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MEMBERSHIP

Membership in AFSAAP is open to anyone interested in the development of African studies in the Australia and Pacific region.

Current rates:
- Regular member in region: $20
- Regular member outside region: $25
- Student member: $5

Cheques should be made to 'African Studies Association of Australia and the Pacific' and posted to:
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The African Studies Association of Australia and the Pacific (AFSAAP) wish to acknowledge the gracious permission of Professor Frank Willett, Director Hunterian Museum, University of Glasgow, for copyright use of the drawing of the Benin head which has long served as the logo of AFSAAP and on our Newsletter.

AFRICAN STUDIES ASSOCIATION OF AUSTRALIA AND THE PACIFIC

NEWSLETTER

Volume XIV, Number 1
June 1992

The AFSAAP Newsletter now appears twice a year in June 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 April 30th and September 30th will appear in the June and December issues respectively. Contributions should be sent to Cherry Gertzel, School of Social Sciences, Politics Discipline, University of South Australia, GPO Box 2100, Adelaide, SA 5001.

Contents

Note from the Editor
1
1992 Annual African Studies Conference
2
National Registry of African Artifacts in Major Public Collections in Australia
David Doward
3
Letter from Mozambique
Bruce Rowse
6
Children's Rights Protected in Uganda
Graham C. Mills
11
Plastic Surgery in Africa
William D. Walker MBBS FRCSE FRACS
13
South Africa - International Dimensions of the Struggle
Lebona Mosia
15
Interview with Jabulane Masebula of PUDEMA
17
Income Generating Projects: The Zimbabwe Women's Bureau Experience
Helen L. Vukasin and Lydia Chikuware
20
About Books, Research Materials and Research
Beyond Apartheid - Human Resources in a New South Africa
Sheila Sutner
22
Carol Lems-Dworkin. African Music; a Pan-African Annotated Bibliography
Peter Limb
24
Note from the Editor

The bulk of this Newsletter was put together while I was visiting Makerere University in Kampala (as part of my recent study leave) in June. I had hoped that the issue would appear as usual by the end of last month. Logistically however that proved impossible not least because of the additional and very welcome contributions that had in the meantime flowed in to the office here at Flinders. This issue therefore, with apologies, has been slightly delayed.

Among the contributions that follow here you will find some valuable first hand "hands on" reports on the current African scene by Australians working in the field. There are also two interviews with Africans in Australia that highlight the continuing crisis in Southern Africa (and see also Sheila Sutner's book review). These and several other contributions make it clear that Africa's new "age of democratisation" has not yet brought peace to the continent. They also keep us in touch with what Australians in Africa are doing.

Also in this issue is further information concerning some African research institutions, as well as a very helpful piece on current research clearance requirements and research opportunities in Zambia. There is fresh information on recent publications, reference materials and bibliographical and other resources available in Australia. I am especially grateful to Peter Limb of the Reid Library at UWA for his regular contributions on library resources. And there are some book reviews. In this respect I would add that we still need more reviewers so if you would like to do an occasional review for the Newsletter and have not already said so please send me a note to this effect, indicating your areas of specialisation and interest.

What there is not a great deal of in this issue is news of Africanist events and activities in Australia itself. The Melbourne Conference on Southern Africa was an important event and there is news of a handful of visitors. I feel certain however that there have been other state-level activities news of which has not yet filtered through. Please do send in information of recent and forthcoming activities and also visitors (preferably advance notice). In this way we will strengthen the Newsletter as an information network of Australian activities.

Finally I would remind AFSAAP members especially that we have from time to time published scholarly papers on a variety of subjects and space permitting I would still hope to do so.

Cherry Gerzoni
Adelaide
July 1992
1992 Annual African Studies Conference

The African Studies Association of Australia and the Pacific (AFSAAP) is holding its annual conference in Wellington, New Zealand, from 8-9 August, 1992.

This is the first major scholarly conference on Africa to be held in New Zealand. Previous AFSAAP conferences have been held in Australia. However, the AFSAAP executive was anxious to recognise the important role New Zealand organisations and individuals have played in the field of African studies by holding the 15th annual conference in New Zealand.

The theme of this year’s conference is Images of Africa. The organisers are negotiating for a keynote speaker from Africa, to address the conference on this theme.

Academics from Australia and New Zealand have been invited to present papers to the conference. Further offers of papers are encouraged. Aid and development agencies working in various areas of Africa have also been asked to contribute papers.

The conference will be held in the Murphy Building (Room MY220), Victoria University of Wellington, Aotearoa/New Zealand. The conference will begin at 9am on Saturday, 8th August and will conclude at 5pm on Sunday, 9th August. Late registrations will be accepted at 9.30am on the first morning.

A conference dinner will be held at the Student Union Restaurant on Saturday 8 August, the cost is $35, which is not included in the registration fee.

Accommodation

Participants need to make their own arrangements for accommodation. Please see separate sheet for details of reasonable accommodation.

Travel

Qantas offers discounted airfare to Wellington from Australia. Apart from Air New Zealand, Qantas is the only other international carrier that flies directly into Wellington. The Africa Information Centre has a sponsorship arrangement with Qantas.

The registration fee is NZ$80, which includes lunch on both days. All registrations should be received by the organiser no later than 27th July.

Write to:

Pauline McKay
AFSAAP 13th Annual Conference
c/ Africa Information Centre
PO Box 9339
Wellington Aotearoa
NEW ZEALAND

NATIONAL REGISTRY OF AFRICAN ARTIFACTS IN MAJOR PUBLIC COLLECTIONS IN AUSTRALIA

David Dorward

Throughout 1991 and 1992, I have been engaged in a major project, funded by a $30,000 grant from the Australian Research Council, to locate and document African artifacts in major public collections in Australia. The information is being computer programmed to create a data base for an Australian national registry of African artifacts.

With the technical assistance of Russell Raeder of the Reprography Department of the Bouchard Library, La Trobe University, Gwienayra Isaac, formerly employed by the Peabody Museum, Harvard University, and Hamish Shorto, as well as numerous museum curators and staff, the African collections of:

the Museum of Victoria
the Australia Museum in Sydney
the Macleay Museum of the University of Sydney
the Queen Victoria Museum and Art Gallery, Launceston
the Tasmanian Museum and Art Gallery in Hobart, and
the African Research Institute, La Trobe University,

were surveyed, photographed and accession information compiled. This has been a major undertaking, involving over 6,000 items at date.

Given the ossible similarity of items enumerated in museum inventories, photographic records are vital. Each item was photographed to museum-quality with scales and accession numbers on 35 mm colour slides. Since individual items ranged in texture and size from small silver pectoral crosses from Ethiopia to 3 metre wide Hausa indigo-dyed robes, this necessitated expensive equipment and a high level of photographic expertise.

The slide collection, which is currently housed at the African Research Institute, La Trobe University, is in the process of being organised in numerical order, cross-referenced to the computer generated data base for ease of access. The computer program contains data on the museum/gallery location, accession number, description, material, origin by country and ethnic group, original source and date of acquisition and other provenance information of each individual item. The program also has the capacity to be expanded to include new categories of information as it becomes available. The computer registry is capable of generating indexes by any of the information categories. The computerised registry and slide collection will be accessible to scholars and museum personnel for reference and research. Eventually it is hoped to put the entire Australian African collection, including photographs, on video-disc and/or other computer generated imagery for purposes of teaching and research.

There were a number of ‘discoveries’—individual artifacts of major importance, such as the hitherto undocumented Benin pieces in the Museum of South Australia, and the extensive textile collection of the Museum of Victoria. While masks and ritual objects are present in the various Australian collections, the greatest strengths are in domestic artifacts and materials with pre-industrial African technologies, such as textile, pottery and metalwork. It is precisely these types of materials which are of increasing interest to scholars in their efforts to reconstruct the African past and providing an understanding of African culture. In conjunction with staff of the Museum of Victoria, I am hoping to organise a major semi-permanent (3-5 year) exhibition of African material drawing upon their collection.

The emphasis on material culture and technology within the older Australian collections mirror the commercial basis and bias of empire motivating much of the late nineteenth century acquisitions policies of the major Australian institutions. The
collections also reflect the close imperial relations between institutions in Australia, the United Kingdom and the British African colonies. Not only did materials gathered in the great colonial collecting expeditions by the Pitt-Rivers and the British Museum find their way to Australia, colonial officials and missionaries who settled in Australia after their years in Africa were significant donors. Materials from South Africa dating from the Boer War period are particularly well represented. The collections thus reflect the values and attitudes of their collectors, as well as the societies from whence they came.

Many items had clearly lain undisturbed for a quarter-century or more and frequently contained original notes, hidden in their folds by collectors. This is because museums in Australia have been under-resourced by successive governments for decades. The emphasis has been on display - the public persona of the museum and gallery - since it draws the crowds and established a sense of political legitimacy and relevance for the institution and their official sponsors. Hidden areas, such as conservation and cataloguing, have been starved for funds for too long and it is the material fabric of the collections which is showing signs of neglect. Politicians and even museum staff come and go, while the artifacts lie ageing and neglected. It can take weeks of careful preparation before a box of objects is moved or a conservation plan is formulated.

Museums records are at best patchy and incomplete, based on inventories often taken over thirty years ago. At times the attributions are vague, inaccurate or misleading - as in "Kaffir". One can hardly blame the museum staff, who rarely have any African expertise, in the absence of their neo-colonial predecessors. Considerable provenance research lies ahead, but the task will be immeasurably facilitated by the information which has been collected. The very existence of a national registry containing photographs and basic provenance records will enable postgraduates and scholars to undertake research on the African materials within Australia. Already one Ph.D. candidate at Flinders University is utilising the database for his research on Masai and Ganda material culture.

Unfortunately, the sheer volume of African material located overwhelmed the resources available. It was only when the cabinets were opened and material examined that it became apparent that the numbers of items did not necessarily correspond to the museums' indices. Not all the items listed could be located. Age had turned some to dust years ago. In decades past, there appears to have been a somewhat casual attitude toward materials borrowed for exhibitions. More to the point, cabinets frequently disregarded items which were uncatalogued. Consequently, there was insufficient funding to undertake photographing and data acquisition on the African artifacts in:

- the National Gallery of Victoria
- the National Gallery, Canberra
- the anthropology collection of the University of Queensland in Townsville
- the Queensland Museum's African collection, on loan to the Material Culture Unit of James Cook University
- the Abbe Museum, Caboolture, Queensland
- the Western Australian Museum, Perth

It is hoped to carry on these collections and their incorporation into a national registry with the support of smaller supplementary research funding over the next few years. The artifacts in the collection of the National Gallery, Canberra, the most significant holdings not included to date, have already been photographed by that institution and it is hoped that they will prove useful for the purposes of documentation.

Private funding has been secured to photograph and document the 1335 African items in the Christiansen Fund Collection, which is on long-term loan to the Museum of Victoria. The Christiansen Fund Collection is particularly strong in the area of masks and ritual objects. Photography of the Christiansen Collection is currently in progress and the information of individual items is being entered into the computer data base.

In addition, the African Research Institute has recently received a fascinating collection of South African artifacts from the Tunbridge sisters, collected by their father when he served as an Australian officer in the Boer-War. The collection is supplemented by Major Tunbridge's photograph album and diaries, which are in the process of being photographed for the Borchard Library collection. The Tunbridge collection was given to the African Research Institute, La Trobe University, as a donation under the scheme for the arts. If APSAAP members were interested in making such donations to the University under the taxation scheme, or know of individuals who might be interested in making such donations, I would be pleased to provide information.

Most of us have collected artifacts during our work in Africa which we feel ought to be placed in public collections. At a time when African countries are finding it increasingly difficult to maintain basic services to their people, they can ill afford to maintain the African material heritage in their collections. All too often, material which comes onto the market is disappearing into private collections, a process which I find morally indefensible especially as few private collectors appear prepared to devote the funds and expertise required for their conservation.

I would also appreciate any information on African artifacts in museums and galleries not listed above, even if it is only the odd item. The only restriction on material in the registry is that it should be publicly accessible. As a scholar, I would be interested in private collections and know of quite a number of sizeable ones in Australia for the purposes of compiling a national registry. I am primarily concerned to define those artifacts which are in the public domain. As a colleague, I would be grateful for any assistance others are prepared to offer.

African Research Institute
La Trobe University
Bundoora, Victoria
LETTER FROM MOZAMBIQUE

Bruce Rowse

For some time now I've been trying to write a letter about Mozambique - this little known country in Southern Africa. Perhaps the reason Mozambique is particularly unknown is because of the language. Not all newsgroups have people who speak Portuguese or are interested in Mozambique. I hope that this wasn't the reason, not an attitude of absolute indifference. Mozambique demands, deserves to be known about - both because of the horrors of its war and because of its largely unspoilt beauty.

This letter has been difficult to write. The last thing I want to do is to portray Africa in a stereotypical way - as a place of only refugees and war. But war is my subject.

A middle aged, fiercely loyal party member recently described to me how he thought many Mozambicans viewed the world. He compared himself, poorly educated, to a frog in a well. The frog only knows the world of the well. If, one day, there were torrential rains the well might fill up and overflow. Then the frog could leave the well and see a bigger world, and say, "Ah, so that is a coconut tree, and that is a cashew tree" wondering how he was ever satisfied just living in the well. I'd be happy if you considered yourself to be a frog in a well as you read this letter, and remember that this is only one of a very large percentage of life in one city in Mozambique. Other aspects of Mozambique, and Africa in general - the ones that make me consider it an honour to be able to live here - are only hinted at. The city of Inhambane is one of them.

Inhambane, on the southern coast of Mozambique, is the most beautiful town I have ever lived in. I enjoy palm fronds silhouetted at sunset, and dozens of curved sail fishing and passenger boats which can be seen motorized ferry under the righthand coast line. Kildia road, which shares a border with Mozambique, one would think a bus ride would have thoroughbred proportions, lines, and layout. In Portuguese, engineers are named as such, for example I will be addressed as Senhor Engineer Bruce. The Portuguese civil engineers who started building Inhambane 284 years ago were more than worthy of the title.

I live in one of the more lively bairros (suburbs) called Liberdade (liberty), a little out of town. Most of the "International community" - about a dozen estrangeiros - live in the said "cement city" in the bairro of the rich and aimless, Balcas, with directors of government departments for neighbours and destitute streets at 7.00 pm. I fortunately escaped that fate, and can say that I am living in Africa.

In a small building at the back of my house lives a little 8 year old girl called Rapia and her grandmother, who is the mother of the owner of the house. Today Rapia told me, without a trace of a tear in her eyes, that one of her brothers had been killed by the "matchanga" in Maputo. A week ago, my somewhat more distraught neighbour, Sr. Alifiado, a back yard mechanic and owner of three old trucks, told me how his apprentice had been killed by the "matchanga". The apprentice was in one of the trucks transporting coconut husks, in the middle of a convoy accompanied by an armed escort. The truck was shot at. We looked at the truck, and Sr. Alifiado pointed out the bullet holes which went diagonally across the passenger side door and window, where the apprentice was sitting. He kept sadly shaking his head, saying "He was so clever, my best assistant’. On December 31, only 13 days ago. I wrote:

December 31, 1991: Roberto Marjana lived in the bairro of Marrambone, about 4 kms from the centre of Inhambane city. He moved house today, it wasn't a difficult process, since I was passing by in a 4WD pickup. His environmentally responsible luggage consisted of a duck, a mattress made from grain sacks stuffed with chopped coconut fibre, a bed frame, a bunch of firewood and two long bundles of palm branch stalks, to be used to build a roof. Roberto's dream was obvious with the red piece of material tied to the end of the palm stalks, since he knew well that the truck was completely void of traffic. Better to leave in style than to sneak out unnoticed.

Close to his house a neighbour, Senhor Carlos, had butchered a pig and was selling the meat. Carlos is a mason, and in July, with our funding, had improved a traditional well in Marrambone. He is a master tradesman, and the well, with the pumped water, became the centrepiece of a water tank, a slab as lid, is simple, functional, and beautiful. He was selling the meat to capitalize on the demand caused by the new year's festivities and buy his children some clothes.

Unfortunately, the well is now almost completely abandoned. Some three months ago the community-elected well responsible, with his wife, was walking home from night school, when the "matchanga" struck. He could have run away, but stayed to help his wife, and they were both kidnapped. After this, a number of residents left the area, and even more have left in the last month.

The loss of Carlos's children's clothes in an attack by the "matchanga" 15 days ago was something comparatively minor. It was a three pronged attack by three groups, launched from their base south of the city. One group attacked the airport defenses. The other two groups had terrorism as their goal. One of these groups butchered Carlos's mother and another aunt 8 months pregnant. Another aunt hid under the bed, heard her sister die, and escaped. The clothes of Carlos's children, that were in his mother's house, were stolen.

Carlos climbed into the back of the pick-up, with the rest of the meat, and scales to weigh it, to sell it at the market near the airport. But in front there were no passengers, the car had been lightly burned and the autumn-leaf colour of dried cashew tree branches. This track passes close by some of the anti-aircraft guns near the airport, whose positions were attacked by the first group of bandits. Roberto and I joked about land mines, and I said I was glad the track had been barred, as we took another route. It reminded me of a recent trip to the town familiar to many Mozambican because of the 1998 matchanga massacre in which 360 people died. Exactly a week ago I had been in Homoine, on Christmas Eve. I was sitting outside in the fading light of dusk, with a group of older men. With great gravity the most distinguished looking man in the company, a water pump attendant, theatrically cocked his ears for my benefit and pronounced "Mime" with heads nodding in agreement all around.

Land mines are not popular with vets trying to increase animal numbers. What can an animal husbandry project do to reduce animal mortality rates when the biggest killer of livestock is land mines? Some months ago, a visiting Australian project officer arrived at a project site south of the city a few hours after a couple of boys had found a strange object in a field. One of them had hacked against a tree. The land mine exploded, killing his friend, and mashing his arm. Marion returned in the back of the pick-up, with the father and this brave, silent kid with the remains of an arm hanging off one shoulder. A couple of weeks later we went to Tofu beach, and the kid, now with only one arm, had a ball of time. Marion came back to Mozambique a month ago, and visited the project again. There had been a matchanga attack. Both the father and the boy had been castrated.

After dropping off Carlos at the airport market I took Roberto into one of the new crowded cane suburbs very close to the city centre. He had
found a shack and palm shack without a roof. Having just secured a job as an animator (the only male animator) with our project, he could afford to move away from his subsistence source of food now - his farm - in that now dangerous bairro of Marrambone which has seen two major bandit attacks in the last two months.

The impact of these "matchanga" attacks on those who have not been killed or kidnapped, in economic, let alone psychological terms, is relentless. The term "the new poor" is sometimes used in liberal publications in the Western world to describe a recently marginalized minority. The term is rarely applied to the third world in the same publications, the assumption being that there are no new poor, instead everyone has always been poor (and lives in a refugee camp).

Inhambane is full of the new poor - a recently marginalized majority. Of course, the fact that anyone was once rich must be an exception, especially since Mozambique is the poorest country in the world (World Bank, 1990). (1) Ten years ago, after 6 years of independence, most Inhambanians owned their own home on their own land by the age of 25, had a farm, were able to contribute labour and money to the construction of a communal water source, and usually had plenty to eat. Those in Australia who own their own house, on their own land, and have a farm at the age of 25 are the new rich minority - in Mozambique they were the old average majority.

Now, because of these "matchanga" attacks, many Inhambanians are the new poor. Like Roberto, they now live in small portable shacks made from perishable materials on someone else's land, which they have no right to farm. Experienced members of the international community operating in the province estimate that some 20,000 of the new poor have ended up in Inhambane, largely unemployed, hungry, poor, and dependent on the cash economy where the minimal legal monthly wage will only buy the equivalent of 160 coconuts or 80 egg sandwiches or 40 cans of beer, unable to return to their land and homes because of the bandits.

Who, then, are the "matchanga"? These bandits, these instigators of mass poverty who are waging a war that, in terms of terror, rivals if not surpasses the terrors of El Salvador, the killing fields of Cambodia, the atrocities of East Timor?

"Matchanga" could be objectively translated as a verb - as the act of barbarous murder, of usually more than one innocent person, without warning. It actually means bandit, or terrorist, or guerrilla. The "matchanga", are usually described by eyewitnesses/survivors of attacks as young. The fact that they seem to steal food and clothes, even children's clothes, indicates that they are poor, and possibly fathers with their children with them. Are they members of that group called Renamo? The violence and brutality of some attacks indicates a group intent on terrorism, not just hungry locals forced to steal to survive.

But, could the bandits be soldiers who have deserted because of their low pay and poor conditions of service? They may kidnap women, to be their cooks and bed companions. But why would they mutilate and kill, if all they want is food and servants? Especially if they come from families similar to the ones they attack.

Well, could the bandits be hungry locals? This could explain how attacks are made well inside "secure" territory. Yet, the level of community spirit displayed in many of the bairros makes this difficult to believe, as does the violence of the attacks.

In reality, some attacks could be Renamo backed (definitely the one that attempted to capture the airports anti-aircraft guns), others by disgruntled soldiers, and others by poor, hungry residents, with the latter two types of attacks being less violent.

Yet the violence of most recent attacks in Inhambane indicate that a group intent on terrorism is behind them. And the arrogance of attacking near the airport of a provincial capital, with an army garrison next door, is a strategy designed to engender fear. Renamo's objective is to destabilize the country. What better way to do this than by attacking deep into "secure" areas, and creating a climate of fear?

The final clue to the origin of these bandits, lies in their name itself. The word "matchanga" is derived from the name of the first commander of Renamo, Andre Matsanga. What then is the objective of this group called Renamo which, portraying itself as a viable alternative to the present government, murders pregnant peasant women and castrates young boys? Is it a free market? Article 41 of the 1990 constitution of the Republic of Mozambique commences with:

The economic order of the Republic of Mozambique shall be based on the value of labour, market forces, the initiatives of economic agents, the contribution of all types of ownership...

By making all of the major highways in the country unsafe to travel on, severely limiting commerce, Renamo makes a mockery of the profitavble operation of the free market.

Do they want freedom of speech? This too is enshrined in the constitution of the republic (Article 74), and is evidenced by articles such as that printed in the editorial of the November 1991 issue of the monthly, "Mozambique Information Network". A criticism of the government's army recruitment practice, Renamo doesn't recruit, it kidnaps, indoctrinates, and then forces the new member to murder, destroy and pillage.

Is their objective the securing of the right to engage in private enterprise? As quoted above, and in Articles 40 and 43, this too is enshrined in the constitution. The number of privately owned bars in Inhambane city alone has doubled in the last year. In December 1991, a law was passed allowing the establishment of private health clinics. The provincial governor of Inhambane has expressed his approval for the re-establishment of church-based schools, as a means of educating more Mozambican children. Churches are free to educate, private health care is legal, and small entrepreneurs are springing up everywhere. Yet with its attacks, Renamo is the greatest obstacle to the most useful form of private enterprise in the country - farming. Vast areas of productive land - an estimated 3.1 hectares of arable land for every citizen (derived from UNDP, 1990) - lie unutilized because of fear of attack.

The USA, whose grain sacs can be found in almost every Mozambican town, has roughly only half the area of arable land (1.76 hectares) per citizen! Farmers, the feeders of the nation, rot away on the outskirts of large towns, dependent on international charter, because they risk having their crops stolen, their wives raped and kidnapped, and their children murdered by Renamo if they dare to farm their land!

Renamo does not appear to have any reasonable objective. Why then does their campaign of terror continue? Renamo was founded in the 1970s by Ian Smith's Rhodesian armed forces, with South African support, in response to Mozambique's support of the Zimbabwean independence movement. Since then Renamo has received constant support from South Africa, which wishes to maintain and create further Mozambican and regional dependence on South Africa, and has viewed Mozambique as a threat to apartheid. (See Joseph Hanzan's book Who calls the shots and Bigger than Neighbours). Anti-communist groups in America and Europe support Renamo, even though the closest word to socialism, let alone communism, in the 1990 constitution is "social justice". A couple of countries in the region have been implicated as Renamo supporters. But, with international support or not, how can these young Renamo bandits do what they do, especially if they come from families similar to those they so callously brutalize?

Much of the evidence indicates that the major source of Renamo guerrillas is kidnapped victims. Dr. William Minster of Georgetown University, Washington, undertook a series of in depth interviews of captured and imprisoned Renamo soldiers in 1988. Of the 27 interviewed who were actual combatants, all of them had been
captured and forced to fight. Minter was initially dubious, but after in depth questioning came to the conclusion that all were telling the truth (Minter, 1989). The major deterrent preventing those captured from trying to escape, or not doing as ordered, is the threat of death.

When I arrived in Mozambique, I was sceptical of claims about Renamo terror, and thought that they must have some valid reason for opposing the government. But, after a little more than a year of Inhambane, my view is that Renamo’s actions can only be categorised as evil.

A little more than a year ago, Saddam Hussein was also being called evil. The president of the United States of America called him evil, and a war was launched. 19 (?) countries were represented in the armed forces which liberated Kuwait, a small country with a population of two million before the war. Mozambique has been invaded by Renamo, and has a population of fifteen million, yet no foreign warships are berthed along her long coast. After the Kuwait war, the German government alone promised five and a half billion dollars in foreign aid - not to Kuwait - but to the USA, to help pay for the war. The sum of all foreign aid from all sources given to Mozambique since 1980 does not reach this amount. The USA president’s call resulted in a huge media response, and even today that war, which has finished, gets more media space than Mozambique’s war.

Rapia is no president. Sr. Alfaido has no intelligence services to confirm favourable evidence and hide not so favourable evidence. Roberto no journalists to spread his word. Carlos no red telephone to hone his mates with and ask for help. I have no shadow writer to polish my woods. But Rapia, Sr. Alfaido, Roberto, Carlos and vast numbers of other people, including myself, say that what the “Matchanga” are doing is evil. We want it to end as soon as possible.

CV- CP 4657, Maputo Mozambique 12 January 1992

Resources

Gersony, R., 1988 Summary of Mozambican refugees accounts of principally conflict-related experience in Mozambique, for the US Department of State in Mozambique - a tale of terror, African-European Institute.


Minter, W., 1989 The Mozambican National Resistance (Renamo) as described by participants in Mozambique - a tale of terror, African-European Institute.

Mozambiquefile, Mozambique News Agency Monthly, PO Box 896 Maputo.
documentation will provide a guide and encouragement to other African nations embarking upon child welfare legislative reform.

Arguably the most important issue addressed by the Reform Committee has been that of colonial legislative inheritance and its cultural appropriateness. Like many other nations in Africa, and indeed around the world, child care and protection laws are largely imposed by an alien colonial administration which took little account of the cultural context and actual child protection needs of the societies concerned. Uganda, like many other nations has consequently been saddled with an inappropriate and unworkable child welfare legislation and juvenile justice administration system which has never been subject to the scrutiny and reformulation by the process of self determination. One of the outcomes of the collapse of civil order, and the breakdown of legal machinery in Uganda was that it clearly demonstrated both the inappropriate and inadequacies of colonial inspired child legislation.

Two of the most important features of the newly proposed legislation are the principle of 'the child's best interests', and the involvement of local communities in juvenile justice and child care and protection. The prominence given to 'the child's best interests' is a clear reflection of international law, and it means that this interest should be able to override parental, family, or even ethnic wishes should these conflict with what is seen as being in the best interests of the child. For example, the idea that a child 'belongs' to or is the 'property' of somebody is now overridden by this principle. The second feature, that of legally empowering village based Resistance Committees to deal with child care and protection issues, is a new venture which not only gives official legitimacy to what has already largely become the case in most communities, but is also a bold strategy at avoidance; an attempt to steer children away from, whenever possible, the law course and the statutory authorities and have his or her problems dealt with at the community level through village self-help mechanisms.

Uganda's Child Law Reform Committee was established by the Department of Manpower and Social Welfare, has been chaired by Justice Saulo Masoke, partly funded by Save the Children Fund (UK), and has drawn on international consultants from Australia, Tanzania, Ireland, and the United Kingdom, with expertise from organizations such as the International Labour Organization (ILO), Save the Children Fund, Centre for Development Studies Swanses UK, and the University of Malawi.

One of the most important secondary developments to have come out of the deliberations of Uganda's Law Reform Committee has been the recognition of a clearly felt need for the establishment of an international working group concerned specifically with child care and protection law. Such an organization has now been established and is called CHILD INTERNATIONAL (Children's International Law Reform Group), and will be primarily focusing its immediate activities on the African continent. CHILD INTERNATIONAL may be contacted through: Dr. Ian Choga, Centre for Development Studies, University College, Swanses, SA2 5AP, U.K.

The University of Malawi
Sociology Department
Zomba

PLASTIC SURGERY IN AFRICA

William D. Walker MBBS FRCS FRACS

Since 1989 I have made 3 trips to Africa to offer my expertise as an experienced plastic surgeon, to examine the development of this specialty on this continent and to teach. There are almost 200 plastic surgeons in Australia serving a population of 17 million and as far as I can determine there are no more than 10 fully trained plastic surgeons in Africa serving a population of about 500 million excluding the Cape Provinces of South Africa, the largely white settled areas.

It is obvious that operations requiring a trained plastic surgeon are either not done, or done by a surgeon with minimal expertise in the speciality or at times with no training in it. The results are often poor and at times disastrous. My visits have been to Malawi (2), Mozambique (2) and Uganda and have been of 4-6 weeks duration. I was warned by prior visitors to "take everything you think you may need with you" as many items of equipment we take for granted are often missing in the operating theatres of Africa. All specialised instruments, suture materials, dressing materials may be absent or in short supply. For example crepe bandages are too expensive and so are not available in most countries, disposable theatre gloves are often reused 7-8 times. Modern anti-microbial medications such as betadine and sulfadine (sulfadiazine) are not available as they are too expensive. Whereas routinely used antibiotics are usually available, anything slightly new or sophisticated will likely be unavailable. In Uganda, patients in hospital are asked to pay for their own medications and so frequently go without.

Theatres are relatively slow and inefficient, with a lot of non-operating time such that one can only get through half to two-thirds the number of operations in the same time as one would in Australia, unless you take your own operating team.

There is a general shortage of trained personnel in all branches of medicine such that anaesthetics are often given by technicians with no formal medical education. Some of these are very good but others not, so that a difficult anaesthetic may be done by an untrained anaesthetist.

The comparatively low number of trained nurses at work is often left to untrained relatives as there are not enough trained nurses to do it. Often one has to do one's own dressings. Difficult cases such as extensive burns suffer from lack of expertise in management such that the median percentage survival of burn area is about 40% in the developed world and at least 10-15% less in Africa. This higher mortality rate is aggravated by the relatively poor health of the African child who is likely to be suffering from malnutrition, or malaria due to parasitic infection, when burned. Burn prevention education is lacking or non existent. Poor or absent expertise in management of burns results in severe keloidal scarring and contractures. These account for about half the plastic surgeon's work.

Congenital deformities of the face such as cleft lips and palates are treated late and it is not unusual to operate on a grown child or adult with the problem. Feeding difficulties with cleft lip and palate babies result in a significant higher neonatal mortality death rate from malnutrition and infection pressures.

Everywhere I go, someone asks me to show them how to do a plastic surgery operation or to tell them what new techniques are being done in the developed world as medical literature in the form of journals and medical texts are too expensive for most doctors to buy. I showed Dr. Bubadas of Maputo how to do a reconstruction of the lower lip with bilateral fan flaps and he did 3 others later with successful results. These were war victims, the lower lip cut off by terrorists.

* Director of Plastic Surgery, John Hunter Hospital Newcastle NSW, Australia.
There is a crying need for surgeons with expertise to come and teach, and show others how it is best done. The aids virus epidemic has frightened off many surgeons so that few will come because of the risk of cross infection whilst operating, though it is small. Australian Interplast who serve the Pacific area decided against sending any teams to Africa for this very reason.

The South African government with all its faults takes a large number of difficult patients for high tech treatment each year from the rest of Africa and for this I commend them. Most expatriates go to South Africa for sophisticated diagnosis or treatment not available in the country in which they are working.

My trips have been self organised and self funded with a small contribution from my church, and I regard these trips as an exercise in practical Christianity. I have written many letters to the Australian Government and many aid organisations but to date, have not received any financial support, and have given up writing after about forty letters.

Written while at Makerere University Kampala, Uganda
June 1992

SOUTH AFRICA - INTERNATIONAL DIMENSIONS OF THE STRUGGLE
Lebena Mosia

Lebena Mosia of the Unit of International Studies, Rhodes University, Grahamstown, South Africa, and activist of the ANC, attending the Conference on the Dynamics of Change in Southern Africa at Melbourne University, May 18-20 1992, was interviewed by Peter Limb in Melbourne.

How do you view, Lebena, the development of the international dimensions of struggle at the moment?

At the moment I am working on a paper with two other colleagues of Rhodes University on the role of the international community in the transitional period. As you are aware, there is violence in South Africa at the moment, and The Weekly Mail has accumulated much proof of state connivance in the violence, which has even implicated De Klerk to some extent as a member of the State Security Council. He has not really answered a really crucial question in Parliament last week when he was asked whether he was in a certain crucial meeting where four members of the ANC were killed subsequent to that meeting. Therefore it is very clear that the South African government and its state machinery cannot be trusted in this transitional period.

It is really very important as we consider that CODESA has collapsed a bit, not really collapsed but it has reached an impasse ... But in all negotiations there have to be observers, so-called impartial observers, and in this situation the role of the United Nations, the OAU, the Commonwealth, independent observers, is very crucial. So I see the international community playing that role in South Africa.

Australia then, can be part of this?
Yes, Australia can be part of this, either at state level or even through non-state level like people like yourselves who have been supporting the movement. The anti-apartheid movement can send their own independent observers, as can the trade unions. This is to ensure that the democratic process in South Africa is institutional.

You have recently, just a few days ago, come from South Africa, I wonder if you could comment on the mood of the people, particularly in places like Alexandra, where I understand you come from?

The mood of the people in Alexandra is one of anger, of bitterness, of hunger. At the moment the temperatures have plummeted. It is very cold now in Jo'burg. And people are canned and many families have been made homeless as a result of their homes being occupied by Inkatha members, who are, as you know, very violent. In my personal opinion, not the opinion of the ANC, although I don't think the ANC would disagree with me, that any assistance of any kind would be appreciated, either in moral support, or material support, to the people of Alexandra, to show that they are not alone - to give an international dimension to their struggle. I know that when I spoke to them the other day I made a promise that in whatever small way a person can I am going to raise this issue.

[Australians can send messages of support/material aid via the ANC Office, PO Box 61584 Marshalltown 2107 SOUTH AFRICA]

What is your response to the recent book by Stephen Ellis on the ANC?

I would say the book is a two-edged sword, in the sense that it is based on fact, but fact, as you know, can be used in different ways. The book has got facts, but it lacks credibility. For one thing one of the authors is unknown - that limits its credentials as a source material either in academic terms or in terms of believability. But I wouldn't like to give the impression that the revelations by Ellis and his co-author are not true. But it is the political context. So I would say that the book is not a total pack of lies, there are truths in it, questions that people like ourselves have been worried about in the ANC, that have not been answered. But my reservation is the mystery surrounding the book...
You were in Angola at the time of the mutiny referred to in the book.
I was in Angola in 1984 during the mutiny... One major issue was the war in eastern Angola... comrades were dying... The problem was that the leadership did not address the question on time; by the time the dissatisfaction had reached its height other elements within our movement, who of course had been infiltrated by the Boers, misdirected the whole legitimate grievances of the comrades. I was involved, I also got hurt. I got shot in the crossfire. I know the whole story because I was really in the thick of it.

As a lecturer in international studies could you comment, finally, on the role of Africans in universities in South Africa, particularly the "Homeland" universities and what problem they face.

The major problem of these universities is that they have been deliberately geared to be teaching universities and are not resource-generating universities in two ways - they do not produce quite authoritative material, and cannot sustain themselves because what sustains a university most of the time is its consultancy ability like having research facilities. So you find that the dependency syndrome is very high in the Black universities. And this has influenced the ability of Africans to play a leading role in theoretical and methodological thinking in South Africa, at all levels, particularly in the social sciences. It would be important and quite good if universities here when they arrange conferences, could try and seek black people at these universities so that they may gain theoretical experience.

INTERVIEW WITH JABULANE MATSEBULA of PUDEMA
Perth, 18 April 1992

As in Timor and other small states, repression in Swaziland, a tiny landlocked monarchy dominated by South Africa, is conveniently forgotten. Peter Limb interviewed Jabu Matsebula of the National Executive of PUDEMA, the People's United Democratic Movement of Swaziland, in Perth, 18 April 1992.

PL: How was PUDEMA formed and what are its objectives?
JM: PUDEMA was formed in 1984 as a result of the popular opinion to the undemocratic rule of the minority royal family. Its objectives were to ensure and restore the constitutional and Parliamentary, multi-party democratic government with popular participation and respect of majority rule. The second objective is to protect, guarantee and ensure the rights of the people to the enactment of laws in accordance with the United Nations Declaration on Human Rights and all other relevant United Nations conventions regarding the dignity of the Swazi Nation. To add, the right of social, economic and political interests of our people. To uphold the principle of separation of powers that ensure the independence of the judiciary and fair legal practice. To represent the Swazi Nation wherever and whenever required, and to promote international friendship and fraternal understanding based on respect for sovereignty and independence. These are the objectives of the movement.

PL: What is the support for PUDEMA?
JM: PUDEMA, as the name implies, is a people's organisation. It is a broad based organisation that encompasses all sectors of the community. Its main commitment is to liberate the Swazi nation from traditional bondage. In fact it was formed by young people and the membership is mainly young people and the workers, who felt the country cannot continue running the way it is under the State of Emergency, which has been in force since 1973. It is the feeling of the people that they should be given the right to self-determination, that they must elect their own representatives, the right to campaign and represent the people of their choice. Presently that does not apply in Swaziland because the government ministers and Parliament are being chosen in accordance with the traditional rule. Appointed from above.

PL: You mention PUDEMA was formed in 1984 mainly by young people and workers. What do people think of PUDEMA? What is its image amongst the workers and farmers? Has PUDEMA had the chance to put forward its ideas?
JM: It has been a serious set-back to the activities of PUDEMA because we have been forced to operate underground because of the present situation in the country whereby critical political activities were banned. So it has been quite difficult for the movement to put forward its ideas to the masses. However, we have done a lot to put our ideas to the masses by distributing pamphlets, painting slogans and organising underground meetings. We have set up a lot of underground structures. One of the underground structures that has proved to be quite effective in putting forward ideas of PUDEMA to the masses is the Swaziland Youth Congress. It is actually operating on the surface under the cover of being a youth organisation.

P: Is support among the youth mainly in the cities?
JM: Yes, as we felt it was important to first mobilise the people with a bit of understanding. We have decided to start in schools, in the cities, to help the people with a high level of understanding of the political and economic situation. However we are moving to the rural areas as we want things to start on the grassroots level...

PL: The number of workers in Swaziland is quite high?
JM: It is. Many of the working class in Swaziland are migrant workers, and when they return home, having experienced a lot of union activity, they bring back the idea...
of unionism, in that way it creates a lot of awareness. Most workers are now aware of their rights.

PL: Unions virtually disappeared - I understand they were banned for many years with the banning in the 1970's - What is the position of the unions today?

JM: The unions have not been operating legally for very long. They are now operating under the ruling regime, and all their activities are being monitored by the government. What we want now is to divert it from being a government-linked union organisation to be an independent union organisation. They do elect their leaders, but most of their union activities are being monitored so they don't have full independent jurisdiction. The unions have a Federation, the Swaziland Federation of Trade Unions. Since the birth of PUDEMO we have been doing a lot to create unions. They have been operating for about five years. The most prominent and strongest union had been the teachers union, which was banned in the mid-1980's. Now it has moved away from militancy to a moderate position. In 1990 they threatened a strike, but it was called off at the eleventh hour after intervention. Some of the leaders now are puppets of the state. The President of the Teachers' Association has been appointed to Cabinet and is now Minister of Transport.

PL: What about unions in the rural areas?

JM: That is one area that PUDEMO is looking into. A lot of rural people have been left unorganised, and we feel that this situation should not continue. We are moving towards the rural areas to mobilise peasants and to form unions.

PL: So PUDEMO and the union revival have gone hand in hand?


PL: What is the position of women in Swaziland?

JM: This is another area that has not been attended to - women in Swaziland are really subjected to all sorts of harassment, ranging from sexual harassment at places of work and in any environment. In fact the King is abusing women's rights. Most men in Swaziland are abusing women's rights because they think it is being done at the top. She loses all her basic rights.

PL: What is the level of repression, and have the changes in South Africa affected this in any way?

JM: Swaziland is actually dependent on South Africa and politically speaking can be termed like one of the infamous South African homelands, because economically Swaziland entirely depends on South Africa, and is politically controlled by South Africa. We had hoped that when de Klerk took some steps in repealing some of the repressive measures in South Africa, Swaziland would have followed suit. But surprisingly Swaziland has not taken any steps forward to repeal all this repressive legislation. The emergency measures are still in place, and the detention without trial order is still in place. People in Swaziland do not enjoy freedom of expression, freedom of assembly, freedom of association, and the press is under government control. The monarchy is not taking a step forward to repeal all those repressive laws.

We have heard there is an amnesty - the king has issued a statement, read to the public by the Prime Minister, saying that political exiles should come back home. But we were quite upset that the country continued to be ruled under royal command; we cannot take this call as serious as long as it has not been deliberated by the Swazi parliament, and as long as there is no written guarantee for safe passage of the returnees. We need the government to send a written return guarantee to each and every exile, with a copy sent to the United Nations Secretary General. We would like the government to introduce a resettlement scheme whereby the exiles would be given reasonable accommodation, and a living allowance for up to nine months. A precondition for return back home is that the State of Emergency should be uplifted.

In fact the fear of recurrence of South African-style hit-squads is growing in Swaziland, following three disturbing events:

Firstly, the Swaziland Justice Minister, Zonke Khumalo, has been placed at the centre of the hit squads controversy following his arrest by Mozambican intelligence forces, apparently whilst trying to set up hit-squads, probably with the MNR bandit forces.

Secondly, there were attempts to steal mini-buses of visiting students at the inter-varsity sports held in Swaziland. Police failed to respond to the attempted thefts, and when thieves fatally shot a student, police again failed to investigate, fueling suspicions of collusion with the attempt.

Thirdly an unsuccessfully attempt was made to abduct the prominent democratic opposition leader, Ray Ruson, Vice-President of the main opposition movement, PUDEMO, which has responded to the threats by unbanning itself, although this holds grave threats for the safety of its members.

PL: What then are PUDEMO's current demands?

JM: We demand:

- the dissolution of the Parliament and the convening of a National Assembly to chart the new political future of the country;
- setting up an Interim Government and an independent electoral body to facilitate a peaceful transition_process to a new democratic Swazi society;
- the dismantling of the Tinkhundla machinery and the transfer of political and economic power to the democratic majority;
- the lifting of the State of Emergency and withdrawal of all repressive legislation and measures which allow detention without trial; restriction on freedom of opinion and expression, assembly, association, movement (with regard to passports); and political imprisonment;
- return of all exiles without preconditions;
- an immediate end to political harassment, arrests and brutality by the security forces;
- an immediate end to state corruption, misuse of public funds and nepotism which feed corruption;
- liquidation of all royal family controlled state and private enterprises: TSEPI, TSEPA and MISA which continue to loot the national wealth.

PL: Swaziland is a country that is not given great publicity in Australia. Do you have some message to Australians, to the Australian government?

JM: Yes, definitely. I understand Australia is a democratic country and pays a lot of respect to human rights. Swaziland does not observe articles enshrined in the Universal Declaration of Human Rights. We would like to appeal to the Australian government to enforce some sort of measures to Swaziland to respect human dignity and observe human rights in Swaziland, to quickly and closely monitor events in Swaziland to ensure the safety of citizens and a clear passage to democracy and human rights in Swaziland which continues to live in the shadow of apartheid and its violence.
INCOME GENERATING PROJECTS
THE ZIMBABWE WOMEN'S BUREAU EXPERIENCE

Helen L. Vukasin and Lydia Chikvuirare

Income generating projects in Zimbabwe have been part of the strategy of local and international development agencies since 1981. In 1981, one year after independence, the Zimbabwe Women's Bureau (ZWB) carried out a survey of the perspectives of rural women living on communally-owned land regarding all aspects of their lives. The results were published in a document called "We Carry a Heavy Load". The overwhelming need that emerged from these interviews was the need of rural women for cash income.

Both nongovernmental and appropriate government ministries as well as international donors began to support community groups undertaking projects that might produce cash income for pre-cooperative groups of women.

There are three ways in which income generating projects function at the practical level:

- as a social force and support group
- as a source of employment, providing minimal wages
- as a business that provides employment and the opportunity to accumulate capital for expansion

The implication of this analysis is that possibly too much is expected of such projects. It is essential to consider the purpose and objectives of income generating projects when judging them. Not all projects were initiated to become full fledge businesses; either micro-businesses or informal sector activities. It would be laudable if all income generating projects were genuine micro businesses. It would also be a neat solution to some of the economic and social problems facing Zimbabwe. However, it is not happening more often than not an income generating project is a part of a process of socializing groups and/or individuals, bringing them up to a level where some individuals and groups will surface that do in fact have the entrepreneurial skills and motivation required for a sustainable business venture. Other results are improved health and nutrition resulting from community garden projects; and a better understanding of and ability to access laws protecting women's rights as a result of literacy training.

The ZWB approach to community group development illustrates how income generating projects contribute toward a goal of sustainable micro business. Community groups are classed into one of three Phases determined by the level and kind of training they require. At the end of the process the group should be self-reliant and may even be operating a truly income generating project. The whole process takes as long as eight years of support and training. Maybe as early as two to two and a half years after starting the group may begin to implement a co-called income generating project even though the project is mostly concerned with socializing the group and at best generating employment. Except in unusual cases, they remain so for the next three or four years.

A process to meet training needs appropriately has been established. The focus is on groups in order to provide support and reinforcement for implementation of activities. To receive ZWB assistance, the group must have demonstrated that they are serious about developing themselves. Most ZWB groups are informal cooperatives. The emphasis is on developing self-reliance of the group. The group is placed in a three-phase training programme. In Phase 1, the group identifies their needs and begin planning, including feasibility of whatever project they have in mind. Phase 1 concentrates on literacy, organizational and awareness-raising training. Such subjects as how to write a constitution, participation in village and ward development activities, leadership skills, understanding of legal rights of women and land rights; record keeping; and how to identify local resource assistance. Phase 1 is generally one to two years.

Zimbabwe Women's Bureau relies for training on a locally based staff of 13 field workers each of whom works with at least 10-12 community groups. The field workers are trainers and receive in-service up grading of training four times a year. This is provided by a team of professionals trained in various appropriate skills who comprise the head office staff. As needed the team is supplemented by other technical resources of government and international agencies.

During Phase 2, projects are initiated. Training is an intensification of the subjects taught in Phase 1. Technical support and financial aid is made available where appropriate. Phase 2 may take two to three years.

By Phase 3 the groups have completed one or more production cycles. The head office team carries out participatory evaluations with field workers and community groups and helps to plan future development of the group and its activities. Groups are introduced to a revolving loan fund. This provides the experience to enable them to seek loans or funding on their own.

ZWB has some constructive ideas for improving income generating projects based on their extensive experience:

- assist community groups in improving the feasibility studies with respect to markets, material resources needed, and the size and projected expansion before the project is launched. Also, assist groups in looking at an appropriate type of business. For some projects there may be inadequate resources, glutted or no markets, no means of distribution.
- help the groups improve identification of their needs for capital. Often a group just starting out does not even understand the concept of capital and the difference between investment capital, operating capital and profit.
- continuously develop the capacity of the group to carry out the project. Provide loans or grants sufficient to create a "business". Crambs of ZS300 to 400 are insufficient. On the other hand over-capitalizing or funding can also put stress on the group and lead to failure. It is these areas of assessment where intermediary organizations like Zimbabwe Women's Bureau and the Zimbabwe Association of Women's Clubs need to assist and mediate between community groups and donors or loan agencies.
- improve the kinds of skills training that is offered to groups undertaking a project. For example, training in quality control is a must if the group is expecting to be a competitive business.

These are a few ideas that have emerged out of ZWB experience. Income generating projects will probably continue to be supported by donors and NGOs. It is important to recognize their limitations but it is also important to recognize their role in the process of social development, building confidence and improving abilities of women.

Harare,
Zimbabwe,

* See also item on follow-up survey, p.51 of this newsletter.
ABOUT BOOKS, RESEARCH MATERIALS AND RESEARCH


Sheila Sutner

Dedicated Pretoria-watchers, of whatever political persuasion, will agree that change is coming to South Africa. Even before the landslide ‘yes’ vote in the March referendum, giving President FW de Klerk a mandate to negotiate a new constitution, everything pointed to an intermin government by mid-1992 and ‘one-person-one-vote-in-a-unitary-South Africa’ elections by mid 1993. Willy-Nilly, the National Party, in office since 1948, has had to concede that nothing short of a non-racial, non-sexist democracy will satisfy South Africans, the majority of whom believe that white minority privilege was created, maintained and entrenched by whites-only elections.

Will this non-racial democratic ‘New South Africa’ work? Will it satisfy the expectations of all South Africans - including the homeless, jobless, skill-less, illiterate and malnourished? Will it redress the injustices and inequalities? Will it kick-start a stagnant economy, itself a victim of apartheid? BEYOND APARTHEID - Human Resources in a New South Africa, a Report of a Commonwealth Expert Group, prepared for the Heads of Government Meeting in Harare, attempts to address these questions.

There is an urgency in the presentation of the facts and figures of apartheid’s legacy in the Report and a need to move with all speed to provide the infrastructure and opportunities for human resource development. Apartheid deliberately under-structured society to deny it the tools with which to acquire the education, skills and personal qualities needed to develop their potential. In so doing, apartheid robbed the whole country of the capacity to develop its potential.

The Report contains a Foreword by Emeaka Anyanwu, Commonwealth Secretary General, followed by 7 chapters and 7 appendices. It features, in interesting format, little-known information about South African organisations and institutions - church, trade union, educational, professional, business, community and NGO. Chapters 1, 2, 3 and 4 deal with the current situation ('The South African Context' (Ch 1), 'The Demographic and Economic Background' (Ch 2) and 'Existing Provisions of Education and Training' (Ch 3)). This is pretty depressing stuff: a labour force with 33 per cent having no education at all and no qualifications; only in teaching and nursing do a few blacks occupy positions on the occupational ladder; only 3 per cent of jobs in top paid positions in public service are filled by blacks; an acute shortage of middle and high level personnel. This acute shortage of skills is a product of apartheid; education and the perpetuation of apartheid, ensured that high-skilled, high-paid and high status jobs remained the preserve of white males.

The Report states that 'the true challenge of human resource development in South Africa is to assist the process of political change, redress the inequalities and poverty bequeathed by the state, and contribute to transforming those mental stereotypes which foster division and discord within South African society.' (p. 7) A daunting task! Stark issues confront them: massive unemployment and under-employment; gross racial and gender inequalities; gross income disparities between white and black; an education and training system designed to reinforce and perpetuate these inequalities; a labour market distorted in favour of unproductive occupations; an administrative and management culture sustaining white domination.

Chapters 4, 5, 6 and 7 outline a programme to address the challenge of human resource development in South Africa and the region, and the mobilisation of international resources to fund it. 'The Transition Period' (Ch 4) identifies priority areas for social transformation: public administration in economic and fiscal services, legal and judicial services; police, army and security services; educational staff and management, diplomatic staff, transport and communications, local government.

per cent of top management positions in public service are filled by whites. The Expert Group priority is to fill 600 out of the 5,000 top positions with blacks as soon as possible.

Chosen for priority support are NGO, community organisations, trade unions, teacher training, released prisoners and returned exiles. Intensive training programmes: high-level work experience in government and private sectors; bursaries, targeted at key professions; study visits, exchanges and networking with Commonwealth countries are chosen strategies.

The Post-Apartheid Period' (Ch 5) locks poverty and deprivation squarely in the eye and calls for a broad-based human resource development programme to create jobs, provide education, health and welfare. It selects ‘education for reconstruction’ (p. 7) as an affirmative strategy to combat the negative legacy of bantu education. Priority goes to a general grounding in science, technology and mathematics education (STME), the lack of which has rendered black students ineligible or incapable of professional training. A single, desegregated school system; compulsory education at primary and secondary levels; the upgrading of farm schools in rural areas; the re-writing of school curricula, using local materials; the development of pre-school and parental support schemes; the desegregation of all tertiary institutions - all are seen as vital as are mass literacy and adult education programmes, particularly for young adults who missed out, thanks to bantu education, schools’ boycott and ongoing education crises.

The implications of a post apartheid South Africa on the region are examined in Chapter 6. The Report warns that the growth of a post apartheid economy may lead to the migration of skilled and professional personnel to South Africa. Such a brain drain should be discouraged, South Africa benefiting from the South-South resource transfers of the SADCC countries in the training of priority personnel for transition. Their neighbours, for example, have had experience in integrating opposing security forces, a dilemma presently facing the negotiation process in South Africa.

Left until last is the cost of the programme. Chapter Seven ‘Mobilising International Resources’ estimates the cost of the urgent training of 18,000 trainees at £60 million pounds. 3.6 million pounds of this total will cover high-level training of blacks for 600 key positions in government - the ‘shock troops’ for breaking down apartheid in government. The Expert Group recommends an ‘Enhanced Multilateral Commonwealth Programme’, building on and broadening the current programme, contributing at least 5 million pounds annually over five years. The major responsibility for funding the programme will be South Africa’s but the entire international community needs to act together. The Report recommends that the Commonwealth Secretary General, supported by CHOGM convene a global conference to mobilise resources to meet the urgent human resource needs of post-apartheid South Africa. Their Executive Summary (p. 5 32) concludes

To imagine that the time for international solidarity is over is to ignore the legacy of apartheid upon millions of disadvantaged black South Africans and to abandon them to their fate. The ensuing turmoil and disappointed expectations would create massive instability within the country. This would have severe repercussions for the development of all Southern Africa and beyond.

This is an invaluable and most timely document. It should be widely distributed. It is reassuring to know that many of its recommendations are already being implemented.

Dianella WA
May 1992
This well-annotated bibliography largely lives up to its claim of being "the largest, broadest-based and most unified of its kind yet to appear!" It builds on and surpasses earlier, more limited works such as those by Merriam, Gaskin and Varley, and, by adopting a cross-disciplinary approach, succeeds in trapping much of the best written history and criticism of African music from most regions of Africa and its Western Hemisphere diaspora - covering roughly 1,800 titles. Items are drawn especially from monographs, edited collections and essays (a particularly strong aspect - although there is not a great many essays from African universities included), with a smaller selection of the journal literature, which is, however, available in other works.

Subjects covered include both traditional and contemporary African music, musical instruments, social history of culture and music, musicology and ethnomusicology.

Making use of the vast resources of Northwestern University library, Carol Lems-Dworkin has widened her scope to include many African writers, and more women writers than in earlier works. Just how comprehensive this has been cannot precisely say, except that most well known authors appear to be included. A few quick bibliographic tests found the work representative of recent scholarship. The reviewers' prirogative is to find the omitted item - and I did note the absence of Godfrey Molot's 'My Life - a classic of jazz in South Africa - although this may have been due to the decision to exclude most items on (U.S.) jazz which may be found in other works. Sound and video recordings are not included, which could perhaps form the basis of a companion book.

One can find entries on diverse subjects such as mbira music, the Southern African anthem 'Nkosi Sikelel' Afrika, or a thesis on gospel music in black churches in Chicago. A problem of interpretation is evident - for there is little on classical music in Africa, and although there is a fair amount on African-harvest music in the United States, the sizeable African diaspora in Europe (or even Australia) is given little attention. However traditional and contemporary African music as commonly understood and its offspring, such as reggae, are well covered.

The annotations are pithy and informative, if at times idiosyncratic, and either of a descriptive or critical nature. What appear to be competent and detailed subject and author indexes encompass topical and geographical headings. The popular mbanganga music style is not however, indexed. Languages covered include English, French, German, Spanish and Portuguese - and just a few in Arabic and Yoruba - the noticeable omission of African languages raises questions about the role of language in the transmission of culture.

The technical presentation is excellent, with clear and correct use of computer typefaces (and even diacriticals), making for easy access, as does the single alphabetic sequence, although this approach restricts other forms of organization. A slight tendency to puff out the book by including rather basic items such as Current Contents. The inclusion of analytical entries giving chapter details of edited monographs has the same effect, but is also useful. There is a list of indexed journals but this is within the subject index under "periodicals".

Overall, as a record of writings on African music from 1960-90 it should become a standard reference work in the field. Tertiary and public libraries would probably hold this work as its broad cross-disciplinary approach and quantity of data will add both the scholar and student, and the librarian seeking to acquire library materials, in a number of subjects from cultural history and African studies to ethnomusicology.

Reid Library
University of Western Australia


First of all this partly annotated bibliography deals essentially with the Nile Basin, rather than countries of the region, and, whilst not claiming to be complete, is a useful addition to the growing collection of handily produced reference-aid by Zell. Robert Collins, a specialist who has spent many years studying the Sudan and Nile, has written at least six monographs and 17 articles on the Nilotic Sudan, chiefly its history. Whilst researching The Waters of the Nile: Hydropolitics and the Jonglei Canal 1900-1988 (Clarendon, 1990) he accumulated a massive number of citations, on all subjects "from anthropology to zoology," and the bibliography is the result. Although it could be viewed as too universal in scope, it succeeds as a broad survey of the river itself and its basin.

The book is arranged by form into four sections - books, articles, government publications, and a final section including dissertations, pamphlets and others - and sorted alphabetically within each section. At first sight this is not a very helpful thing for the country-oriented user. However there is a subject index, which does include countries, and many geographic features, such as lakes and rivers, and also a (personal and corporate) author index. For example, looking up Ethiopia, it is listed only four times, although see references refer one to: the Blue Nile, Lake Tana, and travel (unfortunately under "travel" there is a long list of numbers with no further subject division).

Languages covered are largely English, with Arabic quite well represented (in transliteration and translation), and some others, such as French, German and Italian. There is little inconsistency in some Arabic entries, which are alternately listed in Arabic, with English translation in parentheses, or vice versa. Thus there is an entry "Unity of the Nile Valley ... (in Arabic)" followed by "Khufu at Raedatim ..." Though lacking a list of indexed journals, there is a long list of abbreviations which includes many of these journals. The 363 government documents are mainly Sudanese. There are 23 theses, including some from Africa, useful for researchers.

486 books and a whopping 1,525 articles, drawn from a very wide range of journals, complete the work; all in all 2,139 items. It includes a map of the Nile region.

There is a good mixture of subjects, from ecology, land use, economics, agriculture, travel, history, politics, medicine, zoology and so on. I imagined I was looking for items on conservation and agriculture in Northeast Africa (this was actually a query I recently received from an Ethiopian master's student). One must go straight to the subject index, unless knowing authors' names. There are 35 items under agriculture, a sub-division "water allocation" and see also references to forests, grasses, irrigation, pastures and plants. Conservation has three items, with see also references, including water conservation (one item), which I turn to an item on the problem of deforestation in the Sudd. Thus whilst as a bibliography useful, the Nile it is undoubtedly useful, it has limited further uses, such as someone studying the economics of the Nilotic region of Ethiopia. However, its large number of Sudanese references should make it of use to students of that country, to which Robert Collins has devoted so much research.

Because the name index includes corporate bodies, it is also a reasonable source on Sudanese institutions, and, to a lesser extent, Egyptian, government publications. Sadly something has happened to the index entry for Alan Moorehead - for while his famous Blue Nile and White Nile are definitely listed, he is not (there is also a spelling mistake here and there - e.g. floods instead of flood p. 310). One is better

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This review and the preceding one also appear in The Australian Library Review. I am grateful to the Editor for permission to reproduce here.
advised on the Blue Nile to turn to some of the standard, and more comprehensive, Ethiopian bibliographies. Tim Niblock's *Class and Power in Sudan* (1987), which deals in part with the politics of the Nile, is not listed. But core works on the hydropolitics of the Nile, such as Hurst, Howell and Waterbury, are there. I looked to find data on the Nile Water Agreement of 1959. Two sub-headings under Nile River - "political co-operation" and "Valley Plan" seemed hopeful. The latter turned up Sudanese government reports of 1958, and the former some items on hydrology, both of which may have proved fruitful, but their titles revealed nothing specifically on the Agreement. The indexing could have included more headings and sub-headings.

The annotations, attached to only a minority of entries, are obviously related to Collins' own interests: thus we hear interesting little tit-bits of data such as background on a correspondent who witnessed the introduction of Sharia law, or that "the hippopotamus and the Nile are almost provably linked with each other since ancient times," which I am unsure if it refers to a particular article, or is his own comment. With due modesty, but unfortunately, he declines to annotate his own voluminous works. The introduction, of only 5-6 minor pages, is interesting, but too short for my taste. Cherry Gertzel's longer preface to her work on Uganda (see *APSAAF Newsletter* Dec 91) shows what can be done in this regard without detracting from the reference nature of the work.

How wide is the geographic coverage? There are items on Uganda and Kenya - e.g. an article on ephemeral fever in Kenya, but which is hard to locate as Kenya is not in the subject index! These minor grumbles aside, there are a lot of interesting sources, in areas likely to interest researchers in socio-economic problems, development studies and also medicine and history, and it suggests future titles such as bibliographies of the Zaire, Limpopo, Zambezi ... rivers. Recommended for all tertiary libraries and scholars teaching North/North East Africa, especially those with an interest in the Sudan and Egypt, development studies and geography.

Reid Library
University of Western Australia


David Wetherell

In 1906, Joseph Booth, a maverick Seventh Day Adventist missionary who had worked for 14 years in Nyasaland, invited the Watch Tower Bible and Tract society (Jehovah's Witnesses) to extend operations to East Africa. A young Nyasaland missionary worker in South Africa, Elliot Kamwaga, was commissioned by the Jehovah's Witnesses to spread the doctrines of the imminent end of the world and the election of the saved.

The alarm spread by such itinerant preachers as Kamwaga convulsed parts of the territories now known as Malawi, Zimbabwe, Zambia and Zaïre. United by hostility to established denominations and declining to offer tribute to customary African chiefs, the Watch Tower emissaries were denounced by missionaries of the older churches. Colonial officials characterized them as seditious. For the talk of the Jehovah's Witnesses was of the nature of self-fulfilling prophecy. It was inevitable that the wrongs of the British colonial system would be righted at the Final Judgement; the enlightened must prepare for the day of liberation by eschewing the evil living.

The official British reaction to the Watch Tower movement is the subject of this book. Typically, Karen Fields says, there were two types of European response: to scoff at the Witnesses, or to perceive a threat to civil order and act accordingly. The second, she says, was more percipient than the first, revealing a grasp of the destructive potential of millenarianism. Like Christopher Hill's analysis of the orthodox Church reaction to Anabaptist spurning of authority in the 17th century, Fields portrays a 20th century official establishment grappling with prophets equipped with a pre-scientific cosmology and successfully preaching a cultism.

Many of the Jehovah's Witnesses were disillusioned opponents of 'missionary' Christian missions. Kamwaga, who was in any case something of a renegade, had abandoned the modest and humble routine of the Presbyterian Mission at Livingstonia. The Presbyterian insistence on an arduous preparation for baptism meant a seven-year wait before final initiation for such followers as the young David Kaund, father of the first President of Zambia. Kamwaga's youthful follower, who did not want to wait, preferred the immediate and emotional acceptance common among movements which pulsate in the rich soil of adolescence. Fields argues that Livingstonia's plodding Protestants, and northern Zambia's Roman Catholic White Fathers, had arrived at what amounted to, in the eyes of young African zealots, a doctrine of salvation by works. 'So doing, they cleared the way for their own Luther' (p. 111).

With the passage of time, the descent into anarchy in parts of East Africa became steeper. The Kamwaga preachers had not supported John Chilembwe's uprising in Malawi in 1915. But, unlike their predecessors in Malawi, the Zambian Watch Tower adherents who obeyed God alone ceased to respect their elders. From 1917 Jehovah's Witness leaders who displaced the earlier preachers in Zambia allowed breaking of sexual tabus: they had a free hand in parts of Zambia, says Fields, because civil order had virtually retired.

There are some convincing historical reconstructions in the book. Fields is at her strongest in chapter 6, 'Coercive Tolerance' which is to be welcomed for its sophisticated treatment of the limits of secular authority in 'domesticating' religious enthusiasm. In addition, there are clear parallels with the smaller field of Melanesia in the western Pacific, with its 'cargo' cults and Witness activity. The conclusions are applicable to the western Pacific, particularly to Papua New Guinea: as in Africa, officials in Papua New Guinea wishing to take action against eorybantic cults were
hamstrung by the principle of religious toleration enforced by the judiciary - and the White minority avoided goingad the judiciary into action. In Oceania, the JW's harassed the Christian missions and the district officers, by ignoring the territorial claims of the established missions; in East Africa, the JW's sabotaged the machinery of indirect rule but took care not to direct confrontation.

There is some shortcomings. It is odd that nearly half the illustrations in Fields' book are of the Presbyterian Moffat family and their Chishiambo station, though there are only half a dozen scattered references in the book to Malcolm Moffat and one (see index) to his station. Surely Karen Fields would be first to agree that the Jehovah's Witnesses were no more akin to Free Church Presbyterians than to Zoroastrians! However, it is more striking that Fields fails to mention, in a book of 300 pages, an obvious fact. In independent Malawi the official African reaction has been no less swift than in colonial Nyasaland, and the 'J.W.'s have been under indirect in both Malawi and Zambia, with their agents periodically imprisoned or expelled. (Similarly, they have been the bane of government authorities in certain Pacific nations, though not imprisoned). Does it matter, then, whether the government is designated as 'colonial' or 'independent'?

A more serious criticism arises from Fields' handling of the policy of Indirect Rule. Though the book warns that the British regime was forced to scrump and the task of administration differed from one locality to the next (p. 56) the chapter on Indirect Rule depicts British officials as though they followed instructions from a book of rules with a sort of Cartesian precision. Was the reality ever as neat as that? Since Karen Fields argues that functionalist anthropologists over-stylized the cultures they attempted to dominate intellectually, it is not without irony that she does this herself with regard to colonial administrators. What we are given is a picture of goatees and mustaches advancing over the field with eyes focused on Lugard's Dual Mandate.

Partly this is attributable to Field's ironic style, by which a landscape of inconsistent evidence is reduced to a set of sharp mathematical axioms. She hammers her material into shapes too hard. In particular, the writing is unhappily marred by harsh metallic imagery. Such a turn of phrase as this is strained: 'the colonial regime was adrift in a lake of charismatic fire,' and there are many others.

Finally, a general observation, not to be taken as a criticism of Karen Fields' choice of subject. The fastest-growing area of historical and anthropological research in African religion is focussed on various millenarian movements, messianic cults, syncretic churches, and so on. Many researchers see these as voices of protest against economic frustration or European colonial domination. Fields has effectively placed the Watchtower movement among these, as a dubious metaphor for more profound existential change. But, in contrast to the attention given to breakaway movements, anthropologists and political scientists have had very little to say as to whether the African churches which have remained within mainstream Christianity. The question then is not, why have some Africans founded syncretic sects, but why is the majority of Christian converts maintained membership in the orthodox communions inherited from the West, long after the departure of colonial regimes?

Faculty of Social Sciences
Deakin University

Research in Zambia: Some Notes on obtaining Research Permits and Access to Libraries and Archive Collections

Reading your article on Research in Uganda and Tanzania by Liz Dimock (Vol. XIII, 2, Dec. 91 - kindly given to me by Prof. Gareck) I feel compelled to respond and let you know about the comparative ease with which research in Zambia can be conducted. Generally, problems in black African countries are similar (cf. Dimock's 'Reflections on Fieldwork ...'), they are usually just a matter of degree, but in the case of research facilitation Zambia is different and stands out.

In contrast to most neighboring countries, Zambia actively encourages research and urges visiting researchers to come and assist her in accumulating knowledge about the country. To facilitate such efforts, the University of Zambia (in 1978) established the position of a Research Affiliation Officer at its Institute for African Studies whose job is to administer, advise, coordinate and help visiting scholars in whatever manner necessary.

Since the days of the founding of the Rhodes-Livingstone Institute in 1938, visiting researchers have been coming to Zambia (before 1964 Northern Rhodesia). They were working either as staff or as affiliated researchers, conducting studies on anthropological, historical or sociological topics, contributing greatly to what is now known about Zambia's various and varied ethnic groups.

When the University of Zambia was established in 1966 (located c. 3 km. distant) and the Rhodes-Livingstone Institute became the Institute for African Studies, visiting researchers continued to come: more than 400 to date. Their research emphasizes and widened to include studies in medicine, geography: arts, musicology, economics, agriculture, ecology and mining/engineering, to mention just a few, while at the same time the so-called 'tradtopias' social science fields of enquiry were not forgotten.

Until 1984 all visiting researchers were affiliated with the Institute for African Studies (IAS). Thereafter, with the inception of a formalised Research Affiliation Scheme, they were affiliated with the School, Department or Research Institute of their specialisation. Still, most Affiliates were and are based at IAS due to their social science orientation. They come from universities all over the world, though those from English-speaking countries are in the majority. They are predominantly PhD students engaged in thesis research, although there are a few MA students, international consultants, aid-agency workers and professors on sabatical. Affiliates have to provide their own research funding, either from grants or from personal savings, to cover fees and cost-of-living expenses.

To become an Affiliate, applicants have to submit a detailed research proposal (2 copies), a curriculum vitae, and letters of reference from their home university (thesis supervisor) and funding agency (or bank). The research proposal must accompany and be sent to the Affiliation Officer (C/- IAS, Box 30900, Lusaka) who will pass it on for appraisal to specialists in the proposed field of study. Upon favourable evaluation the applicant is notified and forms for study-permit application sent. The forms are to be returned to the Affiliation Officer with 2 passport photos and an application fee of K1000 (at present, Feb. 92, 1 US Dollar = 128 Zambian Kwacha, but further devaluation is expected), to be passed on to the Government of Zambia's Immigration Dept. On the strength of the University recommendation (which in turn is based on the acceptability and feasibility of the applicant's research proposal) the Immigration Dept. issues a study permit (which usually takes 2-3 weeks). This is then mailed to the Affiliate. Thereafter the researcher is free to come - the study permit constitutes the Government's research clearance - although this process is not strictly adhered to. When dealing with the southern African region, it has to be considered that mails are slow and unreliable - 3-4 weeks between the Australian and African continents is the minimum - and much mail gets lost.
(incoming mail can get pilfered, outgoing mail destroyed after stamps have been detached).

Although in theory the study permit is also an entry permit ("to enter and re-enter into and to remain within Zambia" it says on the permit), in practice immigration officials at ports of entry often demand a visa as well. Commonwealth citizens do not need a visa, but all other nationals should obtain a visitor’s visa from the nearest Zambian embassy.

One of the great benefits of a study permit is its associated status of 'resident', which means that researchers can pay in local currency at local rates instead of the (much higher) hard-currency tourist rates. It has to be added here that Zambia, being one of the poorer developing countries, suffers from a weak and declining economy - and consequently currency - which necessitates charging differential prices in hotels, airplanes, etc. for locals and visitors.

The University of Zambia charges an Affiliation Fee of US$30 per month - $300 per annum - (T.C.S., or personal cheques payable beforehand or after arrival. The Affiliation Office issues an Affiliation L.D. card and letters of introduction to incoming Affiliates which enables them to conduct interviews with whomever they desire, and gain access to libraries and archives.

In the 'good old days' Affiliates were given housing, office space and free library use, but now, due to the country's changed economic fortunes, these facilities have to be paid for. The University maintains a guest-house, 'Marshlands', which offers accommodation for an approximate Kwacha-equivalent of $10/day full board (twin-booking necessary) in blocks of rooms. Rooms are in reasonably good state, some with internal ablution facilities, some with shared. The food, served by waiters in a dining room, is rather nondescript institutional fare. A bar provides beers and softdrinks and a communal TV room is open to residents. Lusaka's water supplies are problematic but, as the University has its own borehole, it does not after 'Marshlands'. The guesthouse is conveniently located, opposite the University's main campus, on a major thoroughfare where taxis and share-taxis ply their routes.

The Institute for African Studies provides office space in a shared Affiliates' office at no extra cost, though typing, transport (rarely available) and research assistants' charges will be levied. The University of Zambia has a computer centre (with E-mail facility) which is open to all academic users, and a public-reference central library (refundable deposit K1000) with a section of single-copy and rare books, including extensive dissertation/theses holdings, called the Special Collection of Zambiana (open only to staff and affiliated researchers for internal use - no borrowing). The Institute for African Studies has a small documentation centre in which research reports, field notes, newspapers and reference books are kept, while other research bureaux/institutes and departments within the University have small subject libraries which are freely open to users. All libraries suffer from pilfering/vandalism of books (due to the dearth of textbooks for students), which means that not all books listed in the catalogue are actually on the shelves. Photocopying can be done at several places within the University (provided the copying function, which is often not the case) and in downtown Lusaka, c. 5 km distant.

Apart from the University Library, the Zambia National Archives are a good source of research information. They are located near the University's Ridgeway (medical) campus and hold extensive records of colonial days. They are in relatively good order - in boxes of numbered files - access to which is uncomplicated: a form ascertaining the researcher's bona fides, signed and stamped by the Affiliation Officer, is sufficient. The recently ousted United National Independence Party (UNIP) has its own archives, located in its Headquarters 'Freedom House'. All archival records concerning political party history of pre- and post-independence times were removed from the National Archives in 1973 (when Zambia became a one-party state) and pretty much treated as state secret (with extremely difficult access). Now, after Zambia's return to multi-partyism, it is hoped that access will be easier. Other archives (of greatly varying quality) can be found in mission stations all over the country.

Before leaving, Research Affiliates are expected to give a final seminar in which they present their preliminary research findings and receive feedback on their work from the University community. They are obliged to send their finalised findings (in form of theses, books, articles, papers, etc.) to the Library (c/- Affiliation Office) - an affiliation condition that is strictly enforced because, to quote the Affiliation Handout, "Research affiliation, as in the case of the University's own research staff, implies an obligation on the part of the Affiliate to contribute to the development and welfare both of the University and the country".

Apart from Research Affiliates proper, the University of Zambia also welcomes visiting researchers who come for short periods of time only (the Immigration Dept. does not issue study permits for periods of less than 3 months - a visitor's visa suffices). To all types of researcher, the University of Zambia members of staff are available for discussions, exchanges of ideas, and advice.

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University of Zambia
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Black Arts Research Center

Founded in 1989, the Black Arts Research Center is an archival resource center dedicated to the documentation, preservation and dissemination of the African cultural legacy. Resources include some 1400 recordings, cassettes and videotapes, 500 books and journals, 250 clipping files and a Black Arts Database with nearly 40,000 bibliographic entries. The database, unique among all existing computer resources, offers the first comprehensive coverage ever of Black activities in, and contributions to, music, dance, theatre, film, and traditional religion/healing. Whether the researcher is interested in works on John Coltrane or Juju music, Malawian malipenga dances or break dance, Dastmene Sembene or Spike Lee, Wole Soyinka or Nozake Shange, Shango or Simon Kimbangu, they will be able to find it here. For any one involved in cross-cultural or cross-disciplinary studies this is both an invaluable reference tool and a major time saver. Fees for computer searches consist of a basic search fee plus a sliding charge based on the complexity of the search request and the number of citations printed. For more information on the Center and its services send a S.A.S.E. to John Gray, Director, Black Arts Research Center, 30 Marion St., Nyack, NY 10960 USA. Tel. 914/358-2089.


Note: All four of these works are available from Greenwood Press, 88 Post Road West, Box 5007, Westport, CT 06881. Tel: 203/226-3371.

Centre for Basic Research, Kampala

AFSAAAP members with a particular interest in East Africa will be interested and pleased to know of a new research institute in Kampala, Uganda.

The Centre for Basic Research (CBR) was established in 1988 as an educational trust, and then registered in 1990 as a Non-Governmental Organisation.

Over the past four years, the number of research fellows working at CBR has grown from eight (8) to thirty two (32). CBR recruits researchers from all walks of life: institutes of higher and secondary education, the media, and popular organisations. A limited number are chosen at the beginning of every two-year research programme on the basis of experience (academic and practical) and area of interest.

CBR is a member institute of the Council for the Development of Social Research (CODESRIA) based in Dakar, Senegal. At a time when the infrastructure of higher education and research in Africa is undergoing rapid decline, CBR is widely considered to be exceptional in addressing vital social and economic issues through an expanding research agenda.

Activities

(a) Research: The researchers at CBR cover a broad range of fields and interests. These include history, political economy, sociology, political science, law, education, and the sciences. From 1988 to 1991, the CBR research agenda has included the following studies:

- Labour, peasant, plantation, factory and artisanal
- Social Movements and Democratic Struggles
- Appropriate Technology in Peasant Farming
- The Crises of Pastoralism in Karamoja
- Land Tenure and Land Use in 16 Districts
- Rights and Constitutionalism
- The Informal Sector

(b) Training: CBR trains its own researchers in both quantitative research and computer skills. While its first training programmes were organised through hiring personnel from outside, over the years CBR has developed the necessary skills to carry out in-house training of researchers.

(c) Conferences: CBR is proud to have organised the first Pan-African symposium on Academic Freedom, which brought over a hundred participants and observers from around the African continent and beyond to the International Conference Centre in Kampala in December, 1990. Currently, CBR is in the process of organising a Pan-African workshop on "Gender and Work", to be held towards October 1992.
(d) **Exchanges:** On the basis of its initial research projects on "labour" and "social movements", CBR has developed a regular exchange programme with the University of Lund (Lund, Sweden) and the AKUT research group (Uppsala, Sweden). CBR sends a researcher to both institutions on a regular basis both to attend and to hold research seminars.

(e) **Consultancies:** While primarily committed to furthering its own research agenda, CBR occasionally undertakes those consultancies which do not conflict with its research goals. For example, CBR carried out the Uganda section of documentary research on the Asian expulsion for the film "Mississippi Masala."

(f) **Documentation:** CBR operates a documentation centre on 40 topics of key research interest. The Centre provides both a newspaper clipping service and holds a collection of official and semi-official documents on each of these 40 topics.

(g) **Video Club:** CBR operates a Saturday afternoon video club, showing progressive movies to its researchers and interested members of the community at a nominal charge.

(h) **Publications:** The results of CBR research are initially published as "Working Papers." Our working paper series already includes 18 publications on a wide range of topics. In late 1992, CBR will begin a book publishing programme to disseminate the results of its research in a more enduring form to a wider audience, both national and international.

For further information, please write to:

Centre for Basic Research  
P.O. Box 9863  
Kampala, Uganda

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Centre for Cross-Cultural Research on Women, Oxford

The Centre for Cross-Cultural Research on Women, at Queen Elizabeth House, University of Oxford, has a vigorous African component in its programme. The Centre, established in 1983 by a group of women scholars associated with Queen Elizabeth House to advance international research on women, sponsors an extensive publications programme and organises seminars, special lectures and workshops. Visiting Research Fellows from diverse countries come to the Centre to carry out independent research projects with support from Centre members, while Visiting Study Fellows work more closely with supervisors on individually-designed courses. A wide span of disciplines is represented at the Centre, anthropology, comparative religion, geography, law, sociology, economics and history among them. Its members have considerable practical experience in the developing world including East, West and Southern Africa; members' expertise includes the fields of health, education, finance and many aspects of development. Among those members of the Centre and research associates who work on and in Africa are Dr Deborah Bryce Corcoran (sociology, East Africa), Dr Sandra Burman (socio-legal studies, Southern Africa), Dr Helen Callaway (Deputy Director) (social anthropology, West Africa), Dr Iona Mayer (social anthropology, East and Southern Africa), Pat Holden (social anthropology, East Africa) and Cecilia Swainland (sociology, West and Southern Africa). The Director, Shirley Ardener, is well-known for her work in social anthropology in West Africa. She received the OBE in the (1992) Queen's Birthday Honours for her work in social anthropology and for the Centre.

The Centre has an extensive publications list. Recent publications include a volume of essays, entitled *Persons and Powers of Women in Diverse Cultures: Essays in Honour of Audrey R. Richards, Phyllis Kaberry and Barbara E. Ward, Shirley Ardener (ed)* (1992). The volume includes biographical essays and bibliographies of the work of all three of those women, and six commemorative lectures of which four are by Africanists: Jean La Fontaine, Caroline Efeke, Pat Kaplan and Sally Chilver.

This volume is the first in a new series on Cross-Cultural Perspectives on Women to be published by Berg Publishers in association with the Centre, under the general editorship of Shirley Ardener.

For further information of the Centre write to:

Centre for Cross-Cultural Research on Women  
Queen Elizabeth House  
University of Oxford  
21 St Giles, Oxford OX1 3LS  
United Kingdom
Readers will be interested to learn of the establishment of a new Centre for Democratic Studies, in Abuja, the Federal capital of Nigeria.

The origin of the Centre for Democratic Studies (CDS) must be viewed in the context of The Dawn of a New Socio-Political Order which the President, Commander-in-Chief of the armed Forces, General Ibrahim Babangida CFR, fac, mai, proclaimed, in October 7 1989. The now famous 'Abuja Declaration' led to the creation of the two grassroots political parties - the National Republican Convention (NRC) and the Social Democratic Party (SDP) - and the Centre for the Study of Democratic Institutions which was later renamed the Centre for Democratic Studies (CDS).

The Centre's research mandate consists of continuous research into the sources and practice of democracy in Nigeria as well as seeking out the roots of anti-democratic cultures and institutions in the country in order to elicit those elements which encourage and those which inhibit the development of that state of mind which is the motive force of democratic practice and government.

ON-GOING RESEARCH PROJECTS

PARTY DEMOCRACY PROJECT: This is a National Project exploratory of the background of Party Executives, elected Government officials and the generality of the Nigerian populace, their comprehension of the key tenets of democracy and their democratic and anti-democratic behavioural propensities.

STUDY OF LOCAL GOVERNMENT ELECTIONS: This is a nationwide study of the level of party activity at the grassroots, socialization, communication and participation processes as well as a general evaluation of the two-party system and the electoral system.

Similar studies would also be conducted during the State and National elections.

The grand objective of these election studies is to develop an enviable data bank on Nigerian elections.

FUTURE RESEARCH

The bulk of future research will drive from findings from the above-mentioned on-going projects. In particular, political parties being major institutions of competitive democracy will be closely studied in respect to their organizational structure, decision-making, processes, campaign strategies, issue orientations and elite recruitment. The participation of women in the political process will also receive urgent attention with a view to identifying major obstacles to women's political empowerment and finding solutions to them. In collaboration with researchers in Women's Political Universities, coordinated effort will be made in tackling the roots of anti-democracy by research aimed at reducing the salience of ethnicity, religion and violence in Nigerian politics, as well as increasing the propensity for tolerance, consensus, trust and efficacy in Nigerian political life.

For further information write to:
Centre for Democratic Studies
P.M.B. 170 BWARI
Abuja, FCT.

Brief Annotated List Of Reference Books On Africa

Peter Limb


*Africana Library Newsletter (Michican: African Studies Center, Michigan State University, v. -) Valuable for keeping abreast of developments in African bibliography in the U.S.


*LEIBBRANDT, H.C.V., Requests (Memorials): The Letters of the Archives of the Cape of Good Hope (Cape Town: South African Library, 1905-1988), 5 vols. (vols. 3-5 first published in 1988). Missed this one? Got tired of waiting for the final volumes? They are actually a wealth of data on slaves and others at the Cape in the 18th century, and have now been indexed. Intriguing to read such as a person wanting to manumit a particular slave by offering a different slave as collateral. Vols. 1-2 in the original binding.


*PELISSIER, R., Du Sahara a Timor: 700 Livres Analyse (1980-1990) (Orgeval, France: Pelissier, 1991), 350 pp. Another intriguing Pelissier tome, this one of interest to Australians due to the inclusion of Timor. Deals with the Portuguese and Spanish-speaking ex-colonial areas (although East Timor is perhaps best described as a colony). The annotations are worth reading.

*FYATT, S.E., Apartheid: A Selective Annotated Bibliography, 1979-1987 (New York: Garland, 1990), 169 pp. $55. Short and modest but quite useful work listing 843 items on apartheid in the P.W. Botha years, with an emphasis on U.S. publications, but also including U.N. documents. The section on black resistance includes a fair smattering of items on the ANC. Good value.

*SEIDENSTICKER, W., & ADAMU, G., A Bibliographical Guide to Borno Studies (Maiduguri: University of Maiduguri, 1986), 205 pp. A useful list on Borno that includes many Nigerian theses and primary and secondary courses in a variety of languages.

*SOOD, R.P., Bibliography on Africa (Delhi: Dept. of African Studies, University of Delhi, 1989), 359 p. A bit sketchy, but valuable to have this work from India's Africanist centre.
Searching Aarnet For African Library Materials

University colleagues, if they are not already familiar with the system, may be interested to note that AARNET, now available through most Australian universities - via libraries and direct to academic PCs - offers free access to world-wide library catalogues. Although African countries are not yet linked, most other national and international research and teaching libraries can be quickly accessed on-line. One can scan Cambridge, Berkeley, Michigan State, Helsinki, LaTrobe and Melbourne catalogues.

Some pointers:

* Time differences or restricted access (requiring passwords) to some libraries may restrict entry.
* Heavy use libraries (Yale, Boston, Northwestern) appear to be difficult to access, probably due to many users wishing to access at the same time. There can also be a time differential with some closing down overnight.
* Make a note of any special instructions (this flashes quickly so it is best to print the user information screen) to prevent problems of access. Due to system configurations, I have found that some U.S. libraries have difficult responding to the standard exit command.

Armed with standard Library of Congress subject headings, you can now scan these libraries from afar, noting new and unheard of publications. Happy searching!

Comments from readers appreciated.

Reid Library
University of Western Australia

Data Available On CD-rom

Swing: A Zimbabwe Encyclopedia, by Tony Mechin, Paul Messier-Toove and Maulosi Nyakwva (Harare: Media Technology, 1990), is a CD-ROM product, requiring a Macintosh computer with the HyperCard program. "A multimedia journal through Zimbabwe, incorporating the Tabex Encyclopaedia of Zimbabwe." Cost in the US is $69 from

CD ROM, Inc.,
1667 Cole Blvd.,
Suite 400,
Golden, CO 80401-3313.
Tel: 303-231-9373 or 800-821-5245

Media Technology (Pvt) Ltd (200 Herbert Chitepo Ave., POB HG 328 Highlands, Harare, Zimbabwe) also offers an upgrade for $50 to registered users. This QuickTime version includes hundreds of color images and over 60 color movies, and it requires a colour Macintosh system. (QuickTime synchronises up to 24 different channels of information - voice, video, data, etc.) Publishers can be reached at mediaotech@p50.f1.n721.z5.fidonet.org (E-mail) or (2634) 702009 (phone).

Some New (Non-Commercial) Publications on Africa

*ACFOA, Aid for Change (Canberra: ACFOA, May 1992), editors Janet Hunt and Stephen Webb. From: ACFOA, PO Box 3 Deakin, ACT 2600.


*Joan Wardrop (Curtin University), The New South Africa? Rhetoric & Reality (Perth: Indian Ocean Centre for Peace Studies, 1992) - available A$30 from : Indian Ocean Centre for Peace Studies, University of WA, Nedlands, 6009.

South African Press Reports (weekly):

from : World Campaign, PO Box 2 Lindeberg Gaard, N-1007 Oslo, NORWAY.

Mozambique Information Office News Review £28
from : MIO, 7a Caledonian Rd, London, N1 9DX, UK

Africa News (new newspaper format)
from : PO Box 3651 Durham, NC 27702 USA US$48 (monthly)

Items of interest to be published in 1992-3:


and


*Authors based in Australia

New Reference Titles

Annaire des pays de l'Ocean Indien, vol. 11 (1986-1989) has appeared after a substantial hiatus. Along with the usual studies, Survey and documents, there is a good, complete bibliography for 1984-1989 publications. This covers the Indian Ocean in general, Madagascar, Reunion, and the French overseas departments and territories.


Includes such new headings as Destabilization, Disinformation, Internal colonialism, and Weapons. The Weekly Mail was the primary source.
Local Publications from Uganda, Kenya and Zambia

Cherry Gertzel

Listed below are some new books and journals from Uganda and Kenya, an update on my earlier note in AFSAAP Newsletter, Vol. X, Number 1, July 1988.

UGANDA


Available from New Vision Publications Sales Office,
P.O. Box 9813,
Kampala, Uganda.

cost, 10,000/- Uganda, (approx. $US10).

The collected issues of Uganda Resistance News 1981-85, the paper published by the National Resistance Movement through the years of the Civil War. An important record of the struggle.

Inside Lowero Triangle,
John Bokonya,

A novel about the Uganda Civil War.

The Politics of National Integration in Uganda.
K.K. Lukwago

Makerere University Medical School 1924-1974
Professor Alexander Mwa Odonga.
Marium Press, P.O. Box 11, Kisubi, Uganda (n.d.)
A History of the Medical School.

Confess
Jalojo Jacan Ngomlokoko.
Collection of poems by an Acholi teacher which address the crisis of contemporary Ugandan society (no publication details).

The Contribution of Managers to the Survival of Dictatorship in Uganda
Nyonyi Publishing Co., Ltd., 1992, P.O. Box 8094, Kampala Uganda.
About the response of Uganda's managers to successive crises of government 1956-1989.

Pocket Facts about Uganda
A companion Guide to the Country, its History, Culture and Politics.
Bow and Arrow Publishing Ltd., P.O. Box 4498, Kampala Uganda. Arthur Okwandi, Publisher 1992.
Useful up to date compilation of basic information on Uganda from history to mining and industry, national parks, politics and government.

Uganda Districts Information Handbook
Basic information on all districts.

New Journal of Religion and Philosophy in Africa, The African Mind, published twice a year, seeks to promote the teaching and study of religion and philosophy. Religions and philosophies of African and non-African origin which affect Africans at home and in their relationships and dealings with other human beings elsewhere in the world come within its scope. But an individual contributor is responsible for the views expressed in his or her article. Articles, books for review, inquiries about subscriptions and related matters may be mailed to The Editor, P.O. Box 16144, Wandegeya, Kampala. Vol 1, No 1, 1989: 1/2, 1990: 2/1, 1991.

latest issue is Vol. 2, No. 1. (Vol. 1, nos 1 and 2 also available).

Editors
Leuben Nijinya-Mujinya
Manuel J.K. Mugerwa
Oswald Ndjoliire
Peace Habomugisha
ISBN 1018-8392

African Development Series (Syed A.H. Abidi (editor)).

No. 4. Education for Development. 1991.

These are publications from the Foundation for African Development, which also publishes a Newsletter. Distribution is free. Write to

Foundation for African Development
P.O. Box
Kampala, Uganda

Uganda Confidential
Vol. 1, No. 1, December 1990. Monthly, "aims at taking the present public discussion on how best to consolidate NRM's Democratic Revolution to a much higher level. We hope to burst open the culture of silence now slowly but surely creeping back".

Write to:
Uganda Confidential Information Services
P.O. Box 5576
Kampala, Uganda

Involvement Magazine

A new publication by FOCUS, (Fellowship of Christian Unions for the Body of Christ) which "deals with contemporary social, economic, political, cultural and spiritual issues as they affect the Church. A forum of the Christian Conscience on these issues".

Issue no 1, December 1990. Published three times a year.

Issue for January 1992 included an article on AIDS: Church Alert by Stella Kasirye.
Write to:  
FOCUS  
P.O. Box 16415  
Kampala, Uganda

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Makerere Institute of Social Research also has a number of new publications, of which mention should be made of Land Tenure and Agricultural Development in Uganda prepared by M.I.S.R. and the Land Tenure Centre, University of Wisconsin-Madison, U.S.A. (January 1989).

Write to:  
Makerere Institute of Social Research  
Publications Officer  
P.O. Box 16022  
Kampala, Uganda

The Centre for Basic Research has already published 20 Discussion Papers (see item p.33 above).

KENYA

Acts Press

ACTS is a non-partisan, not-for-profit institution established to conduct policy and practical research in technological innovation and natural resource management. The Centre promotes the view that technological change, natural resource management and institutional innovation are crucial to sustainable development and should be at the core of all development efforts. ACTS has a national focus and a regional view and collaborates with United Nations, governmental, inter-governmental, private, academic and other research institutions with similar objectives.

I found some of their titles from their Drylands Research Series:


Mukhisa Kinyi, Becoming Kenyans: Socio-economic transformation of the Pastoral Maasai.

Write to: African Centre for Technology Studies (ACTS)  
P.O. Box 45917  
Nairobi, Kenya.

The Kenya Literature Bureau has a new catalogue.  
Write to: P.O. Box 30022  
Nairobi, Kenya.

Child Abuse and Neglect  

Write to: Initiatives Publishers, a division of Initiatives Ltd., P.O. Box 69313, Nairobi, Kenya.

Two newish monthlies/bi-weeklies, important for comment and analysis of current political scene.

Finance was a monthly, hopes to become bi-monthly in 1992.  
Published by: Finance Institute Ltd.  
P.O. Box 4494  
Nairobi, Kenya.

Society  
Subscription, US$364 for 52 issues.  
Write to: Nyamora Communications Ltd.  
P.O. Box 12868  
Nairobi, Kenya.

[The January 13th 1992 issue of Society was impounded by the Kenya Police on January 4th. Following a legal tussle between Society and the State, publication resumed with a bumper issue of 48 pages on 24 February.]

Business Trend Review  
Write to: Industrial Forum Ltd.  
P.O. Box 59813  
Nairobi, Kenya.

ZAMBIA

Readers interested in the continuing thrust towards multi-party elections in Africa will find two Zambian reports useful.


Write to: J.L. Masaninga  
Executive Director  
Box 51001  
Lusaka, Zambia
(ii) Zambia Elections Monitoring Coordinating Committee.  
Final Report.  
Lusaka, 7 November 1991

Write to:  
ZEMCO Secretariat  
P.O. Box 37178  
Lusaka, Zambia.

[There will also be a report from CHR Michelsen Institute, entitled Setting a Standard for Africa? Lessons from the 1991 Zambian Elections. The report was compiled by Børnd-Anders Andreassen, Gisela Geisler and Arne Toftesen, and I understand will be published 1992.]

The Center for Emory University has also produced a report which I have not seen.

Write to:  
One Copenhill  
Atlanta, Georgia 30307  
U.S.A.

Publications Update, I.D.S. Nairobi

The Institute for Development Studies at the University of Nairobi has issued a Publications Update: January 1988 to Date (Late 1991). This is a periodic current awareness bulletin, which lists all new titles published by the Institute since 1988. It can be obtained on request from:

Publications, Sales and Information Office  
Institute for Development Studies  
College of Humanities and Social Sciences  
University of Nairobi  
PO Box 30197  
NAIROBI, KENYA

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New Projects

Birth Traditions Survival Bank. Dr. Jacky Vincent Priya (Private Bag 2, Mzunthama, Malawi) plans to create a database and promote and promote research on birth traditions worldwide. Those interested in joining the Network and receiving a quarterly newsletter should send a cheque/international money order for £20 or $35 to Dr. Priya.

Request For Editor

Clio Press is looking for compilers for the volumes on Guinea and Kenya (2nd ed.) in its World Bibliographical Series. Contact

Robert G. Neville,  
Executive Editor,  
Clio Press Ltd.,  
55 St. Thomas St.,  
Oxford OX1, IJG, England.

1991 AFSAAP Conference Papers

Three papers presented at the 1991 AFSAAP Conference in Perth were inadvertently omitted from the list printed in the last issue of the Newsletter. My apologies to the authors. They are:

Michael Evans (Department of History, University of Western Australia)  

Peter Limb (Reid Library, University of Western Australia)  
ANC- African Worker Relations, 1940-1955.

James Shuttleworth (Department of History, University of Western Australia)  
The Use of the Zulu Past by Inkatha.
I received a welcome invitation from the Provisional Government of Eritrea to attend celebrations marking the first anniversary of the liberation of Asmara. Eight months after my previous visit, I found a city and people in the midst of great transformation. The celebrations took on a very relaxed and good humoured form - none of the intimidating display of Soviet hardware and intimidating speeches from the saluting base that characterized anniversaries in the former Socialist camp. Isayas Aferwerki - leader of the Provisional Government of Eritrea - government members and visiting guests took their places with a minimum of pomp, the band played the spirited Eritrean National Anthem, school children did a few calisthenics and we all retired to do what we do best, eating, drinking, dancing and gossiping with our friends.

One year after liberating the country, the PGE is realising that the task of governing is probably harder than running a liberation struggle; however, one can see considerable achievement. Several industries have been re-established - the brewery, cocoa cola, plant and edible oil factory being three of the most significant. Foreign governments and international institutions are setting up shop in Asmara; Saudi Arabia and Eritrea established bilateral relations the day after the anniversary, even Britain sent an official representative - diplomatically one day after the celebration. Djibouti sent the deputy Foreign Minister and Kenya, the Ambassador. A Sudanese Vice-President sat on the right hand side of Isayas while Tesfaye Habbiso - Secretary of the Transitional Government of Ethiopia - sat on his left - eloquent testimony to good relations with the most important neighbours. I was also very pleased that Tesfaye made a particular point of talking to me and asked for a copy of my book - which I was happy to inscribe "to the future peace and prosperity of Ethiopia".

Most of the old stalwarts of the EPLF have spent up to one year in new and demanding jobs and a separation of front and state seems to be underway. The great bulk seem to be settling in well. Amare Tekle - who defected from a high ranking Ethiopian diplomatic post in the 1980s - has been given the difficult job of Referendum Commissioner. By April of next year he and the four deputies (carefully chosen to represent difference sectors of Eritrean politics) will have to register the voters - including the hundreds of thousands of Eritreans living in Ethiopia, the Middle East, America and Europe (and Australia where some 1,000 Eritreans might be eligible to vote) and conduct a poll in a country which has never experienced an election based on universal franchise. The referendum question is simple: "Do you wish Eritrea to be a sovereign state?" It is difficult to imagine a vote of less than 90 per cent in favour. However, I hope to be in Eritrea before, during and after the referendum and will be able to report next year. A U.N./U.S. monitoring team led by Edmund Keller, now Director of the African Studies Centre here at UCLA, has just finished overseeing the regional elections in much of Ethiopia; we hope that this consortium will provide the funding for independent supervision of the Eritrean Referendum.

Amid all of the hope and promise it must be said that the food situation is still grave. A follow up of the 1987 land use and nutritional requirements study funded mainly by the Norwegian Council of Churches has shown that a much higher proportion of the population than originally thought have been adversely affected by the droughts that have plagued this country for so long. A major appeal is under way to put Eritrean farmers back on their feet again.

Los Angeles
June 1992
The Dynamics of Change in Southern Africa
University of Melbourne Conference

This Conference held in the University Conference centre on May 18-20 pursued a number of themes. The opening session dealt with general political issues. Dr. Paul Rich spoke on "The Search for Security in Southern Africa", Professor Deryck Schreuder on "Variances of Post-Colonial Nationalisms" and Dr. Paul Bischoff on "A Change of Nexus? Transitions in the International Relations of Southern Africa".

Sessions 2 and 3 looked at front-line states. Dr. Stephen Chan analysed "The Diplomatic Styles of Zambia and Zimbabwe" and Assoc. Professor Jim Polhousen "The BLF States in a Changing Southern Africa", questioning whether they would remain as "hostages" of South Africa. Professor Merle Bowden addressed the problems of Mozambique in a paper entitled "Beyond Reform: Adjustment and Political Power in Contemporary Mozambique", she described the weakened administration of Mozambique after years of internal war, its effectiveness further reduced and its ideology challenged as with other socialist states - as a result of structural adjustment programmes. Sekai Nzanza spoke on "Women and Political Change in Zimbabwe".

Session 4 was concerned with Australia. A paper given by Dan Tehan investigated "The Fraser Government, the Commonwealth and South Africa". This was followed by a paper from Steve Eldridge of the Department of Foreign Affairs and Trade.

Sessions 5, 6 and 7 looked specifically at South Africa and a number of issues relating to the transfer of power. Professor Michael MacDonnell's paper "Dodging the Apocalypse" was read in his absence. Paul Rich spoke on "Democracy and Revolution in South Africa" and Dr. Klaus Woldring on "The Constitution of South Africa". Professor Michael Allen's paper was about "Bargaining Environments of a Post-Apartheid state: Markets and Ethnic Dimensions". Peter Lumb dealt with "The Importance of the Relationships between Labour and African Nationalist/Liberation Movements in Southern Africa".

In the session devoted to Namibia and Angola, Lebena Mosia looked at "The Regional Implications of the Angolan Peace Settlement" and Dr. Andre Du Pisani spoke on "Namibia since Independence". Dean Murphy gave a paper on "Dependence, Destabilisation and Development: The Politics of HIV/AIDS in South Africa."

A final panel session gave a sombre prognosis. The assembled gathering was cautious in predicting the likely spread and effectiveness of political and economic change. It was emphasised that the debt crisis, withdrawal of investment in South Africa and continuing social unrest in the townships are all inter-related. Demographic changes, increasing population and urbanisation has led to change in the balance of peasant farming and industrialisation, with problems of social dislocation and shortfalls in food production - the latter likely to worsen. Environmental degradation has exacerbated the problems of peasant agriculture. Educational problems exist at all levels; the lack of funding to black universities ensures the domination of whites in the academic world and does not allow for the development of African theorists. This session focused on the hegemony of South Africa, but it was suggested that with no viable alternatives to the control of investment flow by the IMF, World Bank and 62 countries, the future for the region was not good. Although other scenarios could have been offered the conference closed on this rather sombre note.

Thanks go to Paul Rich for organising the conference and to the Drakensberg Trust for funding it, particularly for enabling specialists in Southern African affairs to be represented from South Africa, England and the United States.

African Studies in Scotland

Cherry Gerzel

Many Newsletter readers will know of the Centre for African Studies at the University of Edinburgh which in the years since its foundation in 1962 has played a major role in African Studies in the United Kingdom. The University's M.Sc./Diploma in African Studies uniquely provides an opportunity for combining African science-based courses with the humanities and social sciences (something we ought to think about in Australia). The Centre has over the years maintained an excellent seminar and publications programme and is known for its inter-disciplinary research focus. For myself it has however been associated most of all with its annual African Studies Conference which has provided as well as Proceedings of high quality on a range of major African issues.

I was very glad therefore that I was able to attend the Centre's 1992 African Studies Conference held jointly with the University's Centre for the Study of Christianity in the North-Western Provinces of South Africa in the Edinburgh conference. It was an excellent meeting that demonstrated that, notwithstanding the decline in official interest and support, African Studies is "alive and well" in Scotland. There were some seventy-six participants, twenty-nine of them from Africa, from ten different African states. Some of the African participants had travelled to Scotland, for the occasion, others have been working/studying in the UK. Among the academics were Professor Adrian Hastings, University of Leeds, who gave the opening paper in which he surveyed the experience of African Christianity since independence. Other paper givers included Dr. Aylwy Shorter, M.Afr., The Missionary Institute, London, Dr Intrmeng Mowan, University of Capetown; Professor Lamin Sanneh from Yale University, and Dr. Matthews Ofo of Obafemi Awolowo University, Ille-Ife, Nigeria. So it was a very rich and stimulating "mix" of men and women working in the field so to speak, and academics and church men and women and postgraduates. The range of papers and their high quality stimulated excellent discussion from ecumenical, as well as individual church perspectives, of the role of the churches in the new "age of democratisation", I was struck by the speed with which such new notions have been incorporated into the language of the theologians and church people as well as the political scientists! Professor Andrew Walls, University of Edinburgh, drew all the various themes together for the final session.

The conference was a warm, friendly and stimulating two days, held in New College, Mound Hill, with John Knox looking down on us outside from the courtyard of the Faculty of Divinity.

The day before the conference there was the first meeting of the recently established Royal African Society in Scotland held in the University of Glasgow and chaired by Professor Lajale Brown. On that occasion we had two excellent talks on "Critics in Kenya" by Dr John Landsdale, historian, Trinity College, Cambridge, the other by Wanyiri Kilhoro, Kenyan human rights lawyer, in exile in Britain. Both were excellent and produced a vigorous discussion.

Following the lecture a short business meeting (chaired by Dr McCracken of Stirling University) was held to set the new branch on its way, when Dr Kenneth King, Centre for African Studies, the University of Edinburgh, was elected chairman. There was also a discussion of future activities from which I discovered that many of the difficulties Africanists face in Australia are shared by fellow Africanists in Scotland.

Scotland, it is the case in African Studies in most countries, churches and business community; hence the R.A.S. Scotland has been set up to provide Scottish residents in
Zimbabwe Women’s Bureau Follow Up Survey of
We Carry a Heavy Load

Introduction
In 1981, following the Independence of Zimbabwe, the Zimbabwe Women’s Bureau undertook a survey of rural women in response to the commitment of the Zimbabwe Government to enlist active support and participation of people in the development process. As the Riddell Report expressed it: “It is timely to look at the position of women in the rural areas. There has as yet been little information about this large section of the population, arguably the poorest and most neglected in the country.”

In 1981, development affecting the people living in the rural Tribal Trust Lands was just beginning to be considered. The colonial policies had not been designed to promote development in the Reserves.

Why a New Survey?
During the ten years since the original survey there have been a number of significant changes. Government has passed several laws protecting women: the Age of Majority Act, declaring women of 18 and over to be adults and granting them the right to vote; the Matrimonial Causes Act, that clarifies some matrimonial problems; the Maintenance Act that is meant to ensure support for children.

During this period the governmental and nongovernmental agencies concerned with development in the rural areas have been actively engaged in trying to address the problems and concerns that the women raised at that time.

What has been the impact of this activity? Returning to the rural areas and again asking some of the same questions as well as some new ones will give a perspective on the changes that have taken place.

It may also give some indication of how effective the policies and projects of the various development agencies have been during the past ten years.

Methodology
The Survey will be based on a broad sample of service centres in the communal areas. Other populations such as urban and peri-urban women, commercial agriculture labourers and so forth are important segments and will be surveyed at a later time.

For this update in addition to the same areas as were visited before, a selection of other districts will be represented in the sample. Interviewing will be done with individuals as well as groups, with men as well as women in cooperation with District Administrators whose assistance will be sought before approaching communities.

What Do We Expect to Find?
It would be counterproductive to project what the results of the Survey will be. However, we fully expect to find many changes. It is probably safe to say that women’s lives in the rural areas are different now. Whether the changes are perceived as making things better or worse is a question only those involved can answer. It is undoubtedly true though that we all bear a responsibility to start the process that might bring about further change to improve our lives.

The Zimbabwe Women’s Bureau
Harare, Zimbabwe
Australia and Democracy in Swaziland

Peter Limb

Jabulane Matebula, a political refugee from Swaziland has, on humanitarian grounds, been residing in Australia as a Permanent Resident since January 1992. Swaziland gained independence from Britain in September 1968. However, on April 12, 1973, following elections, the King declared a State of Emergency, banning all political parties and activity and declared himself absolute monarch. Over the years there have been growing organised demands for the lifting of the State of Emergency, unbanishing of political parties and activity, and the restoration of basic human rights and multi-party democracy. The response of the government to these calls for democracy has been to use increasingly vicious and brutal forms of silencing the people. The security forces and the police have been used to enforce undemocratic forms of repression. Those have included detention without trial, torture and assassination. Scores of Swazi citizens have fled the country.

The King, in reaction to the current international climate, has recently called for the return of exiles and has promised "constitutional talks" but the King selected the members of the constitutional review committee, and that there has been no written guarantee of safety of the returning exiles. Furthermore, the arrest of PUDEMO members in Swaziland has continued with leaders detained in April 1992.

Jabu Matebula is PUDEMO Foreign Representative and has given a number of talks in Australia. He has met with the Regional Director of the Dept. of Foreign Affairs, and suggested "the Australian government has the capacity to yield considerable pressure and influence in Swaziland to help end the repression. Australia's influence stems from its stance on human rights, its prestige in Southern Africa, and its membership of the Commonwealth. Thus Australia may be able to assist the people of Swaziland to regain basic human rights and multi-party democracy." PUDEMO therefore believes that the Australian government can assist the Swazi people in a number of ways, by:

1. Voicing its concern on the situation in Swaziland, and calling on the Swaziland government to lift the 19 year old State of Emergency, unban political parties, restore human rights, and hold multi-party elections as soon as possible.

2. Calling upon Swaziland government to desist from using security forces to aggressively suppress pro-democracy activists.

3. Closely monitoring events in Swaziland to ensure the safety of citizens and the clear passage to democracy and human rights.

We depend upon your high political and moral standing to see that a peaceful passage to democracy prevails in Swaziland". For those interested Mr Matebula can be contacted c/- PO Box 159 Mt Lawley 6050, WA. Anyone who can assist, for instance with messages of support, material aid or in helping arrange and finance a speaking tour of Australia please contact him at this address.

University of WA

Statement on Sudan By The Anti-Slavery Society

Isn't it time you did something about this?

[Editor's Note. This statement, originally made by the Anti-Slavery Society in 1987, was republished recently by the Sudan Relief and Rehabilitation Association (SRRRA), see also next item. Given the enormous difficulties of obtaining information on the changing situation in Southern Sudan, we reproduce it here, with acknowledgement to the SRRRA.]

Mr Chairman,

As you and the distinguished members of the Sub-Commission are aware, one of the first casualties in times of war is truth: another is the care for human rights. Civil war frequently seems to produce the most callous disregard for human rights.

Reports reaching the Anti-Slavery Society in recent weeks indicate that the civil war in the Sudan is producing the predictable results and especially, the re-emergence of chattel slavery. Regrettably, the Sudanese government appears to be taking an extremely passive role in this matter, though it might be an exaggeration to say that the government is actively encouraging slavery.

Our information is that it is the Dinka people who are the principal victims of this re-crudesence of slavery in a region which was once, of course, notorious for the practice. The Dinkas are especially vulnerable since they live in the border zone between the two sides in the present conflict.

The Sudanese government has been arming militias drawn from Arab communities and it is these armed militia who are largely responsible for much of the new wave of enslavement, especially of the Dinkas, which is at present causing us such concern. The main concentration of Dinkas is in Equatoria and Western Equatoria. In the 1940s and 1950s a policy of Islamisation and Arabisation was enforced upon the population of the province which until then, had been mainly Christian and animist and whose elite spoke English. The local chiefs were forcibly converted to Islam under threat of losing their leads and their authority. This attempt at forcible conversion has left a legacy of suspicion and mistrust between the Arabic peoples such as the Rizeigat live in adjacent territories where the Bahr-alkir river is their effective "frontier". To the North of this river is the province of Darfur whose principal town Dhar is the headquarters of the Eastern District Council. Dhar is in Rizeigat territory and its mixed population of about 60,000 includes some 17,000 Dinka adults and an indeterminate number of Dinka children. On 27 and 28 March 1987 possibly as many as 3,000 but certainly more than 1,000 Dinka men, women and children were killed in a violent attack by mainly Rizeigat gangs which included women and boys as well as men. During this massacre the Rizeigat also took slaves.

This is not the first time that the Dinka have been attacked by the Rizeigat; in 1976 a notorious clash took place and it was then that open slavery in the Sudan can be said to have been re-born. On that occasion 1,000 Dinkas, mostly women and children, were taken. A government enquiry was instituted headed by Judge Martin Magier Gai. Only 300 of the missing Dinka were found and the official report was suppressed. As a result the judge resigned and joined the opposition in the south of the country.

The existing atmosphere of inter-community suspicion and the renewal of the old tradition of slavery has been further poisoned by the arming of the Arab militias who are thus given ascendency over the Dinka. Unfortunately it seems that even the Sudanese army itself is not innocent. When units are posted to distant parts of the country, the officers and senior ranks acquire their "servants" who are frequently sold in other parts of the country when that particular unit moves on. In the northern village of Meinam, south of Muglad, we have reports of an auction of captured
children which took place early this year; a boy could be bought for about £300 and a girl for around £600. In February 1987, for example, Regimental Sergeant-Major Ahmed Omer of the Haganah unit of the Sudanese Army was transferred north from the El Gbed region in south Kordofan. He was found to be the owner of three child slaves: two boys aged about 8 and a baby girl of two. The boys are now in the care of the local Dinka welfare committee, but the whereabouts of the sergeant-major and the little girl are unknown. All three children came from the Toposa community of Kapoeta, hundreds of miles to the south in Equatoria province.

Mr Chairman, for some 30 years now there have been rumors of a clandestine slave market in Omdurman and of a renewal of the traffic in slaves across the Red Sea. Now we hear of the Marahoaleen, as the militias are called, using their strength and privilege to terrorise the Dinkas. The Marahoaleen are accused of committing grave abuses of human rights including the rape of women and young girls as well as their enslavement. The girls are taken far away in the traditional manner; raped to one another by the neck. As far as the army is concerned, the name of Major-General Burma Nasir was frequently mentioned during 1985 and 1986 with destruction of Dinka villages and the enslavement of the inhabitants. Major-General Nasir is a Bagara Arab.

Through you, Mr Chairman, the Anti-Slavery Society calls upon the Government of Sudan to take the necessary measures to put an end to the pernicious practice of slavery and to mete out appropriate punishment to those involved whether as suppliers or purchasers. Armed militias who use their offensive superiority to capture slaves should be rigorously disciplined. In particular, we would like to invite the Government of Sudan to investigate the case of Sergeant-Major Omer, which I have just mentioned, and to enquire why this senior warrant officer of the Haganah unit was found to be in possession of three children from the Toposa community whose names had been changed by him. The boys new names were Nura Ahmed Omer and, in translation, "the God-given" of Ahmed Omer. We expect the Government and the Sudanese Army authorities to take the necessary disciplinary action and to issue instructions to prevent recurrences of this kind of abuse. We would also ask the Sudanese government to report to the Centre for Human Rights on the action taken.

Published by the Sudan Relief & Rehabilitation Association, 1a St. Martins House, Polygon Road, London NWI.

Sudan Relief and Rehabilitation Association (S.R.R.A.)

Status

S.R.R.A. is an autonomous, humanitarian organization established in 1985 to ensure the provision of relief, rehabilitation and development assistance to the Sudanese people. It is a registered charity in Australia (No. A001975267).

This body, whose headquarters are now in Kapoeta, Southern Sudan, has recently established a branch office in Adelaide.

It has branch offices in the U.K., U.S.A., France, Germany, Holland, Kenya, Norway, Zimbabwe and Italy, and Australia.

The role of S.R.R.A. is to articulate the plight of Sudanese civil war victims and appeal to the international community, non-governmental organizations and benevolent individuals for funds and material aid: food, medical supplies, clothes and blankets.

S.R.R.A. regulates and co-ordinates the activities of donor agencies involved in relief operations behind the S.P.L.A. lines.

S.R.R.A. promotes the welfare of Sudanese refugees wherever they are.

Objectives

1. The aim of the S.R.R.A. is to canvass for funds and material aid, to provide for emergency relief, rehabilitation, and long term development of the displaced Sudanese.

2. S.R.R.A. promotes awareness in the international community about the war in the Sudan and human rights abuses by the Sudanese regime, through participation in international conferences, organizing seminars, talks and publications.

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Review of Australian NGO's in Southern Africa

A review team visited SANGOP and SAPSA: projects in Southern Africa between 28 May and 24 June. Its objectives were to assess the effectiveness and efficiency of Australian NGOs funded through bi-lateral programmes in delivering Development assistance to Southern Africa, and to make recommendations for future assistance. The team looked at seven SANGOP and a number of SAPSA projects, mainly involved in health and agriculture. Former Minister Ian McFie headed the team. Anne Wigglesworth, representing ACPOA, and John Whittle, AIDAB appraisal officer, were the other participants. They were joined by AIDAB officers from relevant overseas postings as they moved around.

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SAPSA: Special Assistance Programme for South Africa
Books for Makerere

Readers of the AFSAAP Newsletter may be interested to know of a recent successful initiative in the struggle to overcome Africa’s book famine. In 1989 Dr Perrin Evans, of the Department of Econometrics at Monash University, accompanied her husband, Senator Garth Evans, on an official visit to Uganda. While in Kampala she met Dr Germaine Sseimogetere, Head of the Department of Economics at Makerere and wife of the Ugandan foreign minister. Dr Sseimogetere spoke of the book famine. Back at Monash, Dr Evans circulated an appeal for books to the academic staff in Economics and Politics. Approximately one thousand books were collected and, with assistance from the Department of Foreign Affairs and Trade and the International Development Program of Australian Universities and Colleges (IDP), were delivered to East Africa. They were presented to Dr Sseimogetere by Mr David Goss, the Australian High Commissioner to Kenya, in September 1990.

The consignment was extremely well-received at Makerere. According to Dr Sseimogetere, the economics books would be of especial value for the New Masters program in Economic Policy and Planning which was due to begin in April 1991.

Readers interested in launching similar initiatives might begin by contacting the manager of ACPAD (Australian Centre for Publications Acquired for Development), which is an arm of the IDP. ACPAD’s address is GPO Box 2006, Canberra, ACT 2601.

David Goldsworthy
Monash University

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History Department University of Ibadan:
An Appeal

The History Department, University of Ibadan has been at the forefront in the development of African History since its inception in 1948. It has trained the bulk of Nigerian historians whose individual contributions to research, publications and production of manpower have been impressive. The Ibadan History Series has made the Department well-known internationally. It is therefore ironic that today, the Department cannot hold a seminar unless someone contributes money for the stencils, paper and ink to produce the seminar paper; postgraduate students cannot expect any assistance from the Department in their work because the departmental cars cannot be serviced for lack of funds. No airconditioner is working satisfactory, including the Departmental library into which so many students need to squeeze.

I have retired, but as emeritus professor, I keep my office and I currently have four postgraduate students to supervise. Rather than continue to watch the Department grind to a complete stop, I asked the Ag. Head of Department to join me in making an appeal to former members/students of the Department and friends for donations to get the Department going. The attached list indicates the kind of assistance that the Department needs.

I will be eternally grateful for your generous donations. Please address donations in cash or kind to the History Department, University of Ibadan. All donations will be gratefully acknowledged.

J.P. Ade. Ajayi
Emeritus Professor

G.O. Oguntomiwin
Ag. Head of Department

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* includes typewriter repairs, a duplicating machine, maintenance expenses, the total cost N51,500, approximately $A6000*

La Trobe University History Department now offers an MA degree attained by coursework. One available is Women and Development in the Third World organised by Dr David Dorward.

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Professor Deryck Schreuder has been appointed Associate Director of the Humanities Research Centre, ANU, for the period 1992 to 1996, on secondment from the University of Sydney where he is the fourth Challis Professor of History.

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Professor Terence Ranger, Professor of Race Relations, Oxford University, will be visiting the university of Western Australia at Alexander Visiting Professor for eight weeks from November 28th of this year. He will lecture at the University’s Annual Summer School.

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The new Executive Director of IWDA is Janet Hunt, formerly of ACFOA.

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Professor Geoffrey Nwaka of Imo State University, Nigeria, has been a Visiting Fellow in the Centre for Development Studies at the Flinders University of South Australia since March, for a period of six months. He has had extensive research experience in Nigeria and Europe, and has published widely in African History and Urban Studies. During 1990-91 he served in Government as special adviser to the Governor of Imo State. He is currently examining a number of urban policy issues and the connection between research and policy in Nigeria.

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Professor Henry Bienen, James S. McDonnell Distinguished University Professor and Dean of the Woodrow Wilson School of Public and International Affairs at Princeton, whose work on Africa will be well known to AFSAAP members, is visiting the Australian National University from mid-July to mid-August 1992. While in Australia he will participate in a major conference at ANU, and also visit Adelaide where he will lecture at both the University of Adelaide and the Flinders University of South Australia.

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Mr Frederick van Zyl Slabbert, Director, Institute for a Democratic Alternative South Africa (IDASA) visited Australia earlier this year under the Special Visits Programme of the Department of Foreign Affairs and Trade.

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Chenjerai Hove, Zimbabwean novelist, poet and human rights activist, was invited in June to give the first of a series of lectures on Africa organised by the Hunger Project and Amanda Yorke, Fine Arts Dept., University of WA. Hove’s novel Bones (Harare: Baobab; London: Heinemann) won the prestigious Noma Award. He gave an inspired address that ranged across African literature, politics and culture, on the problems confronting the continent. A lively discussion period followed in which African students in WA actively participated.

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From the AFSAAP Secretary/Treasurer

It is pleasing to write that $235 has been collected so far in response to the Annual Conference (Visitors from Africa) Fund which was initiated after the 1991 Conference. There has also been a good inflow of subscriptions. Late payers... it is not too late to send your annual payment! The Association is dependent on regular subscription payments to meet escalating costs.