of women
more difficult.

The broader themes of the book are also of direct relevance to
temporary Africa: the manifestations and solutions of Race inequality that are
explored in the first section. Class inequality in the second and Gender inequality
in the third. Tets, and Jennett for example, in the first section, explore the role
of the state in setting up racist structures or processes which allows individual
whites to transfer their racist attitudes and solutions onto the state. Positive
discrimination, affirmative action programmes Tets claims ghettoizes all
disadvantaged groups, denies them their history and uniqueness. What is needed is not more liberty for all, by punishment of racists, via heavy fines, loss of contracts, restitution etc; Racism is essentially an offence against society rather than looking to disadvantaged groups. The section on Class which consists of five essays, two dealing with class theorists and three looking at class in the social context is equally relevant. Bolton and Dunstan’s essay here essentially revolves around the need for the labour movement to bring a class perspective into the current Australian situation, where there is a danger of confusing the interests of workers as being the same as those of the State. This article is also interesting in that it raises questions for Union movements in Third World countries about their possible use of the State as an instrument of change once the revolution has occurred.

The final section of the book deals with gender inequality. All the six authors start from the premise that class and race analysis has glossed over gender as contributing to inequality. The problems that women face are not differentiated by either race or class analysis rather they are presumed to be the same as those of men.

The book achieves its objective: to discuss race, class and gender as separate inequalities, each affecting and being affected by dominant forces within societies. I found it however on the whole disappointing, as this type of analysis brings very little that is new into the debate. What is needed is an examination of the relations between those “inequalities”. That is, how do they reinforce each other and how do the relations of class, race and gender intensity under capitalist modes of production.

Clare Buswell,
Flinders University of
South Australia.

Resources on Africa for Primary School Teaching

The South Australian Primary School Social Studies Curriculum, includes a Year 7 unit: *People of a Continent: Africa*, Learning and Living R-7 Social Studies Curriculum Guidelines. This resource list for that unit has been compiled by members of a curriculum sub-committee, to assist South Australian teachers update their resources on Africa. The contact addresses given are South Australian once; however, the material listed from agencies can be obtained at the various offices in each state (see your phone book). I am grateful to the compilers for making this list available for the Newsletter.

Editor.

Resources on Africa

Geography Teachers’ Association Material

- African Crisis Kit—Prepared by Stan Squire of Geography Teachers’ Association of S.A.
- 45 slides with commentary plus country profile sheets and brochures. A Teacher’s Guide which includes the physical and human background to Africa. Maps, worksheets, photographs, cartoons.
- $45 available from G.T.A.S.A. Sales Manager. Attention: David Frith, 29 Southern Avenue, WEST BEACH. 5524

ACFOA Material

AFRICA still needs a hand—ACFOA, sheets 10 pages

Initiatives for AFRICA—4 pages

Available free from South Australian Council of Churches Office, 155 Pirie Street, Adelaide.

A.C.F.O.A.—(Australian Council for Overseas Aid) G.P.O. Box 1562,
Canberra, A.C.T. 2601—has a Resources list on Africa—write for it.
Amongst their resources is Apartheid Education—an information kit on Education under Apartheid in South Africa and Namibia.

World Vision Material

Introducing AFRICA—Teacher’s kit free. Class sets of 20 $15.

This 23 page kit has 7 information sheets, student worksheets, maps, photos and written material on different topics such as Africa as a Third World Continent, rural life, drought and desert, politics, refugees, nomads and famine.
Other kits from World Vision - have some material which could be used: Poverty's Women and Food and Hunger in Today's World (Teacher's sets free).

World Vision State Co-ordinator, G.P.O. Box 9944, Adelaide, 5001.

CAA MATERIAL


THE FARMING GAME - A simulation/participation game on subsistence farmers in Africa. Can be played with 8-30 players. Dice are needed - an Oxfam game 1986.


COMMUNITY AIDS ABROAD QUARTERLY REVIEW articles e.g. Summer 1987 had a 2 page supplement on Mozambique.

TEACHERS FOR ONE WORLD resource sheets no. 3. Nov. 1986 was on Racism (South Africa). Available from CAA (Vic.).

IDEAS FOR THE CLASSROOM: AND SCHOOL FOR TIGRAYAFRICA: Sheet A a set of 3 lesson themes on development, Sheet B - Tigray - Africa. Lists resources on Africa for loan and sale. Available from Community Aid Abroad Vic. 155 George Street, FITZROY. 3065.

AUSTRALIAN CATHOLIC AID

AFRICA - the disappearance of a Continent (ACR Project Focus No. 21)
In Africa (ACR Project Focus No. 12)
Zimbabwe - An African Success Story (ACR Project Focus No. 5)
In Zimbabwe (ACR Project Focus No. 5)
The African Flame (ACR Food for Thought No. 5)
The Thousand-Dollar Easter Egg (ACR Food for Thought No. 9)

All available from Australian Catholic Relief, 154 Elizabeth Street, Sydney 2000. 50¢ per sheet (approx.). List of resource sheets available.

COUNCIL OF CHURCHES MATERIAL


These pamphlets and others on African countries giving country information, photos, etc. available free from S.A. Council of Churches, 155 Pirie Street, Adelaide.
AUSTCARE MATERIALS

- The Face of Africa's Crisis - pamphlet.
- Africa - Refugees in Crisis - booklet
- Africa's Children - poster
- Africa - "The Dispossessed"; Beyond Emergency; Fugitives in Africa;
  Mibambo and Ndesevane Refugees in Southern Africa; Rwanda Influx;
  Sanctuary: An African Epic; Signalow Town of Dust; Waiting for a Future
  Films.

Educational Kits: Austcare Connection, Rwandan Refugees in Tanzania.
Slide kits, films for borrowing (free). Pamphlets and booklets are
available free with class sets for teachers. Catalogue of resources available.

Available from: Austcare Office, 94 Rundle Street, Kent Town. 5067.

CARE MATERIAL

Campaign against Racial Exploitation has Books, Poster Kits etc. for loan or sale
eg.

- Children under Apartheid: a portable photographic exhibition I.D.A.F.
- Women under Apartheid: a portable photographic exhibition I.D.A.F.
- Namibia in Struggle: A portable photographic exhibition I.D.A.F.
- Apartheid's war against Africa: A portable photographic exhibition
  I.D.A.F.

Those kits are poster size pictures with written material and statistics. Cost
$20/kit or they may be available for loan - phone CARE office.

- Apartheid - The Facts. I.D.A.F. 1985. $8 - (or loan from World
  Workshop).
- For Their Triumph and for Their Tears - Women under Apartheid. Hilda
  Bernatzen, I.D.A.F. 1985. $8 (or loan from World Workshop).
- CARE Newsletters - monthly - School subscription $15.

Available from Campaign Against Racial Exploitation National Office, Room 5,
155 Pirie Street, Adelaide.

LIBRARY REFERENCES

Books on Africa available from Wattle Park Teacher's Resources Library.

Teacher's References


Africa Review 1986 World of Information general articles, country data
and maps.
Teaching about Africa - A Guide to Resources for Teachers -
David Doward, et al. 1986. This book includes introduction to topics
under headings, teacher resources, student resources, films and activities.
Films on Africa available in Australia - compiled by David Doward.

Student References

- The Troubles of Kings and Two Tales from Africa - retold by Lorna
- The Nigerians - Owen Sanders.
  Co. London.
- Slides and booklet on Mauritius.
- Round the World Folk Tales (Series Save the Children Fund/Macmillan
  Educational) 1981.
- Titles: The Antelope and his Turtle (Africa)
  The Wise Judge (Africa)
  Aria the Giant Killer (Nigeria)

References - Useful for teaching about any Development Issue or
Intercultural Activity

SEEING IT THEIR WAY Duffy, David, et al.: Ideas, activities and
resources for Intercultural Studies. Published by Reed Education for the
Intercultural Studies Program, Department of Education. University of
Sydney, 1976.

LEARNING FOR CHANGE IN WORLD SOCIETY Robin Richardson
A creative ideas book for teachers interested in world studies,
development education, or education for international understanding. It
gives an informal survey of what teachers in various parts of the world are
thinking and doing in this field, and is also intended to be a resource in
itself. The five sections of the book are entitled: Reflections, Activities,
Resources, Vocabulary and Synthesis. Well illustrated. World Studies
Project (U.K) Available from C.A.A. Adelaide $13.50.

PRIORITY FOR DEVELOPMENT: A TEACHER'S HANDBOOK FOR
DEVELOPMENT EDUCATION.

This book stresses the importance of understanding other people's
attitudes and opinions. To study the concepts of economic and political
interdependencies, colonisation, the role of transnational corporations,
and the role of aid, we must first develop respect for other cultures and
lifestyles. The book is offered more to present practical suggestions and
material for a global perspective to teaching, than merely an academic
discussion of development. Available from C.A.A. Adelaide $13.50.
TEACHING DEVELOPMENT ISSUES: 7 books set on Perceptions, Colonialism, Health, Population Changes, Work, Aid and Development. Teacher's notes and Student pages (copyright free). Available from The Ideas Centre, P.O. Box A100, Sydney South 2000. 1531 Pitt Street, Sydney $25 per set.


CURRENT/NEW BOOKS ON AFRICA


Mungoven, M., Ashanti to Zulu, Dial, 1976.


PERIODICALS/MAGAZINES/NEWSLETTERS (with articles on Africa)


COMMONWEALTH TODAY - monthly U.K. magazine which always has articles on Commonwealth African Countries. Available for loan from Royal Geographical Society, State Library, North Terrace, Adelaide, or other Libraries.


Other Internationalists with lead articles on Africa are:

No. 145 March 1986 - Black or White - The Origins of Racism.

No. 159 May 1986 - Black South Africa Speaks.

New Internationalist has country profiles in each issue. Most African countries have been covered.

Available - subscription $23/year for 15 issues plus 2 posters for new subscribers, from Freepost No. 4, New Internationalist, P.O. Box 82, Fitzroy, Vic. 3065.

Single copies available from CAA Office (Adelaide) and World Workshop, 155 Pirie Street, Adelaide.

ACTION - National Newsletter of the Freedom from Hunger Campaign e.g. June '87 - had an article and photographs on South Africa causes famine in Mozambique.

Available free from Freedom from Hunger, 155 Pirie Street, Adelaide.

SAVE THE CHILDREN FUND NEWSLETTER e.g. June '87 - Meeting the Challenge in Mozambique. Available free from Save the Children Fund Office, 14 Conyngham Street, Glenelg. P.O. Box 114, Glenelg, 5045.


VIDEO AND FILMS


Available from New Internationalist, P.O. Box 82, Fitzroy, Vic. 3065. Cost $39.

Enquire also at State Film and Video Library.


Available from: Australian Catholic Relief, 154 Elizabeth Street, Sydney, 2000. ph. 022 284 1392. 35 loan fee plus freight. World Christian Action Office Vic., 100 Flinders Street, Melbourne, 3000. ph. 03 63 8345. $10 loan fee plus freight.

Enquire also at State Film and Video Library.
African Research Institute, Occasional Papers

I am pleased to announce that the African Research Institute has decided to publish an Occasional Paper series. The scope of the series will be currently confined to lectures and addresses given under the auspices of the African Research Institute or analyses relating to African subjects deemed of particular relevance to Australia. Papers published or forthcoming include:

Oliver Tambo, President-General of the African National Congress,
75 Years of Struggle: An Address given at La Trobe University
$5.00 plus p & h

Archbishop Desmond Tutu,
Why We Can't Wait; Homeless in Our Own Land,
An Address given at La Trobe University
(forthcoming)

Professor Leslie Stein,
Australian Bilateral Trade with East and Southern Africa
(forthcoming)

African Research Resources in the Borchardt Library, La Trobe University
African Resources in Australia, No 1
(forthcoming)

With regard to the last item, the Institute intends to publish a series of African Resource Guides on archival and microform holdings at libraries throughout Australia and eventually New Zealand and elsewhere in the region. The guides should be of value to individual scholars wishing to trace sources, honours and postgraduate students defining research topics and undertaking research, and librarians seeking to avoid costly duplication of items available through inter-library loan.

Other publications available on request:

The African Research Institute: A Prospectus

African Research Institute, Annual Report for 1985

African Research Institute, Constitution

For more information contact:

David Dorward, Director
African Research Institute
La Trobe University
Bundoora Victoria 3083
Australia.

Studies on the Family in Kenya and Nigeria:

Families in Transition: Consultancy Report No. 2 Kenya
Visiting Consultant: Mr. John Res
Local Consultant: Mrs. Penizah Serwanga

The Future of the Family: From an Anglican and Nigerian Perspective
Occasional Paper No. 3

These two papers, which have been produced as part of the International Project on Family and Community, coordinated by the Mission of St. James and St. John for the Anglican Consultative Council, in preparation for the Lambeth Conference 1988, will be of interest to AFSAAP members concerned with questions of social change in Africa, as well as to those who have a particular interest in the Church in Africa.

Copies may be obtained from:

International Project on Family and Community,
12 Batman Street,
WEST MELBOURNE 3003.

$5 posted
News and Notes

Living in Rural Mozambique

Mozambique is now described as the poorest country in the world, with the world's highest child mortality rate. What really goes on there? Is it as bad as it seems? Is it just another civil war? Mozambique in many ways remains a mystery because of the limited number of Australians who have had the opportunity of spending time there. I recently returned from a stay of 20 months in rural Mozambique, working as a doctor on a rural development project. My experience was limited to one area of Mozambique and that was because of its improved security.

Despite obvious agricultural and economic potential, life around me was hard and poverty-stricken. There were constant food shortages, clothing shortages and an inability to purchase any consumer goods no matter how much local currency one had. These problems were exacerbated by the large numbers of displaced people who were forced to flee their farm lands to resettle in the tenuous security of the town.

There was a constant awareness of the war and the potential for possible attacks by the South African backed MNR. Local militia and regular troops were ever present. Everyone had relatives or friends killed in the war.

There appeared to be solid spontaneous support for the Mozambican Government. Little criticism of the government was evident. It appeared to be very well supported. People, with good reason, were extremely frightened of the MNR, who were commonly known as 'baschidos'.

The participation of the people in both the health and education programmes was impressive. Both sectors struggled because of the lack of essential items, the lack of trained personnel and the enormity of the task. However, the commitment of the government to provide these two important services to rural folk was obvious. Given the problems of the war and the resultant economic bankruptcy and the inhumane targeting of these two sectors, their achievements were excellent.

Despite the extreme circumstances, life goes on. Festivals and weddings continue and football competitions take place. People make do and retain a zest for life.

However, the escalation of the war in our region was of great concern. These concerns were well-founded, as soon after I left, a neighbouring town fell to the MNR and 400 villagers were slaughtered. White mercenaries were seen amongst the attackers.

Local people were very aware that their real enemy lay in South Africa. They saw their fate tied with the fate of all of southern Africa and its struggle against apartheid. And they realised the importance of international support.

Siamed Bridges
Wangaratta, Victoria.

TEAR Australia in Africa

TEAR Australia (The Evangelical Alliance Response) began its history in 1971 but its origins can be traced back to the formation of the Evangelical Alliance Refugee Fund in the UK in 1959.

The two basic reasons for TEAR Australia's existence are:

1. To be partners with Christians ministering to the needs of the poor in low income countries.

2. To challenge Australian Christians to understand their responsibility to those in need.

TEAR works in partnership with indigenous churches and evangelical Christian organisations (we do not do a separate work alongside them but help them in the work they are doing). We do not have our own projects, overseas offices or oversees administrative structures but work through local infrastructures.

Our major task is to provide long-term development assistance. In selecting projects for support, TEAR has certain criteria:

1. The proposed projects should incorporate training programs for local personnel.

2. The people who are intended to be beneficiaries of projects should be fully involved.

3. Where possible, programs should employ acceptable, appropriate and available technology.

4. With medical programs priority is given to programs incorporating long-term preventative medicine.

Emergency Relief requests are also considered.

TEAR has supported projects in the Middle East, South America, the Pacific, South Asia and Africa. Within Africa projects have been supported in Swaziland, Zaire, Zimbabwe, Botswana, Ethiopia, and Ghana and at present projects are being supported in Sudan, Nigeria, Kenya, Tanzania, Uganda and Niger.

The following gives a brief outline of the projects being supported in Africa:
<table>
<thead>
<tr>
<th>Country</th>
<th>Type of Project</th>
<th>Partner Agency</th>
<th>Level of Funding</th>
<th>Nature of Project</th>
</tr>
</thead>
<tbody>
<tr>
<td>ZAIRE</td>
<td>Education</td>
<td>Christian Mission for the deaf</td>
<td>A$26,000</td>
<td>Grant for renovation of building to be used as school for the deaf.</td>
</tr>
<tr>
<td>ZIMBABWE</td>
<td>Vocational Training</td>
<td>Church of God</td>
<td>A$2,900</td>
<td>Small training program in tailoring and dressmaking.</td>
</tr>
<tr>
<td>UGANDA</td>
<td>Community Development</td>
<td>Vision Terudo</td>
<td>A$22,900</td>
<td>Integrated rural development program in region of TESSO. Project involves health, sanitation, education, agriculture, and vocational training.</td>
</tr>
<tr>
<td>TANZANIA</td>
<td>Vocational Training</td>
<td>Masaato Bible School</td>
<td>A$20,000</td>
<td>Providing tools and vehicle for training programs for students of the school who have come from rural villages and will return to assist their village communities with skills in metal and mechanical work.</td>
</tr>
<tr>
<td>TANZANIA</td>
<td>Re-afforestation project</td>
<td>Anglican Diocese of Morogoro</td>
<td>A$22,600</td>
<td>5 yr re-afforestation project in Morogoro region. Govt will supply seedlings and church will be responsible for distribution and training in tree planting and care.</td>
</tr>
<tr>
<td>KENYA</td>
<td>Community Health</td>
<td>Anglican Church of the Province of Kenya</td>
<td>A$31,800</td>
<td>Rural community development organizing self-help groups for health, agriculture, water resource development.</td>
</tr>
</tbody>
</table>

Overseas Personnel Under Secondment:

- **NIGERIA** OPUS Sudan United Mission A$9,600 Peter Young is working as a pharmacist in a community health program administered by the Church of Christ in Nigeria.

- **NIGER** OPUS Sudan Interior Mission A$9,100 Dale Williams is working as the Field Officer for SIM development projects. He is based in Niger.

- **SUDAN** OPUS ACROSS A$9,000 The Kellys have been responsible for assisting in the establishment of 2 major refugee settlement programs for Ugandans and Chadians.

SUDAN OPUS ACROSS A$30,000 TEAR seconded Mark Smith to ACROSS as projects officer in the formation and monitoring of community development projects in North Sudan.

@ 3 yrs

ACROSS have recently been asked to leave Sudan and therefore the future of the last two programs is uncertain.

For any further enquiries about the work of TEAR, please contact:

Mrs Libby Hogarth, 77 Beulah Road, Norwood, SA, 5067

or

Mr Steve Bradbury, TEAR, PO Box 269, Hawthorn, Vic, 3122 (03 819 1909)

Libby Hogarth
Adelaide
Conference on the Front Line States

The Centre for Development Studies at the Flinders University of South Australia this year held its annual half day conference on 26 September, on The Front Line States. The speakers, for the two plenary sessions were H.E. Mr. Jason Mula, High Commissioner for Zambia, and Dr. Cherry Gertzel, of Flinders University. Following these two sessions, participants divided up into four workshops on:

- Zimbabwe led by Mr. Paul Nurse-Bray, University of Adelaide,
- Mozambique led by Rev. Brian Polkinghorne, of the Uniting Church, Adelaide and the Australian Council of Churches;
- SADC (led by Mr. Roger Wilson, O.I.D.A. on secondment to AIDAR) and
- Southern Africa: Teaching about the Front Line States (led by Mrs. Margaret Calder, SACAIE (Sturt) and Mr. Roger Smith, SACAIE (Undertale).

Eighty six people attended.

The papers will be published in the Centre's Conference Series in December. For further information contact the Centre for Development Studies, Flinders University of South Australia, Bedford Park, S.A. 5042.

Africa and the Australian Media

AFSAAP Members who attended the August Conference in Adelaide will remember the discussion on this subject and the general consensus on the need to encourage the Australian press especially to give greater coverage to African events; and also to encourage a more positive approach to the continent.

Professor Derek Schreuder (University of Sydney) who chaired the panel, now writes:

Following up on the (August 1987) Conference, I have written to the new Foreign Affairs Editor of the Herald, the historian Warren Ossmond, calling for more African news and news of a broader kind. I also sent him, as he had requested on the telephone, our Conference programmes and papers. I see in today's Herald (31/8/87) that happily members of the public also want more about Africa — in this case Mozambique.

Sydney 31.8.87.

Tanzanian Student Visitor to Australia

During September of this year the Royal Melbourne Institute of Technology and La Trobe University Student Associations were host to Masagwa Mwandali from the University of Dar Es Salaam in Tanzania. Masagwa is an active campaigner against apartheid and as Chair-person of the Council for University Students of East Africa, he is at the forefront of student protest supporting the dismantling of the apartheid regime in South Africa.

While in Australia, Masagwa visited numerous student organisations and community groups, speaking to them of his experiences in the student movement in East Africa. In South Australia he was hosted by the Council of S.A. College Student Organisations, the S.A. Institute of Technology Union and the University of South Australia.

Discussions were held in South Australia about the establishment of an exchange programme between South Australia and Dar Es Salaam. Currently the exchange is being considered between the S.A. Institute of Technology and the University of Dar Salaam.

Masagwa also attended the Tenth AFSAAP Annual Meeting held in Adelaide in August.

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Professor Alaba Ogunmowol's Visit to the African Research Institute, La Trobe University.

Professor Alaba Ogunmowol of the University of Lagos, Nigeria, visited the Institute in late July and early August, 1987. Professor Ogunmowol has written and lectured extensively on the government and law of Nigeria, on Nigeria's foreign relations, particularly with China, and on the Organisation of African Unity, with reference to the Southern African question.

While in Melbourne, he gave lectures at the Footscray Institute of Technology, Monash University, and Deakin University, as well as La Trobe University. He also participated in the proceedings of the African Studies Association Conference in Adelaide.

His visit attracted considerable media attention, with appearances on SBS TV current affairs program, 'Worldwide', and interviews with various journalists, including Terry Lane on the ABC.

This opportunity to exchange views with members of the Institute was extremely valuable to all and his contributions to the varied activities which he participated in Australia were greatly appreciated.

Penny Andrews,
AFRI Seminar convenor.
David Goldsworthy, of the Department of Politics at Monash University, has been invited to serve as an editor in the British Documents on the End of Empire Project at the Institute of Commonwealth Studies, University of London. He is to be responsible for editing three volumes of documents on the decolonisation policies of the Conservative governments of 1951-6. He will spend several months in London working on the project in 1988. Publication of these and other volumes in the series is planned for 1992.

The general editor of the series is Professor Michael Crowder, and the chairman of the project committee is Professor Anthony Low, a former president of AFSAAP. Members of AFSAAP who attended the 1986 annual conference at the University of Melbourne will remember the session at which Michael Crowder and Anthony Low explained the major purpose of the project, namely to publish all the key British documents on decolonisation as a resource for historians. The model for the project is the twelve-volume series on The Transfer of Power in India, 1849-7, edited by Nicholas Anarchy.

Andrew Vincent, an Australian teaching in Political Science at the University of Pennsylvania recently visited Sydney in connection with a paper he is writing on Sudanese Studies in Australia. This is for a Conference on Sudan Studies, organised by the Centre for Afro-Asian Studies at the University of Khartoum and to be held at the University in January 1988. He would be very pleased to hear from anyone in Australia who is working at any level on Sudan Studies.

Andrew, himself, is at present primarily interested in the area of religion and politics in Sudan, and is currently writing his doctoral thesis on the Umma Party.

His address is: 4030 Spruce Street
PHILADELPHIA, PA. 19104. USA.

A Sudan Centenary

Andrew Vincent (see above) pointed out to me that Australia has a military connection with the Sudan a hundred years old. I asked Professor Ken Inglis of the A.N.U., who writes:

1985 was the centenary of a modest Australian military involvement in the Sudan. On 3 March 1885 about 770 soldiers sailed from Sydney for Sunkin, on the Red Sea, to join an imperial force waging war against followers of the Mahdi. On 26 January the Mahdi's men had taken Khartoum and killed the revered British general, Charles Gordon. On 12 February the government of NSW offered a contingent to help avenge Gordon's death. The British government accepted, declining later offers from other colonies. The men were the first volunteers ever sent by a self-governing colony to an imperial war. They saw little action: three soldiers and a war correspondent were wounded slightly, and eight men died of illness.

Three books have been written about the episode; all published in 1985: K.S. Inglis, The Rehearsal: Australians at war in the Sudan; Malcolm Saunders, Britain, the Australian colonies, and the Sudan campaign of 1884-85; and Peter Stanley (ed.), But Little Glory: the New South Wales Contingent to the Sudan, 1885.

Books for African Universities

AFSAAP members aware of our past discussions about the African "book famine" will be interested in the response of H.E. Mr Hugh Wyndham, Australia's High Commissioner to Nigeria, to David Goldsworthy's article in the last issue of the Newcolitis. He wrote:

I can understand fully the sentiments expressed by David Goldsworthy at the end of his article (page 4). Everywhere I go, Universities ask for books. Law Schools, for example, all seem to have Commonwealth Law Reports up to about 1980 - then no more. The last few years have been dreadful. We have very limited resources to do much about this, but we are doing what we can. It requires some imagination and resourcefulness. We are going to bring one university's set of Commonwealth Law Reports up to date. An Australian university is donating a set of books to the University of Jos. We are donating books on particular subjects to some universities - but it is all a drop in the bucket in a country of this size, however much it is appreciated.

This is by way of introduction to saying that, if you become aware of a 'drop-out' of books, we could find a loving home for them!
Research on African Pastoralism and Development

I am presently working on a Masters thesis at the Flinders University of South Australia on the topic of pastoralists and development in Africa, with a case study of Kenya. The specific focus is on government policy on pastoralism, and the response of different pastoral groups, broadly from the 1880’s to the 1980’s. I have managed to find a good number of Kenyan government documents, such as the Development Plans, the ASAL (Arid and Semi-Arid, Landa) reports, a few of the early Agricultural Commission reports, and two of the Land Commission volumes. The sources I am having the most difficulty finding are the colonial period Annual agricultural reports, and those of the District Commissioner, of the Northern Frontier District.

I would be most grateful if anyone knew of a private collection of those sources in Australia, as inter-library loans has been unable to trace them in Australian Universities. I can be contacted through the Centre for Development Studies at Flinders.

Jillian Fimmel,
Flinders University,
Centre for Development Studies
Adelaide.

Institute for African Alternatives

AFSAAP members will be interested to know of the establishment of the Institute for African Alternatives.

23 Bovenden Street, London N1 68H, England, to encourage research and discussion of contemporary problems in Africa. Publications to date:

Africa’s crisis £2.95, Africa: What can be done £2.95, A Political Economy of the Africa crisis £2.95, Counting the Cost: Women, Production and Politics £2.95.

***

International African Language Teaching Association

Professor Ivan R. Dihoff,
Department of Judaic and Near Eastern Languages and Literature,
Ohio State University,
256 Dieter Coax Hall,
1841 Milikin Road,
Columbus, Ohio 43210-1299,
United States of America.

has sent the following letter:

I am writing on behalf of the newly-formed International African Language Teaching Association (IALTA). We are in the process of compiling a list of universities or institutes across the globe that teach African languages, including Arabic. During the fall of this year we intend to begin to invite these institutions to join IALTA and we shall begin organizing an International Conference to be held in 1988. As you might imagine, we are having some difficulty in identifying those universities outside Africa (excluding the U.S.) and especially Asia that teach African languages or the languages they offer. I would thus be most grateful if you would assist us in compiling this list of institutions by providing us with names of institutions, departments and department heads who you think we might contact.

Those who are able to assist are asked to contact Professor Dihoff directly.
AFSAAP News and Reports

The Tenth AFSAAP Annual Conference, Adelaide, August 1987

Eighty people attended the Tenth AFSAAP Annual Conference at Aquinas College, Adelaide, from 22nd to 24th August, the programme for which was published in the July issue of the Newsletter. It was a lively, and very enjoyable meeting, distinguished by some hearty discussions and a very friendly, happy atmosphere.

Professor Alaba Ogunsanwo of Nigeria was a welcome visitor, being in Australia on a visit arranged by the African Research Institute at La Trobe University. Mr Richard Carleton, then still of the ABC, also joined us for the panel on South Africa and the Media.

Norman Etherington, Conference Convenor, organised the meeting around a succession of plenary sessions which addressed major contemporary African issues of drought and hunger; destabilisation in Southern Africa; and Women in Africa; plus the more specific issues of the Australian Media and its presentation of South African events, and the experience of African students in Australia. There was also room for more specific topics, which allowed individual AFSAAP members to present papers on their own specialisation, be it agricultural credit or literature.

Although there were fewer formal papers this year than on previous occasions, the discussions were wide-ranging and informative as well as lively. That the format and the mix of general and specific topics worked well was demonstrated by the fact that all sessions were well attended. There was thus a considerable continuity across the three days, even though not everyone was able to stay for the whole programme.

The Conference was memorable for other elements besides lively panelists and discussions and good papers. Adelaide's two African restaurants produced first-class African lunches for all those who wanted them, an innovation that worked well. And the African Community in Adelaide collectively produced a splendid African banquet on the Saturday night, which was followed by an equally splendid African entertainment.

The only event that marred the Conference was the attack by vandals on the car of one of the conference participants parked outside the College. The "offender" of the postgraduate student to whom the car belonged was apparently to have an anti-apartheid sticker on the bumper! Conference participants took up a collection to assist her with costs of repairs.

Norman Etherington is to be congratulated on a warm and friendly and intellectually stimulating meeting.

Minutes of the 1987 Annual General Meeting of AFSAAP

The 1987 Annual General Meeting of the African Studies Association of Australia and the Pacific was held in Aquinas College, University of Adelaide, at 5.30 p.m. on Sunday, 23 August, 1987.

Attendance: 23.

1. Apologies: No formal apologies were notified to the chair.

2. Minutes of the last AGM

The minutes of the last AGM which should have been published in volume 8 of the AFSAAP Newsletter have not been published, an oversight which the executive pledged to look into and rectify. An oral version was offered and approved.

3. President's Report

The President, Norm Etherington, reported that the AFSAAP Newsletter had been re-organised, with Cherry Gertsel assuming the editorship as of volume 9 (1987). Members were reminded that the Newsletter was central to the continuity and operations of the Association and therefore they should give it their support in the form of publishable material.

During the past year the Association had operated on a skeleton executive and it was desirable that we maintained a lean efficient organisational structure. Nevertheless, he hoped that the forthcoming year would witness closer contact, in the form of interim executive committee meetings.

The Report was approved.

4. Treasurer's Report

The Treasurer's Report was circulated (and is published separately in this copy of the Newsletter). In brief, the Association had a total 1986/7 income of $8,087.03, total 1986/7 expenditure of $4,669.66, leaving an accumulated balance of $3,417.37.

The accumulated balance as of 31.5.87 is:
- 30 day account, Credit Union, La Trobe Uni $2,529.80
- on-call account, Credit Union, La Trobe Uni $484.27

The Treasurer, David Dorward, noted that while this might appear a handsome balance, it needs to be born in mind that publication costs of the Association's Newsletter may increase as a result of the shift to Adelaide, while it is crucial that the Association have contingency money for up-front costs in organising the annual conference.

The Report was approved.
5. Secretary's Report

The Secretary (David Dorward) reported that the positions of Secretary/Treasurer had been combined earlier in the year as a result of Jeff Leeuwensburg's resignation as Treasurer and as a member of the University of Melbourne to enter private enterprise. However, before handing over, Jeff had seen to the microfiche reproduction of the 1986 AFSAAP conference papers.

Sets of the 1986 AFSAAP conference microfiche are available at $3.00 to AFSAAP Members ($10.00 to Institutions). As a special outreach project, the Association has been attempting to supply a microfiche copy to at least one library in each independent African country, free of charge.

Other secretarial work during the year had consisted mainly of:
(a) correspondence with potential new members;
(b) correspondence with counterpart organisations in other countries;
(c) correspondence with overseas scholars regarding forthcoming conferences and other activities;
(d) filling orders (mostly from overseas university libraries) for microfiche of 1986 AFSAAP Conference;
(e) meeting orders from individuals and institutions in Australasia, Africa, USA and the UK for copies of the 1986 edition of the AFSAAP Directory.

The following issues arising from the Secretary's Report were discussed:

(i) Microfiche in African University Libraries:
Cherry Gertzel raised the problem of unavailability of operative microfiche machines in African libraries, hence the value of microfiche conference papers. In light of the cost of reproduction, postage and handling, it was decided that the Association should continue to supply free microfiche copies to selected African institutions, but that paper copies would be available at costs on demand.

(ii) Microfiche of 1987 conference papers:
The 1987 conference convener would obtain camera ready copies of the 1987 conference papers for microfiche reproduction. The Secretary will arrange for microfiche, its sale and distribution.

(iii) Supply of AFSAAP Conference Papers to Australian Institutions:
The availability of back - and current sets of AFSAAP Conference papers at Australian institutions was raised. The Secretary explained that at present free deposit copies of all AFSAAP conference papers have been supplied to the National Library, Canberra, the Parliamentary Library, Canberra, the Borchardt Library at La Trobe University and the Monash University Library. The selection of deposit libraries, other than the National Library in Canberra, was simply a matter of historical accident. It was felt in the past that bound copies in at least two university libraries would insure their availability on inter-library loan. Should other University libraries in Australia wish to obtain current or back sets of AFSAAP conference papers, they should contact the Secretary. Those available will be distributed at cost. However, in view of the labour involved, the Association cannot undertake to reproduce back-sets of conference papers.

The Report was approved.

6. Newsletter

As announced in the President's Report, Cherry Gertzel has assumed the duties of Newsletter Editor with the commencement of vol. 9 (1987). The Association expressed its gratitude for past efforts of the outgoing editor, Jim Polhemus.


The following were elected unopposed:

President: Norman Etherington
Secretary/Treasurer: David Dorward
Newsletter Editor: Cherry Gertzel

8. Other Business

Commonwealth Education Policy re overseas students:

The policy of the Commonwealth government regarding overseas students was discussed at considerable length. Qualified African students were unlikely to be able to afford the Overseas Student Fee, even when recipients of university scholarships. This problem had been further exacerbated by the virtual termination of AIDAB training awards to Africans. Education was one of the least costly forms of aid and one with long term rewards for both the host and the recipient countries. Given the special plight of Africa, it was suggested that it should be accorded the same type of exemption from the overseas student fees as is Papua New Guinea.

The Executive Committee was authorized to submit a letter to the Minister of Education and other relevant parties regarding the impact of Australian Commonwealth education policy on Africa and Africans.*

* The President's letter to the Minister is printed below.
Letter from the President, AFSAAP to the Minister for Employment, Education and Training.

15 October 1987

Hon John Dawkins MP
Minister for Employment, Education and Training
Parliament House
CANBERRA ACT 2600.

Dear Mr. Dawkins,

At its recent annual conference the African Studies Association unanimously adopted a resolution asking that I write to you concerning the problems posed for future Australian-African relations by the policy of charging fees for tertiary education in Australia.

In the course of the last fifteen years African students have greatly enriched African Studies programmes in this country. Although they have been primarily enrolled in technical courses relevant to the needs of their home countries, their participation in tertiary education has greatly enhanced perceptions of Africa among Australian students.

A number of important programmes concerned with development economics and politics would simply not be viable without an African presence. However, the imposition of fees on these foreign students threatens to eliminate them from the scene. Few if any have the personal resources to pay as individuals; their governments are also unable to pay, partly because of long-standing underdevelopment, partly because the terms of trade have shifted savagely against them as commodity producers. This is the problem the more than three hundred members of our association would like the government to address.

Mrs. Penelope Betherington, a member of our Executive Committee, has drawn my attention to your personal knowledge of African affairs and to the interest you showed in Africa when Minister for Trade. It will not, therefore, be necessary for me to write at length about the various ways in which Australia stands to gain from maintaining its links with Africa. Recent decisions of the Hawke government have recognized the importance of the Indian Ocean to our defence policy. Africa has become an important market for the saleable expertise Australia has accumulated in dry-land agriculture and drought management. Worldwide sanctions applied against the Republic of South Africa have opened opportunities for Australian enterprises in the fields of transport, communication, manufacturing and mining.

Steady declines in overseas aid programmes have lessened Australia's ability to help Africa in its long struggle to escape from poverty and underdevelopment. Offering African students the opportunity to study here without paying full fees is a virtually costless way of contributing something important to the future of Africa and to Australia's vital interests in the Indian Ocean region.

I understand that special arrangements have been made for students from the People's Republic of China. Is it not possible that some similar arrangement might be worked out for African students? Our Association would appreciate greatly your assistance in finding ways to maintain an African presence in our tertiary institutions.

Sincerely yours,

(Dr.) Norman Etherington
President, AFSAAP.
Eleventh Annual Conference

The Eleventh Annual Conference of the African Studies Association of Australia and the Pacific will be held at La Trobe University on 23 – 26 August, 1988. It is being organised by David Dorward, in conjunction with the African Research Institute and the Research Centre for South West Pacific Studies, as a comparative conference focusing on two regions.

There are many similarities and intriguing contrasts in the experiences of colonial and post-colonial societies in Africa and the Pacific. Unfortunately they share many Third World features: underdevelopment, balance of trade deficits, inadequate educational and health facilities. As geo-political entities, they are creations of a common colonial experience. The two major colonial powers, Britain and France, exercised sovereignty in both, resulting in a transfer of personnel and policies between the two regions. Yet despite these common experiences, there are a range of differences which cannot be explained simply in terms of geography. To what extent are these differences fundamental and ongoing? What light can comparative analyses shed on the present and possible future developments within both regions? The conference also seeks to raise questions regarding the redefinition of role by Australia and New Zealand in the Pacific, the Commonwealth and the Indian Ocean.

The conference will be organised around a core of clearly defined comparative panels. Those wishing to present papers or organise panels are invited to contact:

Dr David Dorward
African Research Institute
La Trobe University
Bundoora Victoria 3083
Australia

Twelfth Annual Conference

The Twelfth Annual Conference of APSAAP will be convened in Sydney in 1989 under the chairmanship of Professor Derek Schreuder, History Department, University of Sydney, at a more precise date to be announced.