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AFRICAN STUDIES ASSOCIATION
OF AUSTRALIA AND THE PACIFIC

NEWSLETTER

Volume XV, Number 2
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Note from the Editor

This year's annual AFSAAP Conference with its primary theme of Australia-Africa relations highlighted the diversity of the engagements with Africa on which those relations are based. On the one hand there was Colonel Mellon's excellent account (and interesting film coverage) of the recent Australian Peace-Keeping Team which he led to Somalia, and Graham Romances' valuable account of CAA's involvement in the peace-making process with Somali elders in Northern Somalia. On the other hand there was a report from Tim Mackay on the extension of Australia's HIV/AIDS and Development Program to Africa, and cooperation with a range of African organisations and networks, especially NGOs. Two other speakers in that panel were Margaret Kabanda from Uganda and Elizabeth Mataka from Zambia, both in Australia to act as resource persons for HIV/AIDS Workshops. And there were other excellent discussions of African NGO involvement in Africa, Australian press activity, as well as scholarly papers on a range of research areas in which academics are engaged. Thus it is not surprising that questions of future Australian aid to Africa were actively taken up, both in conference discussions and at the Annual General Meeting. There is no doubt that participants at the Conference would echo Peter Alexander's concern expressed in his first Note as President, that we need to re-think how as an Association we can best ensure that Australia continues to engage actively and directly with Africa, at all levels; and to deepen and strengthen her relations especially with those states with whom we have long established ties. I am sure that other AFSAAP members would agree. Also that this is the right moment to take up the question again; not only because as Peter Alexander points out this is a time of great change in Africa, but also because ten years after the Jackson Report set the patterns of Australian aid there remains considerable disquiet with aid policies that have failed to overcome poverty and hunger. For this reason it seemed appropriate to include in this Newsletter the paper delivered at the Conference by Steve Etheridge, Director, Central and Southern Africa Section of the Department of Foreign Affairs and Trade, setting out Australia's present official position on her role in the African continent. Hopefully this will sustain the Conference focus and set us thinking about how we can, both as an Association as well as individuals, ensure that Africa does not "fall off Australia's map".

This issue also contains a good selection of reviews of new publications on African literature. Read with Richard Curnow's paper on African film and film festivals these will be of particular interest to readers concerned to ensure a better appreciation of African culture in Australia. There is rich material available, and so I would draw your attention to the preliminary announcement concerning next year's conference for which the main theme will be Women in Africa and African Literatures.

If you have not filled in and returned the questionnaire distributed with the last issue of the Newsletter please do so. There is still time. We plan to include a short report on the survey in the next issue.

Cherry Gertzel
Note from the President

It seems fitting to begin my Note with a tribute to the outstanding job done by my predecessor Deryck Schreuder. Members present at the AGM at the end of the conference in Canberra at the beginning of October will recall that many people had had to leave by that stage, and the tributes which should have been paid then somehow went by default. But members expressed to me (and I hope to Deryck) the gratitude they felt for the excellent job he had done, in spite of the workloads falling on him as a result of his many other jobs. He set a very high standard as President of AFSAAP, and I only hope I can manage to keep it up!

The Canberra AGM was the occasion of a general changing of the guard: not only the Presidency, but also almost all other positions changed hands, with two notable exceptions: we're most grateful to Liz Dimock for agreeing to stay on as Secretary/Treasurer, and to Cherry Gertzel for continuing to edit this Newsletter. They're both doing outstanding jobs for AFSAAP, and we thank them for the continuity they provide as well.

A changing of the guard, though, is a good time for reconsidering the basic purpose of AFSAAP. What does the organization exist for? What do we see as our chief aims for the future? These questions are given particular point at the moment by the great changes taking place in Africa, notably in South Africa, and by the changes in Australia's foreign policy. The increasing emphasis of the Federal Government on links with Asia threatens a downgrading of links with other parts of the world, notably Africa.

One of the great continuing challenges for AFSAAP is to find ways of keeping Africa before Australian eyes -- the eyes, that is, of both Government and people. We have to remind ourselves and the nation that Australia can focus on Asia without losing sight of other parts of the world, that Africa and Australia need each other, and that relations between the two continents have been mutually beneficial in the past and should be continued and strengthened in the future.

AFSAAP seeks to carry out this important task through its annual conferences and through the network established by widespread distribution of this Newsletter. Our next conference will be held in Melbourne in 1994, and the organizer is Dr Sue Thomas of the English Department, La Trobe University, Bundoora, Victoria 3083. In 1995 the conference will be held in Sydney, with the support of the Humanities Research Centre at the ANU. Both these conferences will be attended by scholars from Africa, and we hope to get a good deal of publicity for them, thereby raising Africa's profile in Australia -- and AFSAAP's.

But there is a good deal individual members of AFSAAP can do to keep Africa before the eyes of the Federal Government. Writing to your Federal MP on African issues always is worth doing; but in addition, writing to the new Advisory Council on Aid, which has been formed to advise the Minister on the deployment of foreign aid, is likely to be particularly effective over the next year. This new body needs to be informed that many Australians care deeply where our aid goes, and that we think Africa should not be allowed to fall off the map. Make your views known now: you can make a difference. The address to write to is:

Secretary to the Advisory Council on Aid
Mr Bruce Davis, Director General
Development Issues and Corporate Policy Branch
Aidabh
Canberra 2600 ACT

I look forward to meeting all members at the Melbourne Conference.
AUSTRALIA AND AFRICA: A BRIEF OVERVIEW

Steve Etheridge*

Introduction

A South African visitor to Australia commented to me recently how disappointed he'd been during a recent overseas visit where he'd given a series of lectures on South Africa and its role in the African region. The reason for his disappointment was the fact that the African continent had been left off the world map that he was expected to use to illustrate one of his talks. He congratulated us in Australia for remembering to include the African continent on our world maps. As far as the Australian Government is concerned, Africa will always be on the world map. From this brief, introductory overview, I hope to make that clear.

Of course, any discussion of Australia's relations with Africa or the countries of any other region have to be considered in the context of our international priorities. To assure our own security and economic growth and to maintain our place and future in the world, our involvement in the Asia-Pacific region is of the most compelling importance.

We are concerned to maintain a positive security and strategic environment in our own region and to promote Australia's economic well-being. But we have other international goals and commitments as well, not least to contribute to enhanced global security and to a more just international order. Coupled with these are universal obligations such as the promotion of human rights, development and economic justice. With this focus, we can begin to identify the place Africa has in our foreign policy. In brief, but by no means exhaustively, our role can be summarised as

- sustaining sound bilateral relations to mutual benefit, whether in trade, through institutional connections or by investment.
- maintaining a genuine commitment to encouraging peace and stability in Africa, especially through support for international peacekeeping, and encouraging the resolution of conflicts
- encouraging the African people themselves in their efforts to establish more open and accountable government
- remaining an active player in Africa in the provision of development and social assistance within our capability and making best use of what Australia can offer
- responding unstintingly to humanitarian need.

In fulfilling those commitments, we must be ready to see Africa as it is, its possibilities as well as its problems. Traditionally, Africa presents as a continent in crisis, and it is only a step from that judgment to the view that Africa is a basket case, where all efforts to engage and to assist are doomed to failure.

African countries are poor, lacking in capital and foreign exchange, and highly indebted. There are many gross income disparities and some of the lowest per capita incomes in the world. Ethnic tensions, internal conflicts, poor administration, corruption, droughts and famine, land degradation, declining food availability and the burden of refugees all help to paint a grim, unrelied picture.

This is of course the view we have through the media, but it is a simplistic one, however, true in part and however compelling it may be as a means of focusing our attention on areas of undoubted crisis and tragedy. And it would be wrong, and politically unsustainable, to respond to Africa at the level of rejection and despair. The problems of a continent of over 500 million people in 52 countries cannot be ignored. In making this judgment, we must recognise first that the future of Africa depends on the extent to which it develops its own capacities to manage its affairs and resolve its own crises. To achieve this Africa needs the support of the international community. Australia recognises this and is committed to contributing what it can to meeting Africa's needs.

I noted earlier the importance of seeing Africa as it is. Before turning in a little more detail to Australia's involvement in Africa it is worth noting that Africa has had its wins - its real successes - in recent times, especially with the end of the corrosive effects of the Cold War. The successful emergence of the new state of Eritrea after 30 years of war, the openings for peace in Mozambique, and the ending of apartheid are some examples. The introduction of multiparty democracy and elections in Botswana, Botswana, Kenya and Lesotho and some movement towards democracy in Malawi, are all positive indicators of a developing openness in African political life, even if some of the achievements are still fragile.

Australia's commitment to Africa derives from more than a perception of broad international priorities and responsibilities. It reflects the interest and involvement of the Australian community and many Australians individually to Africa. Who will forget the response of the public to one public appeal for Somalia, which raised 10 million dollars? The ABC's 48 hour telephone appeal for Africa also met with an extraordinary response. The participation of Australian troops in the United Nations Operation in Somalia also received favourable community support. The work of Fred Hollows in Eritrea as well as the writing of Thomas Keneally helped to bring the plight of Eritrea into the living rooms and lives of the Australian population.

Australians are continuing to develop broader personal contacts with Africa, whether through institutional and professional interest - including the academic sphere, and in agricultural sciences, in law and constitutional development, in medical contact through a range of NGOs, as well as business interest. More generally, people to people contact is encouraged by greater tourism and travel. In November 1990, Qantas celebrated 10 years of direct flights to Harare in Zimbabwe. With these flights continuing and now the regular weekly flights to Johannesburg, the number of Australian tourists and business people and others making the journey across the Indian Ocean has increased, and with the lifting of economic sanctions against South Africa, for only one reason, this trend could be expected to continue.

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* Director, Central and Southern Africa Section, Department of Foreign Affairs and Trade. This is the paper Mr Etheridge presented to the AFSAAP Conference, October, 1993.
The presence and interest of Australians in Africa over many years has also left a legacy of goodwill towards Australia in Africa that continues to be evident to Australian visitors. The work of Australian teachers in Zimbabwe in the post-independence period is well remembered, the contributions of dedicated workers in development, whether under government, international or NGO arrangements, has given a disproportionately effective depth to the political support Australia has given over the years to independence, peace and democracy in Africa.

Now in the 1990s our record of the past 30 years in Africa holds us in good stead. But it is important, given the rapidly changing international environment, to assess the trends in Africa and to consider realistically the role that Australia can play.

I would first like to touch on assisting peace in Africa.

The scourge of armed conflict is one of the most urgent problems facing Africa today. It is in many cases the root cause - as in Angola now - of humanitarian crises. While increased cooperation between African states has resulted in the reduction of inter-state tensions, conflicts within states along ethnic, religious, regional, economic and even clan lines do continue, threatening not only social cohesion but the survival of many societies. In the period 1960-1993, there have been no less than 20 full-fledged civil wars in Africa, and currently there are 12 on-going conflicts on the continent. At present, refugees in Africa total some 5.7 million, while internally-displaced persons number 18.25 million. Australia can and does continue to play a constructive role to help prevent and resolve disputes working with multilateral organisations such as the Commonwealth and the UN.

The UN is currently committed to five special operations in Africa, at a time of severe testing of the organisation's peacekeeping role and capability. Australia has given firm support to the role of the UN with strong commitment evident in our contribution to the Somalia mission (UNOSOM). Australia is also involved in peacekeeping in the Western Sahara. We were early in providing support, under Commonwealth auspices, to the process of developing electoral facilities in Mozambique, and we have made a strong commitment to peace in South Africa during the transition to democracy through participation in the Commonwealth Observer Mission there.

Australia is firmly committed to encouraging multi-party democracy and the development of universal respect for individual and minority rights.

In the past two years alone, Australia has assisted with monitoring elections in four African countries. Two Australian parliamentarians, Senator the Hon Kerry Sibraa and Mr James Carlton, MP, were part of a Commonwealth electoral observer team that monitored the elections in Zambia in October 1991; former deputy Prime Minister Lionel Bowen and Australia's former High Commissioner to London, Mr Alf Parsons, participated in the Commonwealth Observer Group monitoring the elections in Kenya in December 1992; the Hon Clive Griffeth, Chairman of the Commonwealth Parliamentary Association, attended elections in Lesotho in March 1993 as part of the Commonwealth observer team and a month later an Australian Parliamentary delegation comprising Senators Sibraa, Hill, Alston and Brennan, observed the independence referendum in Eritrea. Namibia, of course, was one of Australia's most visible contributions. There we provided 300 Army engineers and electoral personnel to UNTAG, the United Nations Transition Assistance Group, during the transition period of Namibia's independence. The work of the Australian engineers was held in high regard by the UN, Namibian and other international observers.

It is not only the monitoring of elections that highlights our commitment to democratic processes in Africa. We currently have an Australian constitution expert in Uganda who is assisting with the reworking of the Ugandan constitution and the establishment of democratic institutions, and we have two parliamentary drafters in Zambia providing assistance with legislation.

Aid

A discussion of Australia's relations with Africa would not be complete without a consideration of our aid program. I mentioned at the outset the primary focus of Australian policy in the region where we live - the Asia-Pacific region. As our economic and cultural involvement there increases, we can expect to have to do more to promote economic development there too. Our aid focus, as with our foreign policy and commercial focus, is on the Asia and Pacific area.

But Australia expects to remain an active player in the African region in terms of aid. While our total level of assistance to Africa is relatively small, by carefully targeting and focusing our development assistance and by effectively directing our emergency assistance, we can expect to remain a useful contributor. Many of you will be aware that Africa receives large aid flows from the major aid donors. In per capita terms, Africa receives eight times the level of assistance provided to Asia.

In 1993/94 the total Australian aid budget for Africa will be $102 million. This is just over 7 per cent of Australia's official Development Assistance.

This figure includes direct bilateral development assistance, direct emergency and refugee assistance and indirect aid, including food aid channelled through the UN World Food Programme, some student programs, ACIAR programs, some NGO funding, and some discretionary programs. This year's figure is a decline from the level of expenditure in 1992/93 of $108.2 million but still reflects a significant commitment to Africa. The program in 1992/93 included expenditure to complete the Government's three year pledge to southern Africa; assistance for the devastating drought in southern Africa, and substantial humanitarian aid for the Somalia tragedy.

The Government's policy for bilateral development assistance in Africa is changing. Some of our more traditional forms of aid will be phased out, with emphasis on the most developmentally effective programs and modes of delivery. For example, the relaxation of foreign exchange controls in some countries now renders commodity assistance less valuable than before. Similarly there is less need for long-term resident experts (under the Australian Staffing Assistance Scheme) as concepts of capacity building and sustainability change.

The new development assistance program for Africa will place more emphasis on poverty alleviation, on multi-lateral funding through UN and Commonwealth programs, and on NGOs. There will also be a small shift in emphasis to cover countries in East Africa and
the Horn. The most needy countries of southern Africa will still be helped, such as Mozambique; programs in South Africa will continue to support the transition to democracy; and Eritrea will receive much needed support in the early days of independence.

Commercial opportunities/trade promotion
Before concluding, I would just like to touch on two other aspects of Australia's relations with Africa - commercial opportunities and scientific cooperation.

A gloomy picture is sometimes painted of investment in Africa and current Australian trade with Africa is limited. It is not easy to compete with traditional suppliers, notably European countries, in meeting the import requirements of African nations partly because of distance, and transport costs. But we are keen to foster the pursuit and exploitations by Australian business of commercial opportunities, especially niche markets and areas of special Australian expertise in Africa such as agriculture and mining.

The lifting of Commonwealth economic sanctions against South Africa will provide a much-needed boost for the South African economy. For Australia, there would appear to be good prospects for exports of computer equipment, automotive spare parts, and accessories, agriculture and mining equipment and technology and services. There should also be opportunities for Australian companies to participate as partners with South Africans taking up business opportunities in southern Africa, especially in export areas such as mining where we have a lead in technology and capital equipment.

In the area of mining in particular, there has been a considerable growth in Australian investment interest in Africa. In 1985, there were few Australian mining companies operating in Africa. In 1991 there were 15 and in 1993 there are 20 Australian mining companies operating in 17 African countries. The total amount of exploration expenditure in 1992 was estimated at $18 million, with mine development expenditure of at least $59 million.

I should mention that the Australian Government provides financial assistance under the Developing Countries Trade Assistance Program (DCTAP), a program of trade promotion and marketing assistance to developing countries. The program is administered by the Trade and Investment Promotion Service (TIPS) and essentially supports the organisation of trade displays by foreign companies in Australia. Departmental officers answer at least 5 telephone enquires per week from businesses interested in trade with the Africa region. Officers are well briefed on the foreign investment policies of African countries and frequently provide advice on the political and economic climate in those countries to potential investors. An updated CEB on many African countries is available.

Scientific/technical/agricultural cooperation
In the area of scientific, technical and agricultural cooperation Africa has much relevance to Australia. There are close ecological and climatic similarities between Australia and many parts of Africa which make the interchange of information between scientific and research organisations of enormous value. Like Africa, Australia has large semi-arid tropical areas. Australian researchers have long experience of agricultural research in those regions, most of which are located at similar latitudes and therefore have a different perspective on Africa from their colleagues in higher latitudes in North America, Europe and Japan. African grass and cattle breeds have been successfully transferred to Australian conditions, while Australian forestry and dry-land farming techniques are applicable to large tracts of Africa.

Conclusion
I have tried to outline some of the more important aspects of Australia's relations with Africa. There are many other points of contact and relationship between Australia and Africa of which the members of this conference will be well aware, and in which many people here today will be involved. Our interest in Africa is clearly established. The South African visitor to whom I referred at the beginning of this talk can rest assured that Africa remains on Australia's map of the world.
AFRICA: THE FRENCH CONNECTION

Richard Curnow

[Richard Curnow spent some months in Africa earlier this year during which time he attended the Ouagadougou film festival. This article appeared in Filmsnews June 1993 and I am grateful to the editor for permission to reproduce it here. —Ed.]

To do justice to the African film industry in a short article would be impossible. But at least today, as the African industry ceases to operate as marginally as it has in the past, and begins to resemble the industry as it exists in many other parts of the world, describing it as cinema, and not simply in terms of anthropology or ethnography, is becoming easier.

Probably the most significant fact about the group of filmmakers whose work has taken African film to the rest of the world is that all but one of them (Gerima, who has been an academic in the USA for many years), are from the francophone countries of West and Central Africa, and their filmmaking is significantly aided by the continuing commitment of France, from the early seventies through the Ministère de la Coopération, and nowadays, in conjunction with other francophone nations (Canada, Switzerland, Belgium), through the Agence de coopération culturelle et technique. ACCT was a financial contributor to more than sixty percent of the films in competition this year at the Festival Panafricain du Cinema; an estimated eighty percent of African film production takes place in the francophone countries.

However, being a francophone organisation has not restricted the ACCT to films being shot in French, and they commit themselves equally to the production of films in any of the African languages. Ouedrago's Samba Traore is the most obvious example; made with the assistance of the ACCT, with dialogue all in "mofe", the language of the Mossi kingdom, a region which predates modern Burkina Faso.

Sadly, the situation in the anglophone countries is completely different. One leading American critic of African cinema has gone so far as to say that "the ideology of the directors of the Ghanaian and Nigerian film corporations is both economically wasteful and racist." (Diawara, M Africa Cinema, politics and culture, IUP 1992). Fortunately, things are beginning to change. What is of most interest in these countries is the material being produced for local consumption; in many ways an industry which resembles that of India is developing. It is essential to remember that Nigeria is the most populous country in Africa. Perhaps the re-entry of the nations of southern Africa into the African cinema scene will spark a change of attitude; a meeting of anglophone cineastes held during this year's FESPACO, with representatives including South Africa's former dissident Lionel Ngcoloni, could see change already underway.

At the same time, several films which came to FESPACO from Eastern Africa received a fair amount of comment. One of these, Sakaiai, directed by Kenya's Anna Mungai, one of very few women filmmakers at the festival, and the only one with a film in the major competition, tells the story of a village girl, who, determined to continue her studies, leaves the village for Nairobi, as the only alternative to marrying the chief's son. Not finding the city to her liking, she eventually returns to the village and continues her studies. More than anything, the film is to be admired for its transposition of traditional village life with that of modern Nairobi, although its innovative editing techniques are worthy of mention. However, the film did suffer from numerous production problems resulting from the fact that filmmaking in Kenya is under tight government control, most evident in the 45 minute travelogue of scenes from one of Kenya's National Parks, which had absolutely no bearing on the film's narrative development. Seeing the film with a West African audience was an interesting experience, as they sat in awe of images of Eastern Africa which, due to the ongoing cultural imperialism in Africa, they would otherwise never see. Sakaiai has been a success in Kenya, most potently drawing the comment, "I didn't know they made films like that," from audiences; it has been sold to European television.

African Labs

New film laboratories in Nigeria mean that these countries should now be able to complete all their production work in Africa. Work from the laboratory that I saw was of an excellent standard, but it remains to be seen whether they can sell the facilities to francophone film producers, who continue to do most of their post-production in Paris, or even to the Ghanaian, who send all their processing work to England while continuing to assert that such facilities exist in Ghana.

I spent ten weeks in West Africa prior to the festival, travelling through six countries (Nigeria, Benin, Togo, Ghana, Cote d'Ivoire and Burkina Faso). Everywhere I went, I asked people what they knew of Australian film or television. Noah was on Nigerian television, but the only person to remark on this was Ibi Jibrin, Deputy Director Programming, Nigerian Television Authority. Apart from this, in the anglophone countries, many people were familiar with Thorn Birds (hardly an Australian production); no "respectable" Nigerian was without a copy in their video library. In the francophone countries, Return to Eden (dubbed) was the sole Australian product identified with familiarity. I saw a pirated copy of Crocodile Dundee II at a market in Ouagadougou; Paul Hogan's naked, muscled torso and machete on the cover classified the film in the same category as Kung Fu and other martial arts films. Obviously not greatly appreciated in the sub-Sahara. Another anomaly is the presence of Wayne Gardiner, the Australian former world 500Cc Motorcycle Champion, whose pictures you see everywhere in Africa, astride his Honda, advertising Rothmans cigarettes; there are thousands and thousands of them. The notion of motorcycle racing is incredibly alien to this place.

A Festival Every Two Years

Ougadougou in Burkina Faso is normally a sleepy little city, just a few hundred kilometres south of the Sahara. Once every two years, however, it plays host to FESPACO. The history of this festival goes back to 1969, when fourteen African filmmakers from eight countries got together to discuss their work, and cinema more generally, and then committed themselves to the creation of the Federation panafricain des cineastes. Today's FESPACO is beginning to realise the goals it set down nearly twenty-five years ago. In the seventies, the Burkinafaso government nationalised the film industry in an attempt to break the monopoly that French distributors exercised. The government has continued to support the development of a local film industry, so that today Burkina Faso, despite being listed
as one of the world's Least Developed Countries, has Africa's most developed film industry and highest levels of film literacy.

FESPACO also turned a corner this year. Over forty thousand foreign guests arrived to attend the festival in a city of half a million people. Accompanied by numerous fringe events, most particularly the largest market of African artwork and artistry, FESPACO has become one of the world's great film festivals and Africa's largest cultural festival. The increased levels of commercialisation have been of great concern to some critics, but more have found that the increase in organisational proficiency and professionalism more than compensates. There are now fourteen major annual festivals of African film worldwide, of which FESPACO remains the source and inspiration.

For the first time this year, Hollywood showed a major interest, and American director John Singleton (Boyz 'n the Hood) was there with his producer. Tracy Chapman spoke about how she identifies with Africa, but declined to make any major appearances. Spike Lee is a major influence on the next generation of African filmmakers, and his film (Malcolm X) premiered to an incredible response "standing room only" is an understatement); he had promised to come, but did not. European television, however, was there in a big way. John Ribe, whose American production company Media for Development are financing a series of first films for Zimbabwean directors, could hardly contain his excitement when he told me of the sale of Godwin Marawa's Neria to Swedish television; the price was almost half the entire production budget. Neria is the story of a woman who has lost her husband but learns to stand up for herself when faced with a tradition that would see her stripped of all she owns, possessions, children, even herself, with everything going to the family of her husband. An endearing film to watch, with the production crew and actors seeming to be gaining confidence in their craft at the same time as Neria, the film's central character, is gaining confidence in her life.

A Francophone Boom

In reality, however, it is the francophone filmmaking of West Africa that is coming into maturity. The auteure tradition in Africa differs to that of France; in Africa, amateurship stems more from necessity than from freedom of expression. In many cases the director of the film is also the writer, producer and even actor, and the production time of a film can often be measured in years. When I spoke to Desire Ecare (whose film Visages des Femmes was immensely popular in Australia at the AFI's first African season in the eighties), he spoke of the problems he had with actors aging during that film's production, which eventually spread out over ten years.

African productions have gone through two major stages and are now entering the third. The militancy of the seventies, in the work of Sembene and Hondo, whose films often discussed colonialism in a less than favourable light (so much so that Hondo's Sarraounia, despite being an excellent film, was not even seen at Cannes), was slowly displaced by the work of filmmakers like Clause and Kabore, who, taken in hand by the Ministère de la coopération, were able to explore film at a more personal and intimate level, and are best known for the resurrection of the traditions of their own cultures in cinematic form. A third wave of filmmakers, led by Idrissa Ouédraogo, have learnt to place their own culture in perspective with the cultures that have dominated them, and are turning this around in such a way and with such ambition that they are evening up the score a little. Perhaps, sometime in the not too distant future, the most successful film produced in Africa will no longer be The Gods must be Crazy!

Prize-winning Films

This year's major prize-winner at the festival squarely into this third category. Au nom du Christ (In the name of Christ) directed by Guyou Roger M'Bala, is a modern film, both entertaining and amusing. Its principal character, a pig-herder, declaring that he has received a divine illumination, proclaims himself the cousin of Jesus Christ and the prophet of a new religion. The miracles and healings that he claims for himself immediately make him ruler of his village. The deeper level of thought contained within the film is not pedantic, but understated, leaving the spectator to enjoy and make of it what he or she wishes. While taking advantage of exotic locations, the filmmakers do not fail to utilise the other aesthetics of film, notably the use of colour and mise en scene. It's quite a liberating film for African audiences, playing their reverence for the sacrosanctity of religion off against a sense of humour that they can identify as their own.

The best short film was Denko (Mohamed Camara, Guinea); in a small African village, a poor woman, Marianna, rejected by the community, lives away from the other villagers. All she lives for is her son Bilaly, twenty years old and handsome, but no woman will have him because he is blind. To get back her son's sight, Marianna makes an enormous sacrifice. For a reasonably short film (twenty minutes), Denko has an outstanding depth to its narrative construction, and presents several perspectives on the idea of "difference" in traditional African societies. Its naturalism is as refreshing and comfortable as it is, at times, disconcerting.

Nouri Bouzidi's third feature film, Besness is a continuation of this Tunisian writer/director's examinations of human relations in the Maghreb (former French colonies in North Africa). Bouzidi here addresses the problem of a young adult caught in the crossfire between Arab tradition and the trade in sexual tourism. His homeless bedhopping is an illusory escape route from the strictures of what Bouzidi calls the "hypocrisy of Islam", where the taboo against seeing and looking is stronger than the taboo against doing. What triggers the film's plot and provides it with a European perspective is the arrival in Sousse of a French photographer doing a report on the "beezness" from which Roufa earns his living. Bouzidi brings to bear a fundamentally Tunisian point of view that is as critical of Islam as it is of European intrusions into Arab society. This film was screened at Cannes in 1992, and all but ignored by the critics, perhaps because of its strong criticism of Europeans in North Africa. This lack of attention paid to what is obviously a sophisticated piece of cinema raised considerable ire in the African press, and it was not at all surprising to see it receiving some recognition in Ouagadougou, where it won the prize for editing.

The prizegiving system at FESPACO is such that any film that makes it into competition is virtually assured of a prize. Prizes are donated by different organisations with a minimum value of around US$5000, so getting a film on at FESPACO can be a significant revenue earner in itself. For example, Au nom du Christ, which won the
Stfullion of Yennenga, also won a prize from the Ministere de la cooperation, and another from Ecrans du Sud, bringing its prize winnings to US$420,000 approximately. This year, twenty-five films were accepted into the competition for feature films, and probably fifty percent of those films would stand up to critical acclaim at a festival anywhere in the world. More films were screened in Ouagadougou than ever before, to a larger audience and a better reception.

LISTENING TO THE RADIO IN MALAWI: THE MBC RADIO LISTENERSHIP SURVEY

Graham G Mills


The radio is a major medium of communication in African societies. In many sub Saharan nations where literacy levels are as low as 50 per cent, and where newspapers, magazines and books are regarded as both expensive and scarce, radio has emerged as quite possibly the major source of entertainment, music, drama, elementary education, and public information. For many who live in repressive political regimes, or remote areas, the radio has become an important international source of alternative information and news.

For social scientists, communications scholars, distance and community educators, advertising agencies, and indeed government planners, important questions about radio are constantly asked. Who listens to the radio, and when? What is the degree of listenership access according to age, gender, region, educational attainment and economic category? What is the quality of the reception, availability of batteries, electricity, and repair facilities? What is the beneficiaries' assessment of the national radio service, and international services, and how well do radio services fulfil their charters and stated obligations?

The Malawi Radio Listenership Survey, the third such radio survey of its kind in thirty years in Malawi, attempted to address some of the above questions in much greater detail and breadth than has been the case before. Largely funded by UNICEF, who sought detailed information on the efficacy of its primary health care and child survival broadcasts for women and children, sponsored by Malawi's sole broadcasting station and public corporation, the MBC, and researched through the Centre for Social Research at the University of Malawi, the survey was a nation wide sample aimed at all twenty four Administrative Districts, which collected detailed questionnaire derived information from 3,875 family households. Detailed sample characteristics included: gender, age, educational attainment, regionality and urbans/rural residence, income category, and male/female household headship.

The MBC broadcasts in two languages: English, the language of government and administration, and Chichewa. What emerged, and not surprisingly so, given that Chichewa is the national language, was a general preference for it as the language of broadcast communication. Only 8 per cent of respondents mentioned English as the preferred language. No information was reported on whether or not other widely spoken Malawi languages such as Yao or Tumbuka for instance would have been appreciated as a medium of communication.

An important and reassuring finding for UNICEF (as one of the survey's two sponsors), and other agencies concerned with child survival projects, was that an overwhelming 95 per cent of respondents listened to broadcasts concerning immunization, and that the vast
On the more technical aspects of broadcasting, it was found that a huge 70 per cent of listeners claimed to experience reception problems with the local MBC, but this mostly occurred during the rainy season. It was surprising to note that respondents claimed not to experience profound reception problems with foreign radio stations, but again, where problems did exist they were, as for local radio, experienced during the rainy season.

A final finding, which was included as a recommendation by the Report was the generally held view that the MBC should establish a second broadcasting channel, on which a clear majority of 64 per cent wanted to hear modern musical programmes, and for which only 19 per cent opted for educational programmes.

The survey took place between December 1989 and January 1990. The Principal Researchers from Chancellor College, were Dr Brighton Uledi-Kamanga, Head of English, Dr Anthony Nazombe, Dean of Humanities and Dr Graham Mills, Senior Lecturer in Sociology. The Report: Malawi Broadcasting Radio Listenership Survey, 1992. pp368, is available from The University of Malawi Centre for Social Research, Zomba, Malawi.
POLITICS AND LITERATURE IN AFRICAN UNIVERSITIES: SOME NOTES

Philip Darby and Albert Paolini

It has been variously suggested that there is a growing detachment in Australia from the currents of thinking and the changing situation within African universities. Feeling this strongly - and with characteristic concern - the Editor asked us to write a few reflections on a recent research visit to Kenya, Uganda, Tanzania, Zimbabwe and South Africa. This is tricky ground because impressions can easily be cemented into propositions and earnestness taken for condensation. The following paragraphs are therefore offered with circumspection - gladly because of having had the opportunity to exchange so much in Africa; reluctantly because of the difficulty of generalising and the risk of misunderstanding.

The first thing to be said is that there is some feeling of disillusionment within certain African universities - perhaps a belated counterpart in academe of the novelists' sense of disappointment about independence. This may spring partly from the uncertainty about the role of the university in national life but it also obviously flows from a lack of resources. The shortage of monographs and, even more, international journals because of falling financial allocations and sharp price rises has unquestionably created a situation of acute strain. To visit a university bookshop in some countries is a depressing experience because there is so little on the shelves and much of it is old. At Makerere there was only a dozen or so monograph titles available at the bookshop. The University Library was also in a serious state of decline with many books missing - we were told stolen. On a West African campus a couple of years back all that was available for purchase were publications of Progress Press in Moscow plus bizarre Western remainderings - including a row of copies of a book on diplomatic etiquette.

Returning from a British or American university, the young African academic can hardly avoid the sense of cultural shock. Homi Bhabha may lament the fate of exiles in the West but it has its compensations. There is also the matter of university salaries which in some cases are far below those of comparable professionals. The result is that academics often take second jobs or devote their energies to private pursuits. One scholar we met was mainly occupied by his directorship in the national airline; another with the publication of tourist guides.

Scarceely surprisingly there is a widespread sense of being cut off from international scholarship. Now there is no reason to think that the concerns of Western academe should necessarily be those of African academic. There are costs all round, however, if thinking becomes too enclosed and self-referential - which after all was one of Zimbabwean novelist Dumbudzo Marechera's central messages. There is also the point that paradoxically the time-lag in cross-fertilization between African and overseas universities can at times consolidate Occidental cultural practices and biases. One does not need to search far to find literary studies in Africa tied to an earlier canon or Hans J Morgenthau still presiding over the international relations syllabus.

On the other side of the coin, there are exciting new developments outside the mainstream of academe. The explosion of small publishing houses, particularly in Zimbabwe, is a case in point. "Mambo", "Jongwe", "Zimbek" and especially "Bashah" are playing an important role in the publication of new writers. Another recent development is the emergence of the urban or 'popular' novel in Nairobi, again via small publishing houses. Writers such as David Mailu are incorporating distinctive 'street' dialects into their works particularly "Sheng" which is a fusion of English and Swahili spoken predominantly by youths in urban areas. What is notable here is not only the language employed, but the spread of readership due to cheaper, more accessible forms of writing.

A far more traditionally focussed although no less novel development is the establishment of independent research centres. We were especially interested in the Centre for Basic Research in Kampala, Uganda, which was set up principally through the efforts of Professor Mahmood Mamdani with private and aid funding. Some of its scholars are connected to Makerere, but its focus and role is quite distinct and consciously grassroots. It sponsors research into labour studies, social movements, appropriate technology and land use, and it publishes a regular series of working papers. It also has an impressive library and facilities, with an excellent selection of contemporary journals.

It must also be said that there may be real strengths in the continuing hold of older traditions of political thought or practices of resistance. One of the most salutary experiences for us occurred in Tanzania where we had the good fortune to sit in on an exchange between a senior American State Department official and several Tanzanian scholars. Discernment inhibits us from colouring the picture, but the American official could have stepped from the pages of The Quiet American, excepting only that his cultural imperialism was more manifest that Privé's. The devastating repose of the Tanzanians was in its essentials an insincere and updated deployment of dependency theory of the sixties. We were left to reflect on how much utility can remain in approaches discarded in the West because of changing scholarly fashions.

There is room for more argument about the very limited inroads made by critical social and literary theory. One of our concerns was the reception accorded to post-colonialism. The fascination in some sectors of Western scholarship with post-colonial theory is certainly not replicated in Black Africa, excepting only Nigeria (and especially Ibadan). Insofar as the post-colonial discourse is known, it is dismissed as having no relevance to the problems of the peoples of Africa. However much the discourse may be about Africa, it neither emanates from nor illicits much interest there.

South Africa is, of course, a world apart from Black Africa but it is also a world becoming much closer. It is a world apart in as much as there is a much greater awareness of recent developments in international scholarship - including Australia. We found a keen interest in social theory. Considerable work is being done in the area of post-colonial theory though several people working in the field expressed reservations about its appropriateness to the circumstances of South Africa. With respect to the study of politics, we had the impression that often approaches had a continuing distinctive stamp born of South Africa's singular experience (though of a different ideological colouring from before).

In many respects South Africa now looms much larger in the thinking of countries to the north than before when liberation was a rallying cry rather than an early possibility. The
much sharper recognition that what happens south of the Limpopo River is of far-reaching significance for southern Africa as a whole prompts new concerns and elements of ambivalence. We should not wish to generalize about Black Africa's reactions, but there is certainly some fear of disintegration over time and apprehension about new forms of domination by the South. There is also the very immediate problem of the brain drain to South African universities and corporations. It is perhaps a measure of how different southern Africa appears when viewed from within rather than from without that several Ugandans we met in Kampala talked in a very matter-of-fact way about their experiences of working in South Africa over several years.

ABOUT BOOKS, RESEARCH MATERIALS AND RESEARCH


Liz Dimock

It is refreshing to find another book on African women which requires one to cast off 19th and 20th century eurocentric assumptions concerning gender. *Nigerian Women in Historical Perspective* belongs to a growing genre of analytical studies of African womanhood. In reading this book, one can forget about media representations and various western theoretical viewpoints of African women as victim and subaltern. Instead there is emphasis on the diversity and richness of women's roles in Nigerian history.

Bolantle Awe, Director of the Institute of African Studies in the University of Ibadan, the editor, points to the problem she experienced of finding a publisher for the essays. Many of them were researched and written in the 1970s, some years before the present encouraging interest in women's writing and women's lives and before Women's Studies became an accepted area of study. Fortunately, there is now a market for such work, and in Nigeria a growing emphasis on the involvement of women in development issues at the end of the 20th century. The establishment of the Better Life Programme for Rural Women in 1987 and the setting up of the National Commission for Women in 1990 are witness to that. Bolantle Awe was herself the founder of the Women's Research and Documentation Centre (WORDOC) at Ibadan in 1987. The fact that this book was published jointly by two Nigerian publishing houses is further evidence of the new awareness of the stories of women's lives.

The book consists of an informative introduction and eleven essays, most of them on the life of one notable woman. It is arranged chronologically, with early chapters focusing on the distant past. The first looks briefly at the lives of Ibiwolye of Ife, Moremi of Ile-Ife and Dauna of Daura, all of whom were selected to illustrate the importance of women in the myths of origin in their respective societies, and the role that some women have played as "saviours of society" in times of crisis. It is not only men who are called on to play this part.

The reign of Daura, some time before the 10th century AD, marked the end of a long dynasty of Queens at the time of Arab expansion west and south from the shores of northern Africa. The legendary story about a stranger coming to kill the snake that threatened the waterholes, and the subsequent overthrow of the dynasty of queens fits into this broader historical theme. The essay on Amina who ruled in Zaria in the 16th century suggest links with the earlier period. The highest office, sarki, open to men or women, along with other political offices was, according to Sa'ad Abubakr, a relic of the earlier period.

Kambassa was of a different tradition in which women had played little part in the ruling of Bonny society before her time. Living in the Niger delta lands, Kambassa was believed to have seized power on her father's death, and established herself as a powerful military leader in the 16th century shortly after the earliest Portuguese traders made their first landfalls.
Nineteenth century women range from the amazing Nana Asma'u to the women of the south who established their power through market trade. The essay on Nana Asma'u again puts to flight many of the gender conceptions that are often linked with Islamic culture. A daughter of an eminent scholar and spiritual leader, she was educated - as was regarded fitting in her society - to the highest level. Girls and boys received their earliest schooling from mothers and female relatives, with disciplined training in grammar and literature, poetry, logic, mathematics and theology. Nana Asma'u became a renowned scholar and was noted for her integrity, truthfulness, intelligence, wisdom, industry, and is revered to this day through her writings.

Iyasade Ifunseitan Aniura, originally an Efie of Abyokuta, was involved in local marketing and increasingly in overseas trade. Being married but childless, she put all her energies into her business and turned the growing demands of overseas traders to the advantage of herself and her people. This essay, and one on Omu Okwel, a character of similar significance in Onitsha, give fascinating insight into the world of trade in 19th century Nigeria. Both of these women gained recognition by receiving titles which were the highest offices that women could hold. Such positions were highly revered.

The inroads of colonialism are well explored in essays about Charlotte Obasa, Olaniwu Adunni Oluwole, Olufunmilayo Ransome-Kuti and Lady Oyinkan Abayomi. Each of these women received western schooling to varying degrees. Oluwole became a powerful political activist after early involvement in evangelistic work as a Christian, then a Muslim, then again as a Christian. Mrs Ransome-Kut, descended from a freed slave repatriated to Sierra Leone, and the daughter of a literate Christian couple who encouraged their daughters to go to school, became a teacher. Lady Abayomi and Charlotte Obasa were both of high class families from which their educational path led to schooling and higher education in England. What each of these women had in common was a love of social justice and great concern for their fellow citizens in their varied pursuits. They were each concerned with political change and with nationalist trends. They were each immensely proud of their African cultural heritage and language. They each reached their own understanding of how colonialism undermined the position of women in Nigerian economic and political life.

And this is the thread that links together the essays that deal with the modern period. Colonialism diminished the role of women in society by focusing girls' education on domestic culture, by restricting women from political office in the new structures imposed from outside - female chiefs were eased out through structural change, and by attempting to marginalise women economically. The essay on the Women's War and sections of later essays show how women fought to retain their earlier economic independence and led the way against what they saw as unfair taxation - particularly when they had no political representation - and unfair pricing policies for commodities. This is well worth reading for its gendered emphasis.

There are a few illustrations based on drawings. It is a pity that they are not labelled, since they are placed in such a way that it is not clear whom they are illustrating. Fuller discussion about sources in some essays would have been in keeping with the policy outlined in the introduction. However I thoroughly recommend this lively volume of essays. It is a useful addition to the, as yet, limited collection of writing about African women and provides excellent case studies of women from mainly privileged backgrounds.

At least two of the writers are Nigerian women. Nina Mba, it should be noted, is an Australian. Bolanle Awa suggests that there will be another volume forthcoming from research done at WORDOC on women from more ordinary backgrounds. I hope that it will be a similar treat, and will not have to wait twenty years to find a publisher.

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As source books these two works serve as a very useful antidote to some tendencies in post-colonial fiction and essentialist 'third worldism' approaches which eschew the need for any detailed understanding or theorisation of the historical settings and the complexity of the social and cultural relations in which particular literary forms have emerged and literary texts have been generated. Both books have quite exhaustive bibliographies which should be invaluable to anyone with a serious interest in Zimbabwean literature.

Without going into any sustained theoretical exegesis, which for some readers could be considered a flaw in the work, Veit-Wild locates the development of Zimbabwean literature, and the emergence of different generations of writers, firmly in the changing political-economic and social relations of Zimbabwe. As a social history of Zimbabwean literature, Teachers, Preachers, Non-Believers, provides a detailed account of the social, political-economic, and cultural forces which have conditioned, if not determined, modern literary production in Zimbabwe. The study provides considerable insight into the educational and social backgrounds of a great many writers, their relationship to the development of various forms of anti-colonial and nationalist thought and organisation, the presence or absence of publishing outlets, including the prominent role of newspapers in providing a vehicle for early literary expression, the promotion and dissemination of literature, factors affecting choice of literary language - English as opposed to the vernacular languages, and forms of state opposition to and control of intellectual and literary production. Partly for convenience, and also as a way of encapsulating and condensing a diversity of experiences, Teachers, Preachers, Non-Believers classifies writers by historical generation to facilitate an exploration of the disparity between certain distinct tendencies in Zimbabwean writing.

The first generation of Zimbabwean writers (Lawrence, Vambe, Stanlake Samkange, Solomon Mutsuwaio) were very much products of mission education and successful European acculturation processes. Like writers of a similar generation in other African countries, they produced texts of a mostly semi-fictional nature, which combined strong autobiographical elements with a concern for historical and political matters. As part of their cultural nationalism they contributed to the rediscovery, reconstruction, and reassertion of the past. In contrast, the second generation writers increasingly 'transposed their experiences onto a more fictional level' to produce a new creative writing. Their interests and attention shifted away from the past to the present, and to their experiences of the urban cultural, social and political milieu, and their ambivalent involvement in the contradictions of an increasingly violent and repressive nationalist expression and mobilisation.

Veit-Wild argues that the failure of the Federation experiment marked the major turning point in the political and literary history of Zimbabwe. The failure represented the end of white liberal and black nationalist hopes for a peaceful resolution of racial differences and a smooth transition to majority rule. A clear split between the political and literary movement emerged. As nationalist politics radicalised, and increasingly assumed a military form, most writers left the immediate political scene to pursue academic careers 'and henceforth supported the political struggle as propagandists in exile' (340). At the same time a pronounced split emerged between the development of literature in English and the vernacular languages. Subject to state censorship laws and the control of the Literature Bureau, vernacular writing was depoliticised and developed a strong socialist moralism. The rigours of state censorship and control meant that historical and political themes had to be dealt with in English language works published abroad.

The second generation of Zimbabwean writers is the product of a particular historical conjuncture which had a powerful role in the shaping of literary production. Ian Smith's UDI, and intense guerrilla war, occurred after the vast majority of African countries had become independent. A substantial literature in other African countries such as Nigeria, Ghana, and Kenya had already appeared which expressed an often intense 'dissatisfaction' with post-independence developments: widespread corruption and greed, betrayal of the ideals of the nationalist struggle and of independence by national leaderships, a continuing subordination to imperialism in which the new African ruling classes played a conspicuous role, the acceleration of processes of class formation, and the constant mobilisation of 'tribe' for class and political power purposes. As products of changed urban and educational conditions, often forced to live and work in exile, many second generation writers could only at best be ambivalent about the struggle for independence. Veit-Wild suggests that 'due to the advanced stage of industrialisation and urbanisation in Rhodesia, they acquired insight into and a perspective on society which made them anticipate class conflicts beyond the lifespan of the colonial state' (341).

Unlike in some other African countries, Veit-Wild argues that in Zimbabwe a close link between literature and resistance failed substantially to develop. The early, mission-educated writers were nationalist in orientation, but after the failure of the federation experiment kept their distance from the more radicalised nationalist politics. The second generation writers, as a result of their different social experiences, and heightened and sceptical awareness of the failings of nationalism elsewhere, 'found themselves at a certain emotional and intellectual distance from the liberation struggle'.

The second generation of Zimbabwean writers had a quite different historical experience and outlook to the earlier generation. More the product of a rapidly urbanizing society, and the ensuing disintegration of the African family (see Marechera's House of Hunger on this), they were increasingly confronted by the growing racial discrimination and political oppression of IDU and the Smith regime. Barred from European society, their hopes for advancement through education dashed by fierce selection and job segregation, and alienated from their often disintegrating family backgrounds, they lacked basic means of self-fulfilment. Some eventually found themselves in physical exile, while others found it difficult to make any major commitment to the guerrilla struggle against protracted colonial rule.

Dambudzo Marechera (1952-1987), author of works such as The House of Hunger (1978), and Black Sunlight (1980) was one of the major, if most idiosyncratic, representatives of this second generation of writers. Marechera's dislocation was such that he was an
outsider to Zimbabwean culture and society, and for that matter, any other culture and society. He lived, Veit-Wild notes, 'in Europe and Africa, as a homeless, lonely, forsaken trump'. His work cannot be considered realist in the sense of that of his contemporaries such as Charles Mungoshi and Stanley Nyamufukudzwa. Nor does it fit at all comfortably in the usual categories of anti-colonial and anti-neo-colonial writing (260). In his writing, which Veit-Wild suggests could be linked to certain tendencies in post-modernist or post-colonial literature, Marechera 'smashes linguistic and narrative structures to get to the core of things, a new truth, a new humanity beyond any form of regimentation' (260). Relying on the deployment of images of violence and obscenity, Marechera rails against, and 'writes back' to tear apart the 'literary models, norms and values of his colonial education' (250). Marechera 'deconstructs' narrative, allows different characters in his work to be in dispute with the author about the reality which engulfs them, and constantly questions and undermines the concept of one absolute and distinct reality (261). However his subversion of syntax, deconstruction of narrative, and constant challenges to conventional senses of knowledge and reality, ultimately, at least for this reader, contributes to the feeling that he produced one constantly reworked piece of fiction.

Dambudzo Marechera: A Source Book on his Life and Work is a most useful companion piece to Teachers, Preachers, Non-Believers. The mass of documents published in the book include a great many interviews, readers' reports for publishers on the suitability of Marechera's manuscripts for publication, diary entries, letters, school reports, accounts of university disciplinary proceedings (Marechera was expelled from the University of Rhodesia in 1973 and sent down from Oxford in 1976), and reminiscences of him by family and friends. In compiling this collection Veit-Wild has been meticulously thorough in tracking down any documentation which relates in some direct way to Marechera's life and work, and his place in the field of Zimbabwean literature. Some of the interviews with Marechera about episodes in his life are of particular interest, although they need to be treated with some scepticism; indeed, in many ways the contradictory accounts of his own life are mirrored in his deconstruction of narrative and challenging of any rigid and single definitions of reality.

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Peter F Alexander

Quick, name two Malawian poets. No? Well then, one Zambian poet. No again? What about an outstanding Zimbabwean poet? You need not feel too chagrined if you drew a complete blank: not only African literature specialists could produce more than a handful of names in response to such questions. One reason for this is that very few poets from these three countries have published their work in volume form outside their national borders. Consequently these Anglophone countries of central Africa are, in the main, terra incognita to readers and scholars of African literature. The Quiet Chameleon: Modern Poetry from Central Africa sets out to fill in the blank spaces on the map.

The authors are Adric Roscoe, Professor of English at South Africa's University of the North, and Mpalve-Hangson Msika, who lectures in English at the Bath College of Higher Education. They admit candidly that they have more experience of Malawian writing than of the other two countries; this volume covers, and consequently Malawian poets get most of their attention: 93 of the 192 pages of text are devoted to Malawi, with a chapter devoted to each of 5 Malawian writers. Of Zimbabwean poets only Musamamula Zimunya has a chapter to himself, and no Zambians rate this distinction: Zambian writing is dispatched in a total of 11 pages.

The authors attempt to justify this imbalance, arguing that Malawi has produced a considerably larger body of work than its neighbours. They contend that Zimbabwean writing was until UDI dominated by white writers and (though they do not say so) this is a whites-only-volume. Zambia, they argue, has until recently been a largely barren field, with an impoverishing tendency until the mid-sixties to regard itself as merely a cultural extension of Zimbabwe. Their argument for concentrating on Malawi is least convincing with regard to Zimbabwe, which poetically has been much more productive than Malawi, and whose subtitle is to that extent misleading. For all that, this is a volume of great interest for the new ground it breaks, and if it contained the Malawian section only, it would still be worth buying.

In Malawi, the authors admit, literature was an elitist growth until the 1980s, and even now is only slowly gaining strength. The reasons, they suggest, are three-fold: firstly, that African writers have had to struggle to adapt indigenous oral poetic traditions to the written poetic forms that arrived with the whites; secondly, that international publishing has served Malawi (and the rest of Africa) poorly, and that desktop publishing is only now allowing local writers to bypass this hurdle; and thirdly, that the tyrannical grip of Hastings Banda stifled much locally produced writing and occasioned the imprisonment of many authors and academics (two groups with considerable overlap). Not surprisingly, numbers of Malawi's best writers have gone into exile: Felix Mthathu and David Rubadiri in Botswana, Legson Mayira in Britain, Paul Zeleza in the West Indies, Frank Chipasula in North America, Innocent Banda in Zimbabwe.

Both Mthathu and Chipasula are given individual chapters in this volume, as are Steve Chimombo, Edison Mpina and Malawi's best-known poet, Jack Mapanje. Mapanje was
We fought Shakespeare on the battlefield
Blacks fought the Boers with spears
These are matching syllables
And art to some
But how can I marry the two?

Most impressive of all, though, is the work of Mussaenua Zimunya, who has published four volumes of verse -- *Zimbabwe Ruins* (1979), *Though Tracks* (1982), *Kingfisher, Tikunya and Other Poems* (1983), *Country Downs and City Lights* (1985) -- and a study of Zimbabwean fiction, *Those Years of Drought and Hunger* (1982). Zimunya, whose early work was published in Rhodesia even while he was still in exile, vividly conveys, in *Arrivants*, the experience of the triumphantly returning black guerillas:

They came back home from bush-haunts
and refugee camps the living and the dead;
they flew back from misery's northern coldness
and humiliation's faithful missionaries abroad
to colours, bunting, pennants and earthen songs
that awoke History and tradition with a bang-bang.

But disillusionment sets in quickly, and in *Aniversary*, about the first commemoration of Zimbabwean independence, the tone is subdued:

Until someone holds the final order
to carry or not carry arms
until someone silences the mouth that preaches a tribe
or family and throws into hell the neo-sucker
piling cash and property and provocation of war
on the grave of the Freedom fighter
our freedom has a splinter blade in the eye.

Zimunya has evolved a style that is unmistakably his own, and that allows him to comment on a wide range of subject matters, both personal and public. He is not just the most prolific poet in Anglophone central Africa, he is also the most sophisticated and resourceful.

This volume has limitations, not just in its pro-Malawian imbalance, but in the pedestrian style of its authors, with their slightly mechanical analysis of one poem after another. It would have gained immensely had they permitted themselves more general observations on black African literature: they remark, for instance, that central African writing has produced virtually no love poems, but make little attempt to follow up this fascinating observation. The volume suffers from the limitation, too, of not quoting enough of the work of poets who are very hard to find, so that the non-specialist reader will have to take the author's opinions largely on trust. Despite these quibbles, *The Quiet Chameleon* is well worth buying, for it is a mine of biographical information, has an excellent bibliography, and is genuinely pioneering in its introduction of a range of poets who deserve to be better known than they are.

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Neither is this misogyny confined to novels dealing with the past; a whole range of novels set in contemporary Nigeria is rebutted for sexist assumptions and representations. Maja-Pearce's comment on Achebe's The Man of the People, for example, is that "it might have been better... if the author had deliberately set out to write a piece of pornography" (49).

The work of feminists such as Buchi Emecheta does not fare much better, dismissed as reductive and lacking in "intellectual rigour" (p.141) in spite of good intentions. An extended critique of gender roles in contemporary Nigerian—or other African—novels is probably overdue, and A Mask Dancing deserves to be commended for its determination to attend such questions. Its discussion of these issues, however, attempts little more than the identification of (by now more or less familiar) sexual patologies, such as the status attached to white women within formerly colonised societies. Maja-Pearce also seems unfamiliar with recent writing by African and other Third World feminist critics, relying on plot summaries of the novels to carry the weight of his critique and too often assuming a simple correspondence between representations of fictional characters and authoritative endorsements of their behaviour.

The refusal to engage current critical concerns is also evident elsewhere. Maja-Pearce acknowledges the debates around the language of African fiction and the role of the English-language novel in Africa by referring briefly to Ngugi's Decolonising the Mind and the controversial Toward the Decolonisation of African Literature by Chinuwezi, Onwuchekwa Jemie and Ihechukwu Madubuike, but his attitude to such discussions is dismissive. The back cover of A Mask Dancing affirms its remoteness from "critical twiddle-twaddle," declaring allegiance instead to a Lawrencean faith in "the novels themselves." This affirmation of absolute literary value sustained by a purely internal set of criteria ("simple truth," the "spirit of literature") to be discovered by the critic in a novel itself is a rejection of more recent critical insights: that the production of literature is inscrutably ideological, that literary value is contextual rather than absolute, and that the critic's response to particular texts is itself produced out of a complex of mediated representations and experiences. Such an understanding would allow for acknowledgment of how the production of literary value must be located historically and politically rather than within the seemingly neutral category of "good books."

It is difficult not to sympathise with Maja-Pearce's impatience with the patronising or opportunistic practices of institutionalised Western criticism and its African agents. Such practices fuel the academic growth industry of "postcolonial" or "new" literatures, accumulating ever more profitable lists of African or Third World literary personages available for trundling around the international conference circuit or exhibiting at publishers' promotional circuses. Where Maja-Pearce's text stops short is in failing to situate such practices within the contexts of continuing cultural exploitation. By relying instead on the highly myopic concept of literature as a privileged category to be judged by standards of "good faith" and "simple truth," he re-erects the depoliticisation of these novels, retreating into a realm of literary purity; a more astute critical strategy might have been to re-politicise the novels, revealing the complicity of these texts and their metropolitan successes with the continuing project of neo-colonialism.

La Trobe University

Joanne Tompkins

Since it is generally quite difficult finding material in Australia on African dramatists—sometimes even the primary texts—Chris Dunton’s Make Man Talk True: Nigerian Drama in English Since 1970 is a valuable resource. While acknowledging the problem that he too, has had gathering the necessary materials to write this book, he provides a very useful bibliography that will at least offer names and publishing details to researchers who have access to inter-library loans.

The sphere of Nigeria's most famous writer, Wole Soyinka, smiles over this book. Indeed, the title is taken from Soyinka's play, The Road, in which Samson says, "Haba make man talk true, man wey get money get power." Dunton's book explores ways in which Nigerian playwrights demonstrate their power, particularly in the terms of the writers' dramatic styles (especially those of Femi Osofisan and Segun Oyekunle) and their political statements (whether the "authentic Africanism" (155) of Zulu Sofola's work or the social injustice that plagues women particularly in Tess Owuwe's plays). The political dimension is particularly important to theatre which is, as Dunton notes in the acknowledgments, a genre specifically complicit with social production.

Samson's words continue to resonate, if adapted slightly. Dunton himself assists in Samson's struggle for power by assisting in the alteration of the means to power. Make Man Talk True empowers Nigerian drama in a way that productions of innumerable plays cannot: the text celebrates Nigerian drama in its analysis of ten playwrights who are not generally known outside Nigeria. Such a book is considerably more transportable than a troupe of Nigerian actors, if not as dynamic. This argument is not to suggest that Nigerian drama needs a western market to claim validity: rather, it demonstrates just how important African dramas is becoming in other contexts, since Nigerian playwrights other than Soyinka and J P Clark-Bekederemo are now being recognised. Dunton's book encourages the discussion and further examination of these ten playwrights and the many other writers who are briefly mentioned.

Dunton has chosen contemporary writers whose work he considers most prominent: Ola Rotimi, Zulu Sofola, Kole Omotose, Bode Sowande, Femi Osofisan, Tess Owuwe, Olu Obafemi, Tunde Fatunde, Akanji Nasiru, and Segun Oyekunle. He has rightly excluded Soyinka and J P Clark-Bekederemo and others who began writing in the 1950s and 60s—partly to allow for the inclusion of writers who have not been the subjects of other studies, but partly because of the book's chronology. Based on Ola Rotimi's announcement of 1988 as the "second generation" of Nigerian English language dramatists (8), Dunton includes the better known writers who have been prominent from about ten years after the appearance of the early Soyinka plays on stage. No text like this can satisfy all critics but I think a chapter on Wole Oguyemi's work would be useful, rather than the paragraph in the introduction explaining that he was not included.

Given the importance of this book, it is a pity that it is not more contentious. It lacks a clear shape, becoming a compendium of information about each playwright and some of his or her plays instead of offering a sustained argument. As such, it is far more useful as a background text than one which has a distinct polemical position. The writers' political stances become clear, but the text offers none of its own. Perhaps another form of textual organization would serve better: for instance instead of working from writer to writer, it may have been more useful to analyse Nigerian drama of the last two decades from the perspective of forms or themes of political stances. This would not allow for Dunton's exhaustive research on each writer, but such information does not always prove useful or interesting. In fact, much of the minute detail on the writers could be eliminated in favour of better contextualisation. Yet despite a format which addresses each writer in turn and impedes comparison, Make Man Talk True continually reflects one writer's work in another's.

It is difficult to determine who this text's audience is. The book assumes a considerable background in Nigerian socio-politics and history, making it very difficult for non-Nigerian students. For newcomers to the world of Nigerian theatre, this book could be useful but it will require reading in conjunction with a number of other texts. Ironically, this text does not seem to be aimed at a Nigerian audience either (except as a very prolixory text) because the level of writing about the writers and their plays is often at little beyond rather dull plot summaries.

Often, the material is revealed very cryptically, in such a way that even an intimate knowledge of Nigerian history will not be helpful. For instance, in the introduction, Dunton alludes to how influential Wole Oguyemi's work has been to Femi Osofisan, but this illusion is oblique enough to be merely tantalising. The corresponding footnote unproductively cites only an unpublished interview between Dunton and Osofisan. This at times seems like undue cautionness and at times like carelessness. In another instance, regarding Wole Soyinka's resignation from university life, the text refers the reader to an article, "Why did Wole Quit?" for which neither author nor location is listed in the notes. This may be incidental in a text that is not about Soyinka, but it describes a general haphazardness regarding the footnotes which, though extensive, are less useful than they might be. As well, various spelling mistakes and sentence errors (fragments, run-on sentences) suggest the need for much more rigorous editing.

The text offers no conclusions but perhaps this is strategic: providing conclusions for an expanding and transforming genre may suggest an end rather than an awareness of continuing development. As another theatre text from Africa—a sort of companion piece to Martin Orkin's book, Drama and the South African State, or Kacsk Otrick's book on Yoruba popular theatre, Apidan Theatre and Modern Drama, and other— it is important. It is unfortunate, however, that it couldn't have been a better book.

Division of Drama
La Trobe University

Donald Denoon

The evolving drama of South African politics generates information too fast for observers (or participants) to discern their general shape. Not least of Joan Wardrop's virtues is to assemble much of this data into coherent chapters (Politics, Violence, Social Policy and Education). Since publication a year ago some processes have become clearer and fresh strategic choices have been made, but this 200 page digest of published sources retains a clarity of focus which continues to be helpful. This is a commentary on an unfinished narrative, so the author reins in her judgements, although these can often be inferred. It would be an even greater service - but a thankless research task - to publish sequels in the same format.

A survey cannot transcend the limitations of the published sources on which it must mainly rely. Organisations with a flair for publicity are well reported - the de Klerk Government itself, the National Party and the ANC, but also Buthelizi and white paramilitary formations. By contrast little is reported for the Communist Party, the Pan Africanists, or the doltish rulers of most Bantustans, none of whom has cultivated the art of the press release. For similar reasons women are scarcely visible, although Winnie Mandela's absence may represent a judgement that her adventures are 'apolitical'. Wardrop's approach privileges the governmental and the strictly political, touching on (for example) literature or religion only if they bear directly on the outcome of next year's election. It is appropriate but sad that no space can be found for the efflorescence of music and drama, the trampling of censorship taboos, and the outbursts of scabrous humour. In the period under review Eugene Terreblanche's reputation was dealt some wonderfully savage blows in a London libel suit, reports of which would have enlivened the solemn tone of the text. More seriously, the political focus of the book marginalises some critical economic trends; for example the world price of gold collapsed, the diamond monopoly began to leak, the De Beers wrote-down their capital. The implications of such movements in prices for foreign investment, employment prospects, and overall economic strategy, might perhaps have been elaborated here.

What Wardrop presents is high quality political reportage. Her account reinforces the view that time is on the side of the National party, provoking space (and patronage) for building alliances with parties and interests at odds with the ANC, the SACP and Cosatu. ANC leaders emerge as statesmen while de Klerk appears as a highly astute politician. Wardrop's respect for the liberation movement and her distaste for the government may exaggerate this contrast, but she does not misrepresent public images. If only the ANC had de Klerk's political nous and de Klerk had a statesmanship transplant! The new transitional executive, and the likely formation of an ANC/CP coalition after the election (an outcome which was improbable when Wardrop was writing) may enable both these events to occur. Given the gross social inequalities which are vividly described in the last two substantive chapters, and a narrowly based export-economy with perhaps 50% unemployment, that coalition will need all the virtues and all the skills which can possibly be assembled.
The advent of false colour satellite imagery has provided a new lease of life for the geographers' traditional maps of land use and land cover. The brilliance of the colours portrayed and the intricate marvool of the patterns depicted have provided geographers and resource use planners, whether of the armchair or field orientation, with rich sources of new questions and new insights into the changing face of the earth. When such imagery is combined with low level oblique colour aerial photography in the form of an atlas as in the case of Kenya from Space, the result is an impressive commentary upon the human use and abuse of the earth.

The atlas comprises 40 sections ranging from an introduction to remote sensing and the basic geology of Kenya, through regional vignettes with specific examples of land use types to views of Nairobi and Mombasa. Included are recent development projects such as the Turkwel Dam and the Mwea Rice Scheme, along the Tsavo National Parks and the Maasai-Mara Game Reserve. The illustrative sections have a helpful standard format, wherein the specific area is located within Kenya, a small scale satellite false colour image with associated index line maps provides the overview and two or three low level aerial photographs provide the sample detail. As an informative and efficient method by which a rapid understanding of the contrasting landscapes may be obtained, it has few equals.

The overall production of the atlas is impressive. The black page borders set off the coloured maps and photographs, while the explanatory text is concise, informative and precise. Occasionally the colours, particularly the shades of red used in the false colour images, are difficult to separate out, but overall the quality of the atlas sets a high standard.

The messages from perusal of the atlas are many and varied. Most striking is the visual beauty of the Kenyan landscapes, particularly where the geological formations impose their structure upon the patterns. Equally striking are the contrasts between what might be loosely termed "traditional" and "commercial" agricultural landscapes, and the evidence of land degradation in scalped and gullied landscapes. In summary, whether as armchair traveller or as resource appraiser/developer or interested layperson, Kenya from Space has much to offer as recommended reading.

Geography Discipline
Flinders University
Pan Africa Occasional Paper Series

The Africa Information Centre publishes twice a year an Occasional Paper. The purpose of the series is to provide indepth analysis of African issues. Papers in the series to date are:

* The Story of the Debt of Africa - a critique of the state of Africa's Debt as well as African Governments and peoples initiatives to develop sectoral and regional strategies to rid themselves of this crippling burden.

* Responses to a New South Africa - full text of the speech of Professor Colin Bundy, at the Responses to a New South Africa seminar held at Victoria University, September 18-19 1992. Professor Bundy is the Director of the Institute of Historical Research University of Western Cape, South Africa.

* New Zealand and Africa: A new beginning - a policy paper prepared by representatives of New Zealand's aid and development NGOs on the need for New Zealand to develop an ongoing relationship with Africa.

Copies of the papers are available from

AFRICA INFORMATION CENTRE
P O Box 9339
Wellington
Aotearoa/New Zealand
Phone (64-4) 3843-055
Fax (64-4) 3843-301

Africa Information Centre

The Africa Information Centre was founded in 1978 and its purpose is to promote a positive image and greater understanding of Africa to New Zealanders.

The Centre provides expert advice on Africa to the New Zealand Government, trading organisations and others and assists Aid and Development agencies to increase their contact and involvement with Africa. It also provides informed comment on Africa issues to the media.

The Centre participates in the Commonwealth sponsored Southern Africa Skills Network by currently organising short term study tours for South Africans actively involved in the creation of the new and democratic South Africa. It also maintains a resource base enabling it to provide accurate and up to date information on Africa. This resource base includes magazines, books and videos.

Peace and Human Rights: New Journal

The East African Journal of Peace and Human Rights is published twice annually by the Faculty of Law, Makerere University, under the auspices of the Makerere University Human Rights and Peace Centre (HUPEC).

The object of the Journal is to advance the scholarly and intellectual understanding of peace and human rights through high quality contributions. It is also envisaged that such contributions should have particular relevance to prevailing social, economic, political and cultural conditions that have a direct bearing on the promotion of human rights and the preservation of peace. At the same time, these contributions should have relevance to the policy-making processes (at all levels) seeking to secure as a practical matter, the maintenance and enhancement of peace, security and the largest realistic measure of human dignity. The geographic reach of the Journal covers human rights and peace concerns in East Africa, the continent of Africa, and indeed the larger planetary community where global developments are directly or indirectly relevant to African concerns.

The Journal will primarily focus on the legal aspects of peace and human rights inquiry, but will emphasize the salience of comparative and international perspectives and will be partial to contributions that use multi-method frames of inquiry as well as interdisciplinary tools of analysis to inform the legal policy dimensions of peace and human rights concerns. It is anticipated that the Journal will publish scholarly articles, shorter commentaries, notes on recent or current issues, book reviews, longer essay-type book reviews, selected correspondence and editorial interventions.

The basic focus of the Journal will be the manner in which legal and policy interventions can effectively promote and enhance the struggle against underdevelopment, human rights and peace. We hope such a journal can contribute to the legal and political culture of human rights in Africa, and serve as an important intellectual element in the development of democratic institutions, structures of popular and civil society, respect for the rule of law and African constitutionalism. The works published will be consistent with these goals.

The Journal aims to inform the African audience as well as the outside world on developments taking place within Africa. Although the Journal's principal focus is law-based, we welcome articles, reports, and contributions on human rights and peace, law and all related subjects from any part of the world. The Journal is additionally open to all other relevant disciplines whose work and interest have a dimension important to peace, conflict resolution, and human rights understanding. Written contributions are welcome from all parts of the world on areas and interests important to Africans and the present Africa-related issues and challenges important to the larger world community.

Further enquiries should be directed to:

Frederick W Jjukono
Faculty of Law, Makerere University
P O Box 7062
Kampala UGANDA
Fax No: (256-41) 245-580

Winston P Nagan
# 372 College of Law
Gainesville, FL 32601-2068
USA
(904)392-2435
OXFAM Report on Africa

Oxfam published a new Report, Africa Make or Break: Action for Recovery in May 1993, which provides a useful informative review of what the region’s economic crisis through the so-called “Lost Decade” of the 1980s has meant in human terms; the obstacles to recovery and the reasons for hope. The report takes the view that Africa’s people are not simply “victims of an unavoidable human tragedy”, and that there are new opportunities for recovery. However, it sees economic recovery as critical if further deterioration in human welfare is to be averted, and external support as equally critical to that recovery.

Concerned that “overall official development assistance to the region has stagnated at around $19 bn (in 1990 prices) since 1989 and in the fall in concessional aid plans from bilateral sources,” the Report calls for an international plan of action to back Africa’s recovery efforts, built on cooperation between African communities, their governments and the international community, and backed by the financial resources of the industrial world. 38 pages, it will be of interest to anyone concerned with aid.

For further information write to:

Oxfam United Kingdom & Ireland
274 Banbury Road
Oxford
OX2 7D2

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African Studies Abstracts

African Studies Abstracts is now to be published by Hans Zell Publishers an imprint of Bowker-Saur. The journal is the continuation of the Documentatieblad, The Abstracts Journal of the African Studies Centre and is the only abstracting journal in its field.

Compiled by the library and documentation staff of the Afrika-studiecentrum in Leiden and published quarterly, it provides extensive and up-to-date coverage of the literature on Africa, with each issue containing some 450 abstracts in English, French, German or Dutch (depending on the language/place of publication of the material abstracted).

Almost 300 periodicals in the field of African studies are covered, together with a number of journals dealing with Third World countries and development studies in general, as well as edited works on Africa in the social sciences and humanities. Hans Zell Publishers will publish African Studies Abstracts on behalf of the Afrika-Studiecentrum as from volume 25 (1994).

For more information please contact:
Debbie Marshall, Bowker-Saur
60 Grosvenor Street, London W1X 9DA, UK
Tel: +44 (0)71 493 5841 Fax: +44 (0)71 499 1590

Research in South Africa’s “Informal Settlements”

"Using the margins and the spaces: organisation in an informal settlement"

The real capacity of government in South Africa to function is breaking down at every level under the pressure of political change. While the reality of fundamental political change is in itself a daunting task, economic and social change have fallen far behind, and the deficits of the apartheid decades are now being made manifest. There are more than 2,000,000 "squatters" or "informal settlers" in the Johannesburg area alone, and about 5,000,000 more in other parts of the country. Despite living in conditions of material deprivation, many of these people are forming community/political organisations to negate the effects of political violence and in order to bring services such as water, sanitation, education and health into their communities. They are lobbying NGOs, the media, and the various levels of government in order to do so.

In one particular community north of the Johannesburg-Pretoria area, a population of about 1,000 people (many of whom are functionally illiterate) is carving out an area within which to manoeuvre through utilisation of the "margins and the spaces", in local government regulations, provincial administration and national legislation. In less than two years, real progress towards the development of viable alternatives to township life has been made as alternative forms of social, political and economic organisation have been developed. For example, no ad hoc development of shacks is permitted by the community organisation and there are firm rules about the placement of pit toilets, water use and so on. The majority of the permanent population is composed of women and dependent children, many of whom have come from areas hundreds of kilometres away.

The aims of the project are to record the development of the settlement, the methods used to plan the community, the criteria used to make planning decisions, identify existing and potential sources of funding, the types of services (such as a schoolroom) it is hoped to acquire, the reasons for people relocating themselves to the area, and what they see as the future shape of the community.

Joan Wardrop
School of Social Sciences and Asian Languages
Curtin University of Technology

Arthur Chaskalson SC, founder of the Legal Resources Centre, Johannesburg, uses this phrase to describe methods of utilising the existing legal system in order to find ways of redressing the inequalities and deficits of the apartheid system.
Postgraduate research on Africa in the Department of History, University of Western Australia

Michael Evans  
BA (Hons) University of Bristol, 1977  
PhD: 'The Role of Ideology in the War for Zimbabwean Independence'.

Peter Limb  
BA (Hons) University of Adelaide, 1978  
Dip Library Studies, WALT, 1982  

Catherine MacDonald  
BA (Hons) University of Western Australia, 1985  
PhD: 'Women-Headed Households in Tanzania'.

James Shuttleworth  
BA (Hons) University of Western Australia, 1990  
MA: 'The Production and Revision of History in the Inkatha Movement in South Africa'.

Jennifer Weir  
MA Prelim University of Western Australia, 1991  
MA: 'The Shakan Revolution as a Regeneration Movement in 19th Century Zululand'.

Postgraduate research on African topics in the Department of Political Science, University of Melbourne

Sekai Nzenza (PhD)  
"Representations of Women in African Fiction".

Albert Paolini (PhD)  
"Resistance and Hybridity in the Post-colonial Discourse with Specific Reference to Africa".

Edgar Ng (PhD)  
"Non-governmental Organisations and the Aid Project in Africa".

Michele Polhemus (MA)  
"Elephants in International Relations: The Environmental Politics of Ivory".

Glenn Mathews (MA)  
"Landscape in Colonial Narratives of Africa".

Roger Hearn (MA)  
"UN Peacekeeping in Namibia".

New and Notes

UNSW Professor Fred Hollows Erstean Education and Training Trust  
HIV/AIDS and Development Program  
Memorial Fund for the children of Dan Mushola  
Grenoble Conference on the Evolution of Southern Africa since Namibia's Independence  
Conference on Reconstruction in South Africa  
South African Labour Bulletin, Australian Connection  
Africa Alive Campaign in WA  
Africa Alive Photographic Exhibition  
Other Africa Alive Events in Melbourne  
OSIBF: Rhythm of Africa  
Ausfricans for Democracy in South Africa  
Sacare Dissolved  
La Trobe University African Students Celebrations of 30th Anniversary of OAU  
Law Materials for South Africa
UNSW Professor Fred Hollows Eritrean Education and Training Trust (FHEETT)

The University of New South Wales has publicly recognized the work of Professor Fred Hollows in Africa by establishing a Trust to support and improve education and training in Eritrea. The Trust was formally launched, at a fundraising seminar at the University on August 27 by UNSW Vice-Chancellor Professor John Nichols. In the first instance, the Trust will focus on providing support to rehabilitate the University of Asmara, by video. During the latter stages of the war between Eritrea and Ethiopia the University virtually closed down and resources were transferred to Ethiopia. It reopened after the war ended in 1991 but attempts to recover materials from Ethiopia have met with very limited success and it is desperately short of essential teaching materials.

Largely as a result of Professor Hollow’s interest and influence, UNSW entered into a cooperative and collegial agreement with the University of Asmara in early 1992. After consultations with the President in Asmara, the Trust Management Committee has decided to focus initially on assisting with the establishment of a College of Engineering, a College of Marine Sciences, and a Distance Education Unit.

Speakers at the Seminar which launched the Trust reflected the optimism with which both Eritreans and Australians regard Eritrea’s future. Russell Rollason (Executive Director of ACFOA) reviewed the way in which the Eritrean struggle had caught the imagination of Australians from both ends of the party political spectrum, and pointed out that the Australian Government and general public had given $32 million in assistance. He indicated that with independence, NGO support to Eritrea could be more problematic especially in the current development policy environment. He concluded by providing an acronym and metaphor for the Trust to establish—FHEETT! Thomas Keenally commented on the appropriateness of the Trust concentrating on education and training and on “the relentless educational passion of Eritreans.” He expressed the belief of a number of participants that Eritrea has the potential for laying down a pattern of development in Africa for its neighbours to emulate. He pointed out the way in which the Eritreans have broken old moulds and, as an example, singled out the radical comments of Isayaas Afeworki (Eritrea’s President) in his address to the OAU on that organisation’s failings.

Gabi Hollows provided a passionate summary of Fred’s work in Eritrea, both during the war in EPLF-controlled areas and after liberation in Asmara. Angus McDonald (Africa Desk, AIDAB) reviewed Government policy to the Horn of Africa and indicated that a budget for Eritrea was being set to respond to requests to provide assistance for food requirements, refugee resettlement, demobilisation of fighters, AIDS prevention, the University of Asmara, de-mining and trade credits. Mehretab Teckle (Project Officer, Austcare) drew on the UN 1992 Human Development Report to underline the significance of establishing the educational infrastructure in Eritrea and especially a vocationally-oriented tertiary sector. Habtom Gholgaber (Lecturer, University of Asmara) gave an overview of future plans to develop the University over the next ten years, as outlined in a recently commissioned report. To conclude the seminar, Peselskie Abraham (Eritrean Government Representative to Australia) warmly thanked everyone who had been involved in supporting Eritrea and looked forward to the development of a mutually rewarding and mutually satisfying relationship between Australia and Eritrea.

Further information Margaret Hamilton (IPACE, UNSW: 02 697 3175) or Robin Hall (Faculty of Education, CSU-Mitchell, Bathurst 2795:063 332345).

HIV/AIDS & Development Program

The HIV/AIDS and Development Program is a joint program of the Australian Council for Overseas Aid (ACFOA) and the Australian Federation of AIDS organisations (AFAO). Its aim is facilitate collaborations between a range of organisations and individuals within Australia and with people in and organisations in other countries.

One element of the work of the Program has been to focus discussion on the impact of the epidemic on development and to broaden the thinking about the epidemic beyond the biomedical response.

The program originally focused on the Asia/Pacific region but over the past twelve months has encouraged thinking about the epidemic in Africa and attempted to build contacts with a range of organisations and networks at the NGO level especially. AIDAB recently implemented an HIV/AIDS initiative for Southern Africa which has contributed to increased momentum.

In October this year AIDAB funded a visit by Margaret Kabunda from The AIDS Support Organisation (TASO) in Kampala and Elizabeth Mataka from the Family Health Trust in Lusaka representing the Southern African Network of AIDS Service Organisations (SANASSO). Margaret and Elizabeth acted as a resource people for HIV/AIDS project design training workshops and also had an opportunity to visit HIV/AIDS programs here.

They also spoke at the African Studies Association conference in Canberra in October.
Memorial Fund for the Children of Dan Mudoola

AFSAAP members who know Professor Dan Mudoola, Director of the Makerere Institute of Social Research at Makerere University Kampala and of his tragic death last February, will be pleased to know that a fund has been set up to assist his family with the education of his children and other needs. Below is part of a letter received from John Bruce, Director of the Land Tenure Center, University of Wisconsin-Madison, with some details. Dan left a large family, with four of his children still in school. Most of us have a fair idea of the costs his widow and other relatives will face. Professor Bruce writes:

"We now have an overseas committee in which the three US universities with which Dan had substantial contacts in recent years are represented. The committee consists of Fletcher Baldwin at University of Florida, Steve Connins of World Vision (who is mobilizing UCLA contacts) and myself at LTC. We are taking responsibility for raising the money and are opening an account here in Madison to hold the funds until they are transferred to Uganda. We want to keep this simple, and have decided not to get into the arrangements which would be necessary to make contributions US income-tax deductible.

A parallel committee has been set up in Uganda, to make decisions about expenditure of the funds. It consists of Mrs Irene Mudoola (Dan's widow), Mr Dennis Muguwa Mudoola (Dan's heir), Dr Sam Kagaoka (a relative on the Makerere faculty) and Mr Patrick Mulindwa (research secretary at MISR and Dan's good friend)...

We do not know all the people who worked with Dan, and I would be grateful if you would pass this along to any colleague of Dan who might not have heard of us."

If you would like to contact Professor Bruce, the address is

Land Tenure Center
University of Wisconsin-Madison
1357 Madison Avenue
Madison WI 53715
USA

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Grenoble Conference on the Evolution of Southern Africa since Namibia's Independence

The second annual seminar of the Observatoire des Relations Internationales dans l'Hémisphère Sud/Observatory of International Relations in the Southern Hemisphere was held from 13-15 September 1993 in Grenoble, France.

The Convenor was Jean-François Guilbaud, University of Grenoble II Host: Centre d'Études de Défense et de Sécurité Internationale, Université Pierre Mendès France (Grenoble II).

Papers presented:

John Barratt, South African Institute of International Affairs, Johannesburg, "The Developing Relations between South Africa and the International Community".

Robert Schirre, University of Capetown, "South African Political Trends and Dynamics".

Paul Tavernier, Université de Rouen, France, "Les Nations Unies et la question de l'Afrique du Sud".

Daniel Bourmaud, Institut d'Études Politiques, Brodeaux, "L'Afrique orientale a la recherche de son identité a travers l'adjustement structurel et la montée de l'Afrique australe".

Stephan Chan, University of Kent, UK, "The Failure of Mediation in Angola".

S Millet, Université de Franche-Comté, France, "Les mouvements de refugies en Afrique australe et leurs implications en matière de sécurité".

Ph Ricard, Université Catholique de Lyon, "La situation au Swaziland".

D Colard, Université de Franche-Comté, "Les relations (diplomatiques et economique actuelles et potentielles de la RSA dans le Sud-Ouest de l'Ocean indien".

J Terzet, Université Pierre Mendès France, "La South African Development Community".

The Observatory is an association of university based research centres working on aspects of international relations in the Southern hemisphere. The convenor is Pierre Maurice, Université de La Reunion. Annual seminars provide the opportunity for the exchange of ideas. The first annual seminar on "International Relations in the Indian Ocean" was organised by the Centre d'Etudes et de Recherches en Relations Internationales et Geopolitique de l'Ocean Indien, Université de La Reunion, held in 1992 in Saint-Denis, La Reunion. Members (both full and associate) are:
In April next year South Africa will go to the polls in the first person one vote election in its history. Far reaching political, economic and social consequences can be expected as a black-led government takes office in Pretoria. This conference will bring together a group of international scholars who will be presenting a variety of papers dealing with these themes.

The focus of the conference will be on the process of reconstruction in South Africa after four and a half decades of apartheid rule. Major changes can be expected in South African society and politics as the new government comes into power, though at the same time the conference will be concerned with exploring the theme of continuity as well as disconnection from the past.

The conference will be dealing particularly with such issues as democratisation and the creation and fostering of a "civil society"; the future pattern of industrial growth and foreign investment; policies for urban reconstruction including health care, housing and education; rural redevelopment and peasant agriculture; transportation and linkages with the wider Southern African region; foreign investment and the role of the Development Bank of Southern Africa and South African foreign policy and attitudes towards closer regional cooperation in Southern Africa. Additional papers that deal with such issues as the rights of women and minorities and crime and law and order will also be welcomed.

The conference will also contain a section dealing with the international implications of this reconstruction on aid and trade policies of other industrialised states.

It is intended that a selection of these papers will be published in an edited volume.

Paul B Rich
Conference Organiser
Department of Political Science
University of Melbourne
Parkville Vic 3054 Australia
Tel: 344 5933 Fax: 344 7906

South African Labour Bulletin; Australian Connection

Dr R Lambert of the University of Western Australia is now again on the editorial board of the South African Labour Bulletin. He will keep the Bulletin informed on Australian and Asian developments in the labour field, and also contribute to their International Labour section. Some AFSAAP members will be aware of the two Indian Ocean regional labour conferences that have been held in Perth, in May 1991 and more recently in December 1992, in which both South Africa and Zimbabwe participated. Karl Von Holt, editor of the Bulletin, was present at last December's Conference, reflecting at this level the increased South African interest in the region and new involvement in Asia.

For further information contact:
Dr R Lambert
Department of Organizational Studies, University of Western Australia
Nedlands WA 6009
Africa Alive Campaign in WA

In WA the AFRICA ALIVE Campaign co-ordinating committee consisted of representatives from Community Aid Abroad, the Overseas Service Bureau, Save the Children Fund, World Vision, WA CARE (Campaign against Racial Exploitation), the African Community in WA (Inc), the Greens WA and interested individuals.

From the beginning of the planning phase in WA we were clear that the campaign had to involve more than cultural activities and that we did not have the capacity to organise an effective lobbying campaign. We therefore decided to focus on educational activities which would counter some of the public misconceptions that sensational media reporting has produced.

Our campaign was launched on July 3 with an exhibition and dance at Fremantle Town Hall organised jointly by our committee and the Africa Community in WA. A large number of the general public showed interest in the information provided by groups working in Africa, bought craft from African craft sellers, ate African snacks, danced to African music and entered a quiz that was based on educational display material produced by a committee member. Radio interviews done by Africans living in Perth contributed to interest in the event.

The display material subsequently toured many of Perth's public libraries and has proved very popular. It was also used at South African Women's Day, where an appreciative audience of 100+ were informed of campaign aims and activities, at performances of Zimbabwean band the Bandhu Boys and at other educational opportunities. African women have also spread the word of their important role in Africa by visiting some of Perth's community learning centres.

September/October were busy times for the campaign. A 6-week series of talks entitled 'Understanding Africa' mainly featuring African academics living in Perth offered provoking and challenging perspectives to an audience of people not previously associated with the campaign. The display material and films were again used at performances by a Nigerian reggae band Majek Fashek at a film festival which included two African made films. Perth people were also delighted with photos taken by Peter Northcott on a Churchill fellowship in Ethiopia and Mozambique. The campaign was disappointed when the Anglican church decided to restrict public access to Desmond Tutu on his visit to Perth.

The youth of WA were not forgotten in our planning. Children's holiday activities in the African village at Perth Zoo were planned to attract 7,000 children and show them that life in an African village can be fun and requires skills that they don't necessarily have. The 4 week primary school experiential drama season of Thre.ad.bare Theatre's African Kijiji was fully booked for November. Four youths from Southern Africa toured country WA as part of the Overseas Service Bureau's Beyond Borders Youth Tour.

Our WA campaign closed on November 21 with an African market day festival at Perth Zoo.

Jan Lewis
WA Africa Alive Organising Committee
(Education Officer at Community Aid Abroad/Freedom from Hunger)

Africa Alive Photographic Exhibition

As part of their Africa Alive campaign the Victoria Committee mounted a Photographic Exhibition in Melbourne in August. The aims of the exhibition were to show Australians that life is as multidimensional as our own and to depict images which offer a more positive glimpse of the everyday aspects of the lives of people in developing communities. It attempted to bridge the gap between 'starving baby, flies on the face' imagery and the two dimensional exotica of tourist posters.

The images in the exhibition were selected from the photo libraries of Community Aid Abroad, Australian Catholic Relief, World Vision, UNICEF, Foster Parents Plan and Lonely Planet as well as from work by individual photographers.

Photography can be a valuable, powerful and persuasive medium for education, capable of influencing public opinion. The exhibition included as wide a gamut as possible for everyday activities. As African women bear the brunt of the cooking, cleaning, fuel gathering, child care, agricultural and often industrial duties associated with underdeveloped communities their labour was depicted most prominently.

The exhibition was sponsored by Lutheran World Service, Australian Council of Churches and Austracare.

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Other Africa Alive Events in Melbourne

Other events in Melbourne's Africa Alive campaign included The Africa Alive African Cultural Festival held in the North Melbourne Town Hall on Saturday 3rd July. Approximately 1500 people attended at different times during the day. There was an Africa Alive Arts Season as part of the Melbourne Fringe Arts Festival from August 28th to September 18th. And an open Meeting on 22 July when Petrida Ijumba from Tanzania spoke on AIDS in Africa and Women in Development, A Personal Perspective.

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OSIBI: Rhythm of Africa. First National African Cultural Festival in Australia

OSIBI was a joint project of the Ghana Educational Assistance Forum Inc, the Ethnic Communities Council of the ACT Inc, the National Exhibition Centre and the ACT Tourism Commission. Together they organised the First Ever National African Cultural Festival to be held in Australia, which took place in Canberra ACT at the end of November. This provided three days of music, drumming, fashions, dance, a food fair, story-telling, film, theatre and fine arts and crafts. Workshops, seminars, displays and exhibitions and performances covered all aspects of African culture. African storytellers and actors presented their works, from the oldest African fables and legends to modern theatre that confronts current African and World issues.

The National Gallery of Australia mounted a special exhibition from its African collection to coincide with OSIBI.
Australians for Democracy in South Africa

Given the crucial nature of the forthcoming South African elections, Australians who wish to assist in the realization of a fully democratic state may wish to participate in ADISA, Australians for Democracy in South Africa. ADISA was set up with the underlying objectives of helping to create a united, non-racial non-xenist and democratic South Africa, by raising funds for

1. The Voter Education Campaign.
2. The ANC Election Campaign.

The National body of ADISA is based in Sydney and is convened by the Chief Representative of the ANC. State committees have been set up in Melbourne, Perth and Adelaide and are convened by the ANC contact person in those states. The committees are made up of individuals representing churches, trade unions, community organisations, businesses, political groupings, anti-apartheid and ANC Support groups, women’s groups and youth organisations.

The National Patron is the Hon R J L Hawke AC, and the National Chairperson is Hon E G Whitlam AC QC.

The South Australian Branch can be reached at GPO Box 743, Adelaide SA 5001 and telephone (08) 4101532 or (09) 263 3555 Fax (08) 223 6587. They can put you in touch with contacts in other states.

La Trobe African University Students Celebrate 30th Anniversary of OAU

The African Students’ Association at La Trobe University celebrated the 30th anniversary of the founding of the Organisation of African Unity on Friday 27th August. The program featured a speech from the President which focused on the strengths and weaknesses of the OAU. In his speech, Mr Baledze Mwae, Secretary-General of the OAU, emphasised the importance of the unity and action based on African social solidarity and political identity that the OAU has sought since it was founded. He referred to the OAU’s role in the liberation of African colonies, especially Mozambique, Angola and Zimbabwe, and to problems still to be solved, including the conflict in Western Sahara, the changing South Africa; and the move away from “dictatorship and towards multi party democracy”. He also discussed the role of the La Trobe African Students’ Association in assisting students.

The President’s speech was followed by an entertainment featuring a live African band, country by country clothing parade; and yesterday and today’s African Band Music.

Law Material For South Africa

Financially strapped law schools in South Africa are desperate to upgrade their library holdings.

A call has been issued particularly from the University of Transkei (one of the notionally ‘independent’ homelands) for such materials. The Law School at Macquarie University has undertaken to serve as a co-ordinating point for the project.

Contributions of any law materials, including unbound issues of law reports, monographs, books and periodicals can be sent directly to: Mr P E Oote, Acting University Librarian, University of Transkei, Private Bag X2, Umtata, Republic of Transkei, (Southern Africa) or materials can be brought or sent to Stuart Russell, School of Law, Macquarie University, North Ryde, NSW 2109 Tel (02) 801 7097, Fax (02) 801 7086.

Sacare Dissolved

South Australian Campaign Against Racial Exploitation Inc (SACARE) recently decided at an Extraordinary General Meeting to dissolve itself, believing that in the current climate it is more economically viable to rationalise the organisation of anti-racist activity in South Australia. The Executive Committee urges members with an African interest, and in activity relating specifically to South Africa, that they would now be better served by belonging to the ANC Solidarity Group (SA) Inc.

Pauline McKay, Manager/Co-ordinator of the Africa Information Centre, in Wellington, New Zealand (see p.35) has resigned to take up the position of Centre/Co-ordinator with the World YWCA in Geneva. A new person will be appointed in December.
African Studies Association of Australia and the Pacific
Minutes of Annual General Meeting Held at the ANU Canberra
1.15 pm 3 October 1993

The meeting was chaired by Professor Deryck Schreuder.

Apologies from Dr David Goldsworthy

Minutes of the previous AGM held in Wellington, New Zealand on 8 August 1992, published in the December 1992 Newsletter, were taken as read.

President's Report: The President reported on the busy activity of the Association during the next three years. The Annual Conference in 1994 will be held at La Trobe University, 13-15 July. In 1995, it will be held in Sydney, in association with the Humanities Research Council Agenda for that year. Exhibitions of African Art and Artefacts will be held also. Adelaide is a possibility for the 1996 conference.

In the meantime, other conferences on Africa are being planned. Paul Rich is organizing one to be held at Melbourne University in June 1994. This will focus on Redistribution in South Africa. Norman Etherington is hoping that there will be panels on South Africa at the next meeting of the Australian Historical Association.

Secretary/Treasurer's Report: The accounts for the financial year, July 1992-June 1993 are enclosed. These include figures to the end of September 1992. Discussion on procedures for utilizing funds in the S2 and S5 accounts is needed. The S5 account was opened in April 1993 specifically for holding donations for the Annual Conference Visitors from Africa Fund.

A good number of questionnaires concerning courses, postgraduate research and library resources have been returned. But these are not complete. The Secretary urged members to send in their questionnaire so that it can be incorporated in an analysis of the state of African Studies in Australia.

Moved: P Alexander, seconded: A Beevan

Newsletter Editor's Report: Publication of the Newsletter is to be transferred to Curtin University of Technology. Professor Gertzel indicated that the administration is pleased to host this activity.

Editorial policy currently is that each issue should contain one serious academic or semi academic article. Book reviews, news and descriptions of research make up another section. A third section deals with African focused activities in Australia, including conferences.

The editor raised a suggestion from Peter Limb that the Newsletter, being more than its name suggests, should be renamed, African Studies Association of Australia and the Pacific Review and Newsletter. Discussion and comment on this should occur during the next year. Members were urged to contact the editor with their ideas.

Discussion on procedures for allocating funds in S2 and SS Accounts Various suggestions were made as to how these funds should be used.

These included:
1) Giving support to scholars, particularly young ones and postgraduates, working in African Studies in Australian universities, thereby offering encouragement to the younger age group.
2) Giving support to African students working in Australia in African Studies. The cooperation of AIDAB could be helpful in this.
3) Giving support to African children living in Australia in connection with writing about or doing research on their African heritage.

It was agreed that time is needed for discussion of this important issue. Members were urged to send ideas to, or discuss them with, their regional representative, or another committee member. No decisions will be made until the next AGM.

Elections: It was with regret that we heard that Professor Deryck Schreuder was unable to nominate for another term as President. The following officers were elected/re-elected:

- President: Assoc Professor Peter Alexander
- Secretary/Treasurer: Liz Dimock
- Newsletter Editor: Professor Cherry Gertzel
- Regional Representatives:
  - New Zealand: Professor John Omer-Cooper
  - Queensland: Dr Richard Brown
  - New South Wales: Professor Raymond Apthorpe
  - Western Australia: Peter Limb
  - NT and ACT: Dr Bernard Leeman
  - Tasmania: Dr Derek Overton

Moved: D Schreuder, Seconded D Dorward

Any other business:
Concern was expressed about possible further funding cuts in the Government aid budget to Africa, in the next two or three years. It was suggested that the Annual conference should be between 2 and 3 days in length. The current conference was too rushed. The split between academic papers and NGO presentations might be better addressed in a longer time-span. Some members thought that this split was damaging to the well-being of the Association.

It was suggested that a special panel for younger scholars, postgraduates and students should be incorporated in future conferences.

The meeting was concluded hastily at 2.30 to return to the final sessions of the conference.

African Studies Association of Australia and the Pacific

Financial Statement October 1993
### S1 Account

**Balance at 30 June 1992**

$843.72

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**Balance at 31 December 1992**

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### S2 Account

**Balance at 30 June 1993**

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**Balance at 27 September 1993**

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### S5 Account

**Balance at 30 June 1992**

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**Balance at 27 September 1993**

7345.47
AFSAAP State Representatives

South Australia:
Dr Pal Ahluwalia
Discipline of Politics
University of Adelaide
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Adelaide SA 5000

Western Australia:
P Limb
Reid Library
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Nedlands WA 6009

Queensland:
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University of Queensland
St Lucia Qld 4072

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