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

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AFRICAN STUDIES ASSOCIATION
OF AUSTRALIA AND THE PACIFIC

NEWSLETTER

Volume X Number 1  July 1988

The AFSAAP Newsletter appears twice a year in July and December. Long and short contributions, correspondence and items for the News and Notes section are invited. Contributions on Africa-related projects, research and teaching are particularly welcome. Maximum length for articles should be 2500 words. Materials received by May 30th and October 31st will appear in the July and December issues respectively. Contributions should be sent to Cherry Gertzel, School of Social Sciences, Politics Discipline, Flinders University of South Australia, Bedford Park, S.A. 5042.

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Note From the Editor

I must first remind AFSAAP members and other readers of the Newsletter of the forthcoming AFSAAP Conference, which this year is to be held at La Trobe University on 23-26th August. Further information follows in this issue of the Newsletter. We look forward to seeing you there.

Second, I must once again thank those AFSAAP members and others who have sent in contributions for the Newsletter. I am particularly grateful for the communications that have come in from Australians working in Africa, a salutary reminder that notwithstanding the decline in Australia's official presence in the region, Australians continue to be concerned with and involved in Africa's well-being and development.

Please keep the contributions coming - both longer communications (although articles no more than 2500 words please) and shorter notes.

This being the third issue for which I have had editorial responsibility, I would also welcome feedback, and suggestions for future issues. Also for distribution. Furthermore, I am looking for AFSAAP members who would be willing to act as a sort of "State Correspondent" since I am sure this would facilitate information coming in from around the country. I am hoping this can be considered at the next Annual General Meeting which will be held (as it usually is) in the course of the annual Conference.

AFSAAP members who attended the 1987 Conference in Adelaide will remember the concern expressed at the Annual General Meeting at the implications for African students seeking postgraduate training in Australia of the decision to require University scholarship holders from overseas to pay the University postgraduate student fees. Norman Etherington as President was asked to write to the Minister concerning this question. The Minister's reply, appended at the end of this Newsletter, sets out very clearly and usefully the present position concerning government sponsored students and is welcome for that reason alone. It does not however address the specific problem of students awarded a University postgraduate scholarship, who are now required to pay that University's post graduate fees (which may in fact exceed the sum of the scholarship itself). It was this requirement that the A.G.M. last year saw as a particular constraint upon African students however, since few would have the capacity to pay such fees. AFSAAP members may wish to return to the matter at this year's A.G.M.

Cherry Gertzel
AFSAAP ANNUAL CONFERENCE AUGUST 1988

This year's African Studies Conference will be held at La Trobe University from 23-26 August. It will be the eleventh conference since the Association was founded would in itself be a cause for celebration. In addition, it is to be held this year in conjunction with the African Research Institute at La Trobe University and it is good to cement the Association's relationship with the Institute in this way. Third, it is being organised this year in conjunction also with the Research Centre for South West Pacific Studies, and so offers the opportunity to explore comparative themes that help break down the tendency to see Africa in isolation both from Australia and from global interests.

THE ARCHETYPAL ANTI-APARTHEID NOVEL: WILLIAM PLOMER'S TURBOTT WOLFE

Peter F. Alexander

Plomer, 'twas you who, though a boy in age,
Awoke a sleepy continent to rage,
Who dared alone to thrust a craven race
And hold a mirror to its dirty face.

(Roy Campbell: The Wayward.)

Roy Campbell was referring, in the rather grandiloquent style he often affected in his satires, to the effect on white South Africans of William Plomer's first novel, Turbott Wolfe. This paper will briefly examine the significance of Turbott Wolfe in the history of South African literature in English, and make an attempt to explain what conditions made it possible for so radically new a piece of writing to come from the pen of a youth of nineteen. Little work has been done on the background to this seminal novel, through critics as diverse as Cyril Connolly,1 Ezekiel Mphahlalele,2 Nadine Gordimer3 and Walter Allen4 have analysed and praised it, and (with Plomer's long short story "Ula Masando") it is generally agreed to be a pioneering piece of writing of the first importance. My aim will be to examine elements of Plomer's early life and upbringing to uncover the influences that made it possible for him to write as he did in 1923 and 1924: to make clear, in fact, the biographical influences operating through a young man's writing to change the course of South African literature.

When Turbott Wolfe appeared in print early in 1926, it was greeted in South Africa with shock and rage, reactions that on their own would have been enough to announce it as something new of its kind. The long leading article which appeared in the main Durban newspaper, The Natal Advertiser (19 March 1926), was typical. Written by the editor, Harold Woodman himself, and headed "A Nasty Book on a Nasty Subject", it lamented the sad decline of South African letters in terms which now seem ludicrous:

* This is a shortened version of an article to be published in Durham University Journal. I am grateful to Peter Alexander for permission to include it here.
2 In The African Image, Oxford: Faber & Faber, 1952, p.124, Mphahlalele praises Plomer's black characters as having "a third dimension, as it were, unlike the two-dimensional characters in [Gertrude Millin's] God's Stepchildren, who are but cutouts of race".
3 In an important article "The Novel and the Nation in South Africa", in African Writers on Africa Writing, ed. G.D. Killian, London: Heinemann, 1973, p.47, Gordimer justly remarks that "Turbott Wolfe with its talk of African nationalism and its view of Africa as a black man's country would seem the sort of novel of South African life far more likely to be written now than in the 1920s".
Gone are the great days of Olive Schreiner, of Fitzpatrick’s ‘Jock of the Bushveld’, of Béér Haggard’s vivid and inspiring romances in which white men were white and the kafir was black, but a gentleman... From first to last the book [sic, *Turbott Wolfe*] pictures rotteness; starting from the point where the white stranger with artistic leanings outrages the sentiments of his neighbours by filling his studio with native ‘models’ and treating them as though they were white people, and ending with the marriage of the royally beautiful Mabel van der Horst to the full-blooded native Zachary... Many thinking men have pondered the possibility of Africa going Eur-African [sic]; going coffee-coloured; and clever politicians like General Hertzog, when they take the vote from the pure native and give it to the bastard, are hastening on that day. What provokes a sense of nausea in the present volume is the unrelieved wickedness of the entire picture.

The review may now seem unusually violent in its reactions, but it was in fact restrained given the unbridgeable gulf between Plomer’s views and those of most of his audience, Woodson included. Sir Laurens van der Post, who was then a young and unknown journalist on the staff of the *Adventurer*, was subsequently to record that Woodson

summoned me one morning, threw a book at me as if it stung between his fingers and commanded, "Read that and tell me what the modern world is coming to! I have just written my letter about it."

It was *Turbott Wolfe* of course... I was barely nineteen at the time. Yet I could not put *Turbott Wolfe* down until I had read it from cover to cover. This establishment of a difference between Woodson and me was never erased, though we remained friends until his death. Almost daily we quarrelled over the book. Plomer himself was to record that on at least two occasions, men had come to blows in the streets over *Turbott Wolfe*. What was it about the novel which produced such a violent reaction of South Africa in 1926? The plain answer is that the book was seen as a considered attack on what was then known as “the colour bar”, and what would now be called apartheid. Few of the laws entrenching white supremacy in South Africa existed in the 1920s, and in Natal in particular there had been no legal colourbar since the British defeat of the Voortrekkers. Apartheid was the bar under which the law would have been in maintaining the separation of the races. These prejudices were reinforced by fear of the Zulus, the dominant tribe in Natal, and militarily by far the most formidable black group in southern Africa. Memoria of the great Zulu Rebellion of 1906, in which white men had been slaughtered all over Natal, were far from dead. Even relatively cultured members of the white population regarded the blacks with a mixture of contempt and fear, an attitude which can be illustrated in the words of one of those who knew Plomer well in the 1920s, a then-popular Natal painter, Edward Roworth. Writing as late as 1939, in answer to a question on his views of Plomer’s “negrophil and other liberal attitudes”, he responded,

I have the ordinary normal [sic] view of the relative values of Western (Classic) civilization and of barbarism. I dislike the attitude of so many of today’s “intellectuals” of the Plomer type, who would exalt the savage at the expense of Western civilization.

Even a brief summary of Plomer’s novel reveals what it was that so enraged readers holding views of this kind.

The protagonist of the novel, Turbott Wolfe, is a cultured man who arrives in South Africa from England and takes up residence in Zululand, thinly disguised as “Lembalund” in the novel. Here he runs a trading store, and gets to know and like his black customers, some of whom he entertains in his studio while he paints them or transcribes the music they play to him. This behaviour attracts the strong disapproval of Wolfe’s white neighbours, who are depicted as almost uniformly depraved and brutal, and in reaction to whom he helps to found a society, Young Africa, to work against race prejudice in South Africa; the society’s chief practical activity is the encouraging of mixed-race marriages with the idea of producing a South Africa in which the race problem would have been settled by miscegenation. It is made clear that Wolfe is not wholly disinterested in working with Young Africa, since earlier in the novel he had been in love with a Zulu woman who had rejected him.

It becomes clear that Wolfe is not the only founder of Young Africa hoping to use the society for personal ends when a beautiful white woman, Mabel van der Horst, whom Wolfe himself is deeply attracted to, marries a Zulu, Zachary Msimi, and Wolfe is intensely jealous: his own buried prejudices are brought to the surface by this event, and he realizes that he cannot support in practice what he has preached in theory. When another of Wolfe’s fellow-organisers of Young Africa turns out to have been a Communist trying to use the organisation to further the interests of Moscow in South Africa, and when the Colonial authorities begin to clamp down on Wolfe himself, he decides to leave Africa, and by the end of the novel he is dying, bitterly disillusioned, in England.

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5 Other contemporary reviews were much less kind than Woodson’s; one anonymous and vitriolic notice of the novel, in *The South African Nation* (3 April 1929) was headed, simply enough, “Garbage”, and lived up to its title.
The ironies of the novel were missed by its first readers, who saw it as a full-blooded attack on race-relations in South Africa; they fasten on its picture of corrupt missionaries, depraved white men, randy white women, and noble blacks, and they criticised its author with all the anger of those who see the fabric of their society under attack. These attacks helped to spread the reputation of Turbott Wolfe, and probably increased its influence on other South African writers; certainly the book became widely influential. It helped to open up what became one of the two main themes of all English South African writing from that day to this: love across the racial divide. Novels which have followed in the wake of Turbott Wolfe include Doris Lessing's The Grass Is Singing (1950), Alan Paton's Too Late the Phalarope (1955), Dan Jacobson's The Evidence of Love (1959) and Nadine Gordimer's Ourセックス for Loving (1963), as well as the first novel in Afrikaans to be banned in South Africa, André Brink's Kennis van die Aand (published in English under the title Leading on Darkness).

The other major theme in South African literature in English also can be traced to Plomer's writing in the 1920s: his long story "Ola Masando" (1926) analysing the baleful influence of western civilisation on a tribal African, a theme which has been pursued in literally dozens of South African novels since. The best known of these is probably Alan Paton's Cry the Beloved Country. (1948) but their number, in both English and Afrikaans, is very large, and it would include Peter Abrams' Mine Boy (1946) and Frans Venter's Swart Pelgrim ("Black Pilgrim") (1959). Plomer himself was to remark with justifiable satisfaction, in 1963, that he had been the first to exploit the two great human situations from which so much "South African fiction has sprung - the story of mutual sexual attraction between persons of two different races, and the story of the innocent, indigenous African who is corrupted by the white man's big city." 9

If Plomer's writing at this period does constitute a major breakthrough in South African literature, a question naturally arises: what was it about Plomer and his circumstances that made the breakthrough, which had eluded so many others before him, possible? Writers such as Thomas Pringle had responded to the South African landscape; Olive Schreiner, and Pauline Smith had vividly depicted the sufferings of whites (especially women) in South Africa; but for all of them, even including Schreiner, Africans, who always formed the greater part of the population, appeared almost invisible. As Laurens van der Post was to remark, Africans played no more part in the work of Schreiner than the working class does in the novels of Jane Austen.10 Sarah Gertrude Millin's novels include some African characters, but they are two-dimensional, none of them engaging a reader's interest. Rider Haggard was one of the first to write about Africans, with Sir Percy Fitzpatrick following in his tracks, but for the most part these men (both British expatriates) romanticise Africans as Plomer seldom does; for him blacks are not exotic splashes of local colour, but human beings like any others, and this perhaps was what irritated the Natal readers of 1926 most.

10 Introduction to the 1965 edition of Turbott Wolfe, p.31.

It is in the circumstances and background of Plomer's life that the explanation for his startling advances in the fictional treatment of Africans may be found. He had been born in Pietersburg in 1903, the first son of English parents. His father, Charles Plomer, had been sent out to Africa originally to escape having got into debt, and after involving himself briefly in the Boer War, when he was captured as one of Jameson's futile Raiders, he had married in England in June 1901 and had then taken a post in the Department of Native Affairs in the British administration that replaced the defeated Boer government of the Transvaal.

Plomer's first memories then were of the heat and light of the northern Transvaal. At the age of five he was taken to England after the death of his father, a younger brother, and spent the first three years of his schooling at English schools. In 1911 he returned to South Africa with his mother and spent three years at the famous St. John's College in Johannesburg, run by the liberal and enlightened Community of the Resurrection. From his father, whose own work among the Africans had given him a powerful liking and respect for them, Plomer learned not to despise blacks; from his mother, a highly intelligent and witty woman with a keen eye for the inflated and ridiculous, he had learnt not to take self-important whites at their own estimation. During the First World War Plomer was returned to England, where he attended Rugby for a year, and he was back in South Africa by 1919 to finish his schooling in Johannesburg.

This divided home and educational background meant that although Plomer knew and understood Africa well, he was not wholly of Africa, looking at it instead with the detached and critical eye of one who was at least as much English as South African. When he finished school in 1920, he elected to become an apprentice farmer, though his parents had offered to send him to Oxford, and he spent a year learning sheep-farming in the harsh climate of the Stormberg near Molopo in the eastern Cape. In 1922 he joined his father in running a farm and trading store at Emumeni near Esthwaite in Zululand, a venture which proved both financially successful and artistically fruitful, for it was during this period that Plomer wrote Turbott Wolfe, beginning it at the age of 19 and finishing it 2 years later. In Zululand Plomer learned to speak Zulu, and developed a strong sympathy for the Africans, a sympathy unquestionably increased by his sexual attraction to individual Zulus, both male and female. He seems to have resisted this attraction purely because, as he puts it in his autobiography,

A feeling of guilt arises, on the part of a white, from knowing that, presuming on his status, he was exercising, with impunity, some sort of droit de seigneur. Nevertheless, my strong flow of feeling had to shape something, if only a protest.11

The miscegenation theme of Turbott Wolfe was therefore deeply felt by its creator.

There were other influences on Plomer, acting both before and after he began life in Zululand. One of the friendships he made in Johambeurg during his second period there, in 1919, was with the painter, Edward (Toddy) Wolfe, who as his name might suggest provided much of the inspiration for the character Turbott Wolfe.12 In his first volume of autobiography, in which he deals with this period, Plomer strangely omitted to mention Toddy Wolfe at all, only in his last years, when he recast the book, for what proved to be posthumous publication, did Plomer write of Wolfe that

11 Autobiography, p.166.
12 This at least is the view of Sir Laurens van der Post: interview with the writer.
He was as good a friend to me as a nomad who brings one dates and water in a desert. His work and his talk and the vivid environment which, like a bowler-bird, he had created for himself, refreshed my eyes and spirit and easily lured me away from the tennis parties and coming-out dances. At one time he went to live in a vacant barrack of a compound on a gold mine, the machinery of which thundered in the background as he showed me his drawings. These had caught in flowing lines the sharply sadness and exiled vigor of naked black miners.\textsuperscript{13}

It was Wolfe, I believe, who opened Plomer's eyes in the possibility that Africans could be central elements in a successful artistic composition; what Wolfe did with paint, Plomer could do with words. Wolfe's interest in the naked miners stemmed in part from the fact that he was homosexual; in this also Plomer perhaps found Wolfe an inspiration.

Plomer was, then, inclined to look at Africans with fresh and interested eyes, and to see them as artists to the writer's mill; when he took up residence at Entumeni and found himself in constant contact with Zulus, whose language he soon learned, he was in a good position to treat them in fiction as they had never been treated before. His interest in the Zulus appeared in several ways: in his encouragement of his Zulu assistant, Lucas Makoba, to write detailed notes on the position of the Zulu people; and more importantly, in his taking the trouble to get to know the remarkable Zulu educator, writer and editor, John Dube, who founded the best-known of Zulu papers, \textit{Ilanga lase Natal}, and who published the first of Plomer's poems to appear in print.\textsuperscript{14} Dube was also extremely active politically, and had been a founder member of the African National Congress. The Ohlanga Institute, which he had founded, produced Chief Albert Luthuli, the Nobel Peace Prize winner. Plomer first corresponded with Dube, and was then invited to visit him at Ohlanga, spending an evening talking with Dube, who impressed him as kind, fatherly, and "serious without being ever dull or pompous."\textsuperscript{15} Dube also took him to visit a Tolotany settlement founded by Gandhi in his African days, and still in 1923 run by Gandhi's son, Manilal. This contact, with highly educated and enquiring African and Asian minds impressed Plomer more strongly by contrast with the uneducated and sometimes boorish whites who were his neighbours. These influences helped to develop in him a perception of blacks which was radically different from that of many Natalians.

This perception shows in the delicate and sympathetic portraits of the African characters in the novel. Repeatedly one notices their complete unity with the landscape in which they move, and often this unity is accentuated by the contrasting way in which whites seem scarcely to notice the physical presence of the land. The nobility of the Africans is even more obvious when Plomer deals with individuals, as when, for instance, Wolfe unexpectedly meets the Zulu woman he loves but has never declared himself to. It is one of the first multi-racial love scenes in South African literature, and it is handled with complete assurance.

Aldburgh, 29 October 1983.

\textsuperscript{13} \textit{Autobiography}, p.152.
\textsuperscript{14} They appeared on 14 March 1924 under the title "Three Folk Poems", and Plomer signed them "POK". He added a note: "It is my hope that these simple verses may help to serve an early movement towards our own literature. A national literature can only be built up of many parts, and with infinite pains, but if we can plainly express now some of the feelings of our people, however simple, we may be able to lay a foundation. Here I attempt to give you the intimate Christian joy of the newly-converted." It is significant that, given the readership of \textit{Ilanga lase Natal}, Plomer was writing as if he were a Zulu, "our own literature, our people," identifying himself with the emergence of black consciousness.
\textsuperscript{15} \textit{Autobiography}, p.165.

"Greeting," she said.
"Greeting," I answered. "Where are you going?"
"I am just going."

These words were a formula, but my heart was in torment, and I could hardly keep my hands and lips from her.

On a sudden impulse I took a gold pin that I wore in my tie, and pinned it to her clothing, where it gleamed in the sun.

"There you are," I said. "There's a present for you."

"Are you giving it?" she asked incredulously.
"It is yours."

She was alarmed at being favoured by a man she had come to know as Chastity, and exclaimed softly:
"Oh, white man!"

Then she ran down the path, checked with shadows. Nor did she look back.\textsuperscript{16}

In spite of the fact that the girl draws attention to the racial differences between them, she is herself perceived by Wolfe and the reader, not as a black woman, but simply as a woman, alluring and with a paradoxical worldly innocence. None in South African literature had written of a black woman in this way before Plomer made it possible with this finely-realised scene.

Yet his real interest did not lie in black women. Turbott Wolfe does not contain any overtly homosexual love-scenes. It does, however, contain a central and most interesting character, the white heroine Mabel van der Horst, who falls in love with an African, as Turbott Wolfe does, but who unlike him has the courage to marry. Mabel is superficially based on Marjorie Hunter, as I have mentioned, but she is described in terms which make it subtly clear that there is much about her that is unlike the other women. The male characters in the novel, white and black alike, are fascinated by her partly because of her beauty, but partly because her behaviour seems to them so extraordinary.

She is tall, narrow-hipped and broad-shouldered,\textsuperscript{17} perhaps the result of the exercise she takes, galloping about the countryside astride a horse. Her most striking feature, to Wolfe, are "her fine legs and buttocks, and a royal back."\textsuperscript{18} She has an angularity of feature and an awkward bearing.\textsuperscript{19} She smokes cigarettes with an unaffected ease. She talks in a way that seems to the men strange,\textsuperscript{20} a beauty, straight-from-the-shoulder, hard-sweeping delivery: "What are we doing here. What is the devil is all the mystery about, you bleeding parson?" she asks the uneasy missionary Prinson when he has persuaded her to come into a romantic grove with him so that he can propose to her.\textsuperscript{21} Having fallen in love with the Zulu Zachary Msoni (who is at first sight mistaken for a woman by Wolfe)\textsuperscript{22} she pursues him aggressively, goes to bed with him and demands that he marry her. In short, though not a critic at the time or since has noticed it, she is designed by Plomer to be seen as devoid of the "feminine" characteristics expected at this period of any woman in literature or in life. She is very like her creator in a dress, and she made it possible for him to turn his fantasies of intimacy with the handsome Zulus into

\textsuperscript{16} Turbott Wolfe, pp.94-5.
\textsuperscript{17} Turbott Wolfe, p.191.
\textsuperscript{18} Turbott Wolfe, p.193.
\textsuperscript{19} Turbott Wolfe, p.136.
\textsuperscript{20} Prinson remarks of her, "I have never been jarred in the least by her extraordinary way of talking. It seems part of her." Turbott Wolfe, p.175.
\textsuperscript{21} Turbott Wolfe, p.175.
\textsuperscript{22} Turbott Wolfe, p.116.
literature. One of the few South African critics whose judgement on Turton Wolfe
Plomer was to accept wrote of the novel that it was one "of shattered perspectives
and perverse stimuli, of lascivious gods and outer darkness". Plomer agreed. The triumph
of Turton Wolfe lay in the fact that Plomer had found a vehicle which
allowed him to yoke his intense sexual frustration together with a protest at South
Africa's racial situation, to link an inner with an outer struggle. This was what gave
the novel the force of a scream, and has kept it in print consistently since its first
publication.

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TOWARD AN INTEGRAL DEVELOPMENT OF AFRICA

Andre M. Kabamba*

This article provides a brief account of the proceedings of an International
Symposium on Africa and its future held in Kinshasa in April 1985, under the aegis
of three organizations: Fondation Universitaire de Zaïre (Kinshasa), Universités
d'Afrique Centrale (Receurs Conference) and the Societe Africaine de Culture
(Paris). The pretext was the centenary of the Berlin Conference of 1885 which was
supposed, historically, to have played an important part in the sharing of Africa
among the colonial powers. The anniversary was not celebrated throughout today's
independent Africa and would remain unknown if two inter-African colloquia
had not taken place, in terms of meditative celebration, respectively in Brazzaville
(Congo) and in Kinshasa (Zaire), the same year.

It is worth noting that the Brazzaville Congress was focussed especially on
historical concerns, while in Kinshasa participants in the Symposium dedicated
most attention to the future, so relegating historical details related to the Berlin
Conference to the background. Kinshasa intended to design for African countries
South of the Sahara new ways to their common development which departed from
the conventional models doomed to be rejected. The place chosen: Kinshasa, is
the capital of "Authenticity", a new ideology which Zaire is undergoing after more than
20 years of Mobutu rule. The Symposium topic was the aftermath of a National
Colloquium about Authenticity and Development held in Kinshasa in 1980 (edited
Colloquium being promoted by the Association des Écrivains Zaïrois.

Viewed from beyond the Zairean border, the Symposium took place in the
wake of UNESCO undertakings about the cultural development of Africa in the
1980s, the Monrovia Strategy, 1979, the Lagos Plan of Action, 1980, and the
Libreville Conference about Science and Culture as a basis for African
development, 1981. Hence, the prevalence of the cultural approach to development
which characterizes the main trend of lectures in Kinshasa seems to be a disturbing
circumstance together with a multidisciplinary analysis of development and the
criticism of the Lagos Plan. In the next sections I will provide some evidence of
this trend.

African undertakings for integral development were identified from five
viewpoints within general lectures and workshop presentations.

In the first place, there was an historical approach to the Berlin Conference. a look at Africa 100 years ago, the Conference agenda, and the Colonization and de-
Colonization of the Continent. A number of historians tried to lessen the role of the
Conference in the division of Africa (Brushcwig, Vellut) arguing that this occurred
over thirty years following the Conference, while others, such as Nginda Mbo
(Brazzaville) defended the contrary view. That would be at the root of a dispute

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The author is grateful to Mr. Peter Chapman, Department of Anthropology and Sociology,
University of Queensland, for his assistance.

1 My own workshop paper: "Crise de societe et proces de modele de developpement en
about universals if Ki-Zerbo\(^3\) did not draw attention to the global character of history and the opportunity to articulate views alongside three stages: History of the Past, History of the Present, and Anticipated History of the Future. He spelled out what would try to answer the following questions: Who are we? Where are we from? What are we willing to become?

Ki-Zerbo seized this opportunity to make further comments on African social formations: slavery, colonization, neocolonization. Also, he simultaneously assessed the chances for Africa to work out a projection of future societal development matching her tremendous historical role. However, modernization and disembogagement strategies are confronted through the implementation of this projection. To sum up, an integrated projection of African society, said Ki-Zerbo, would still need the distinguishing of three systems: (1) the technology and the economy, (2) the social and political system, and (3) the religious and cultural system.

Second, some interventions tackled African ideologies of development otherwise defined as development models, that is, African outlook on development, development experience, perceived ways of development and their itinerary, and development issues and perspectives. I focus on two. The concept of Negritude (Senghor) according to Ngai (Zaire)\(^4\) failed to enhance development for contradictions raised since its marxization hindered its effectivity on the process of development. The marxization was mainly accompanied by (1) the access of negritude to the level of public ideology and its inclination to define itself as rational and to tolerate one form of rationality and one only, its own; and this, implies (2) the de-oecentralization of marxism, which means for African giving up the idea of analysis favouring social 'spaces' such as class conflict at the advantageous of other 'spaces' (region, race for instance) into consideration and then (3) the adoption of an abstract model supposing surprisingly the de-negritudization process and the loss of cultural identity which both betrayed the 'exist' character of the ideology to finalize an efficient and integrated theory of development. Finally (4) a concept of planning which unfortunately sounds as if weakened by crisis or rather dipped into the bud so far as it is nearly vested of a mystic value. Moreover, speeches on "Authenticity" were presented for Africa and acknowledged without deep comments. "Consciencism" and "African Socialism" were not systematically analyzed, due to the absence of spokesmen, panlists or significant representative researchers.

Notwithstanding, a global analysis of African ideologies of development come from Babacar Sine (Senegal)\(^5\), who defined the prevalent ideology as the one which stresses the conventional dualism between Modernity, viewed as a projection of Western values, and Tradition, seen as outmoded values doomed to disappear. Sine underlined the conventional model's shortcomings in terms of inadherence of the actual development process in Africa. In fact, this ideology maintains a concept of development which posits a transition from the state of development to the development level, from Tradition to Modernity in the Rostowian framework adopted by eminent western sociologists such as Parsons, Homelitz and Bahandler. It rests on a negative notion of tradition in such a way that it refuses to perceive, instead, relations of domination between capitalist formations and peripheral social formations, between bourgeoisie and proletarian, which, Babacar Sine raised three central questions: (1) where could the necessary rupture from the core system be effected, (2) what are the new social forces subsequently capable of assuming the development of African societies, and (3) is the development of capitalism within peripheral areas leading to development or is it rather aggravating under-development?

Finally, the remaining lectures concentrated on three subjects: Development Strategies, School and Development, and Prospects. The Lagos Plan of Action, 1980, (LPA) served as a basic document.\(^6\)

The Plan was aiming, said Elke (Benin)\(^7\), at adjusting African development guidelines to the Third United Nations Development: Decade for Africa scheme owing to the analysis issue about the general state of the continent and the Monrovian Strategy. This latter presents a framework of leading principles, especially provisions which underlie an alternative model of African development, so challenging the orthodox path. That is, said Adedeji (Nigeria)\(^8\), self-sustainance and self-reliance, either national or collective, cannot be achieved while African Governments run externally-oriented, excessively open and externally-dependent economies, but rather must be based on the self-confidence of a people in themselves and in their capacity to initiate and organize their own concepts, policies and instruments as an essential condition for socio-economic transformation for the achievement of grass-roots growth and development.

The Plan comprises essential sectors to which it assigns objectives and proper means. Nonetheless, following Kosso's (Benin)\(^9\) assumptions which notably drew attention to both the specific meaning and the importance acquired by the concept of cultural finality at the expense of that of cultural aspects of development since the UNESCO meetings (MONDIAIS, 1962; MONDIAL, 1969), most of the participants in the Kinshasa Symposium argued that LPA is a cultural articulation or in other words, cultural key parameters: education andalphabettisation, tourism, cultural industry and craftsmanship. This might be amended by adding the missing sectors to the Plan and by laying down social and cultural measures intended to increase the cultural coefficient of the Plan through their combination and their capability to generate the cultural surplus value, that is, a full progress whose issue results in thoroughly changing and integrating social and cultural value. The measures spelled out above are supposed to culminate in self-relevant development and may considerably vary from one sector to another. However, they could be summarized as follows: motivating populations, creating new habits, and receptive social structures.

The exploration of cultural aspects of the Plan, especially its cultural dimension led to a series of comments. Firstly, Ndehoho (Zaire)\(^10\) is convinced

\(^{\text{References:}}\)

6. Roughly, this translated a common political will from African Statesmen who met in Lagos in 1980 in the wake of the Monrovian Strategy for Economic Development of Africa, 1979. Both the Strategy and the Plan deal with the matter of how African development should be ordered so as to alleviate misery and to bridge the gap of underdevelopment by the end of this century. Since then, the LPA has been in the agenda of forthcoming inter-African meetings and colloquium: OAU meetings (Loi 1982; the Seminar d'Association Africaine pour l'education, Dakar, 1983; the joint African-Atlantic Conference, Kano, 1983; the Symposium under review, 1983; the Report, 1984 (World Bank) was an external response to the Plan despite its rejection by the OAU Ministers Conference, 1988.
that the Plan would never succeed unless a popularization campaign was undertaken, domestic development democratized, and States politically committed themselves.

Secondly, Tshibangu (Zaire)\textsuperscript{11} stressed in the name of the Plan the global view of African Civilization and a necessarily multiform African cultural behaviour in face of the world crisis. This should be done over different levels whose full integration at last depends on the African identity as such: arts and scientific techniques, effective use of African languages, world vision and philosophy, spirituality and religions and African ideologies.

Thirdly, Sow (Guinea)\textsuperscript{12} sought for what makes development a genuine process and identified the articulation of this latter with collective memory as the strong link from whence generated the "tied truth", the regional truth permitting in turn the integration of people and societies to a real progress. So, the real progress of Africa necessitates, argued Sow, thorough development of surrounding world consciousness on the basis of the permanence of her identity and reliability to her own memory. He recommended, after defining alienation as a break within or lack of articulation as described above, that the scientific and theoretical undertakings must be decentralized; that is an attempt at redefinition of integrated regional unities from an anthropological viewpoint in order to forecast regional models elaborated for flexible knowledge, including all sociological and historical aspects, cultural and religious values, and technical aspects of concrete imperatives. Universal scientific models do not have a "raison d'être" except of course the one, utopian and alienating, which is imposed in the dialectics of a framework of domination. The real decolonization, continued Ibrahim Sow, is not at all a political or administrative process but rather a mental and psychological matter of liberation.

Nevertheless, all participants did agree that the Plan, to promote African self-reliant development successfully, depends on four conditions: the achievement of self-relant food production at the highest level; the democratization of domestic development; the reinforcement and increase of African solidarity and cooperation; and a significant involvement of Africans in international decision making.\textsuperscript{13}

Similarly, two scenarios were described by Adedeji\textsuperscript{14}, in the light of actual African shortcomings, along historical and pessimistic lines on one hand and a normative, optimistic view on the other. The former trend makes projections of actual gaps in the future and describes them as aggravating and pessimistic, whatever endeavours are considered: the growth rate of population, food supplies, the industrialization process, the manufacturing sector, transport and communication, road and railway infrastructure, external trade and finance, import and the GNP. On the contrary, the normative scenario inspired by the Monrovia Strategy and the LPA is made on the basis of a willed future, and aims at improving both internal conditions of domestic economies and the international external environment. Thus should the heights of development be reached an African Economic Community (AEC) would need to be created or the actual Economic Council for Africa (ECA) extended to support regional integration efforts.

We have omitted mention of papers dealing with special topics related to (a) food and population, (b) energy and development, (c) space and collectivity management, (d) education, communication and development, (e) politics and development, (f) subregional organizations and development, and others. All these

\textsuperscript{12} I. Sow, "L'Elaboration des connaissances scientifiques et techniques dans un programme de développement en Afrique", 2pp.
\textsuperscript{13} Conditions quoted from papers passim.
\textsuperscript{14} Adedeji, op. cit.

** Readers who may want to receive any copies from the Symposium should write to Fondation Universitaire de Zaire, B.P. 14299, Kinshasa-Limete, Zaire (Africa).**
LIVING IN A FRONT LINE STATE - VIEW FROM MAPUTO

Susan Dow*

The view from the outside

The picture of Mozambique in Australia, if in fact there is a picture at all, is of a country suffering war and famine, dependent on charity from abroad and at the top of the list of the world's 'misery countries'. Australians in general understand neither Mozambique's history nor its politics. Of Portuguese colonialism we know nothing. Of revolutions and liberation struggles we have hardly been supportive. Of socialism we are wary.

The view from the inside

Maputo is an island. Around the city at a distance of only 15 to 20 km from the centre is an invisible fence. To venture outside this fence is a risk. Foreigners and officials who must travel go by plane, island hopping between provincial capitals. Lorries and buses travel in armed convoys but even these cannot guarantee safety.

The cushioned life of the foreigner living within the fence cannot provide an opportunity to get to know the people of Mozambique. The Portuguese speaking Mozambican with a steady job in the capital represents only 1% of the population, and despite his very real problems, a privileged 1%.

However, living and working in the capital does provide an opportunity to get an overall perspective - a sense of where the country is at, where it wants to go and the path it wants to take.

Living in a socialist state

Making no claims to be an adherent of radical politics and coming to Mozambique through no political conviction, what is my reaction to Mozambique's socialist system? A system that seemingly is so opposed to the democratic/private enterprise/capitalist system cherished by even left-leaning Australians.

Socialism is a word whose meaning like the meaning of many -isms is by no means self-explanatory. Mozambique's socialism makes one look beyond rhetoric to policies and actions. The overwhelming feeling there is that the system works. It does not work perfectly or without mistakes but at this point in Mozambique's history it provides the best avenue through which the people can participate in and benefit from the country's development.

FRELIMO came to government in 1975 after 13 years fighting, determined to launch a new state which neither the old colonial system nor remnants of past tribal systems would have a place. Land was nationalized. Industries, agricultural projects and houses left by departing Portuguese were nationalized. Government services were to be available to all. With a strong political will but resources totally inadequate to launch a new state it is not surprising that socialism was chosen as the alternative to the exploitative colonialism it succeeded and as the means to manage and distribute the scarce resources.

Mozambique is a one-party state. A structure of government has been established from the Popular Assembly and Central Committee down through province and district structures to, in the towns, the 'chef de quartier' (in a residential area the person responsible for approximately 50 families). Within those various structures the functions of government, party and bureaucracy often merge. The structure not only allows for the dissemination of decisions downwards but also provides a means through which the needs of the people can be voiced and transmitted upwards. At the local level there is no feeling of all pervasive state control that such a structure could imply but rather a sharing of the problems of managing the urban areas.

Living at war

Hardly a week goes by without reading in the paper of yet another attack by armed bandits - and these attacks are getting closer to Maputo, more frequent and more horrific.

The lack of security in the countryside and the flight of large numbers of displaced people to the towns has become the central concern of every Mozambican. Most development projects, government, private or international, have been thwarted by bandit attacks or the threat of such. No one is untouched. Even those in towns have strong family ties to the countryside and more often than not a relative from there living with them.

Armed bandits destroying, terrorising and killing people are hardly likely to be seen as a liberating army even by someone critical of the government. From Maputo there are no indications that the MNR (or RENAMO) has any political platform, popular support, identifiable leadership, or in fact, any cause.

That the armed bandits are Mozambicans supported by South Africa is un doubted here. Destabilization of Mozambique, one of the most vulnerable of the front line states and with key transport links to the landlocked states, serves only the interests of the white South African government. While Mozambicans are unanimous in their identification of the armed bandits as the major cause of the problems facing the country at the moment, there is no clear idea of how to resolve the problem. The government is certainly putting forward its case more strongly in the international arena but at home there seems to be no way to stop the attacks. Mobilize more people into the army? The government is already spending a high proportion of its budget on defence and can hardly afford to feed, clothe and train the army it has. The Beira corridor, Zimbabwe's shortest transport link to the coast, is only being kept open at high cost and with Zimbabwean army support.

Terrorism has proved difficult to control in any country, but here, where resources are so thinly spread, and to build is so difficult, the impact of continual destruction is high.

Living with shortages

Three years ago, so I was told, you couldn't even buy a nail in Maputo and there was nothing in the market. Two years ago the market of fruit and vegetables was thriving with the removal of price controls, but the shops were empty. Now the shops have something to sell and a limited range of imported consumer goods are

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many.

Salaries are low. US$20 - 40 per month is an average wage. Basic foodstuffs comprising mainly donated staples (rice, flour, oil, beans) are rationed and sold through the consumer cooperatives. Vegetables are available but expensive. Soap is often only available on the black market.

Government programmes are hampered by shortages - materials, transport, skilled staff, money - which when coupled with the deteriorating security situation makes the implementation of any programme a battle against almost overwhelming odds. Given the difficulties to achieve even a simple objective, the fact that Maputo as a city functions in peace and order if not prosperity shows the resilience of people and their desire to get on with living.

Everyone is a farmer

Even in the city it is clear that Mozambique is an agricultural country. Every piece of spare land, especially at this time of the rains, is planted with something, maize or cassava at the least. To have a piece of land, a machamba, to be able to grow some at least of one's own food and to utilize the labour of the family is desired by almost all even in the town, and realized by many. The government green zone policy of setting aside agricultural land within the cities to provide some level of self-sufficiency in fruit and vegetable production and to provide agriculture employment and family subsistence has been effective. The green zones are being intensively developed with foreign aid and the land is protected from urban encroachment.

Development policies

Mozambique launched its Programme of Economic Rehabilitation at the beginning of 1987 by joining the IMF, thus gaining access to World Bank funds. Its programme of rehabilitation proposes no grand plans and no instant development. This is in contrast to the plans of the late 70's for large scale investment in new industrial and agricultural projects which came to nothing. This present modest programme has far more chance of success.

The effects of the policy can already be seen. A 10 times devaluation of the metical (from 40 MT to 400 MT to the USS) and a consequent reduction in the black market rate from 40 times to 2 times the official rate. The availability in the market of consumer goods previously only available in foreign currency. Devaluation gave the metical a value and reduced the massive distortion in prices between imported goods (at official prices) and locally produced goods eg. between imported energy such as petroleum products and local fuelwood.

In a country which is not producing enough to feed itself, emphasis remains on increasing agricultural production with support being given more strongly than before to the family farmer. Devaluation and the availability of consumer goods are designed to encourage the farmer to produce more by giving him higher prices and something to buy with his money.

In Maputo where half the workforce is paid by the state either in the government service or in government owned enterprises, salaries have doubled but there is also pressure to reduce staff, increase output and introduce charges to cover costs. There is a new awareness that even in a socialist country someone has to pay for services provided.

Mozambique abroad

Mozambique in the last year has considerably raised its international profile. President Chissano has met with every major western leader as well as those of the socialist countries and addressed the United Nations General Assembly on the problems of southern Africa. Mozambique was granted observer status at the recent Commonwealth Conference. (May 1987).

Mozambique is now fighting its two-fold war - against the armed bands and against underdevelopment - in the international arena as well as at home, recognizing that the solution to its problems lies as much outside its borders as inside. The image of leadership has changed. In the edition of 'Tempo' (the weekly current affairs magazine) commemorating the anniversary of the death of Samora Machel, the pictures of Chissano addressing the UN General Assembly and meeting Reagan at the White House are in sharp contrast to the most well-remembered images of Machel - in cloth cap and battle dress extorting his people in fiery speeches. At this time, as Mozambique is opening up more to the world, Chissano, the former foreign affairs minister, is well suited to his new role.

Counting on our own forces

FRELIMO has always given emphasis to the need for self-help and the mobilization of the people in the achievement of its goals and this idea is well accepted. The title of the booklet explaining the Programme of Economic Rehabilitation 'Constructing the Future with our own Hands' indicates that World Bank funds notwithstanding, self-reliance is still a priority. Mozambique is a country with strong leadership, clearly defined goals, an administration which is on the whole committed if still untrained, and a people supportive of ideas of self-reliance. Translations of words into actions is difficult in any third world context and in particular in the present context of southern Africa. Mozambicans are optimistic about their future.

INSIDE AFRICA
Kenneth Good*

After working in Zambia for six years an awareness is acquired that is different from the impressions held by many sympathetic observers outside the continent. The supposedly determining influence of international factors, IMF programmes, foreign debt, world commodity prices, seem of lesser importance. From living in Zambia it is the salience of the national situation and the independent state which is most striking. The single-party state has existed in Zambia, in actuality or embryo, for a quarter-century. The system is characterized by weakness and authoritarianism, and there has been ample time for these negative features to have been deeply felt.

Economic collapse has quickened through the decade, growing out of the government's long neglect of agriculture. No diversification was seriously pursued even when resources were available, and vast areas of good land remain idle. Financial resources are in consequence now very scarce, but part of this continues to be wasted on luxury for the leadership, from expensive automobiles and foreign travel, to an extravagant new UNIP headquarters to extalt their position. The government has not developed the capacity for sustained policy implementation, and the abandonment of projects and programmes, which it earlier touted as the answer to the country's needs, is almost the norm. Conditions of amnesia exist in the upper levels of the state - mistakes are rarely learnt from and tend to be frequently repeated. Zambia's debt is indeed very high relative to export earnings, but such borrowing was willingly entered into by a profligate government with little thought for the future. Indebtedness is in addition widespread within the state system and domestic economy. Ministries and parastatals are sometimes in debt to each other to the tune of millions of Kyacha, and the non-repayment of loans by say bureaucrats and farmers is frequent. In Zambia 'living debt' is a generalised way, tacitly acceptable to the government. International agencies are sometimes deserving of our criticism, but when rioting broke out in Zambia in December 1986, this was not due, as the government quickly claimed, to harsh IMF conditionalities or destabilization from Pretoria, but a deserved response to the government's own failures to promote domestic production.

Authoritarianism is intended to be disguised by the ideology of Humanism, and the country is of course no Zaire. But it is inherent in the one-party system, where no organized opposition is permitted. President Kaunda determines who speaks when, and criticism of the state's mismanagement, he recently declared, is treachery. The leadership is ready to say that, given the government's support for the common man, all citizens are to blame for any mistakes, hence effectively no one, least of all the President.

Weakness plus authoritarianism are a discordant combination with deeply pervasive effects. It uplifts and entrenches a manifestly unsuccessful leader, and it renders the great majority of the people powerless. The characteristics of the Zambian state produce economic failures and prevent their correction from within the society. This, much less than the machinations of foreign forces, and international debt per se, is the unavoidable lesson of daily life in Zambia.


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VISITORS FROM AFRICA TO AUSTRALIA, 1988.

SADCC Delegation visit to Canberra and Sydney.

In late April, the first high level delegation from the Southern African Development Co-ordination Conference (SADCC) to visit Australia met with officials. MPs and NGOs in Canberra and were guests of honour at an Australian African Businessmen Council dinner in Sydney. The delegation was led by the Hon. Peter Mmusi Vice President of Botswana and Chairman of the SADCC Council of Ministers and included SADCC Executive Secretary Dr S. Makoni and Mr J. Dhlawiya, Under-Secretary Department of Agriculture in Zimbabwe.

Apart from a meeting with Mr Hayden, Foreign Affairs and AIDAB, ACFOA hosted a 2.5 hour seminar with NGO representatives. In his opening remarks, Mr Mmusi reflected on his first impressions and acknowledged the need for more regular visits to Australia and an increased and improved information flow to overcome serious misconceptions and misunderstandings within Australia.

Dr. Makoni told the meeting "NGOs are doing a very considerable piece of work in most of our countries". He stressed that SADCC was an intergovernmental organisation and consequently SADCC projects were very large and well beyond the resources of NGOs. However, he suggested three broad areas where NGOs could contribute to SADCC.

(i) Information and education in our own country.

SADCC is not known in Australia and SADCC does not have the capacity to undertake an information program in Australia. SADCC can produce the 'raw materials' but needs NGOs to interpret the material for the local community.

(ii) NGOs provide a constituency of pressure and support their own country.

SADCC values and appreciates the activities of NGOs aimed at increasing support for SADCC.

(iii) NGOs also play a valuable role in the development of counterpart organisations in the SADCC member countries.

Nurturing and nourishing NGOs in our SADCC countries is very important.

In response to a question regarding Southern African potential for development, Dr. Makoni said the prospects for development were determined by three principal issues.

(i) Destabilisation - SADCC states must choose between defence and development, but their development efforts are often thwarted by sabotage from South African sources.

(ii) The weather - SADCC countries mainly depend on rain fed agriculture.
(iii) The health of the international economy—inasmuch as
SADC countries primarily depend on commodity
exports for their foreign exchange earnings and the
terms of trade for commodity exports are declining and commodity prices
continue to fluctuate.

The conclusion of the NGOs present was that the delegation members were
most impressive and how essential it is for people of this calibre to pass through
Australia more often.

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Visiting African Parliamentarians

There will be a strong African Contingent at the Commonwealth
Parliamentary Association meeting to be held in Canberra from 18th to 25th
September 1988. The present Chairman of the C.P.A. is the Hon. Lava Malimba,
Minister of State, Information and Broadcasting, in the Government of the Republic
of Zambia. There will be some thirty three African parliamentarians from some nine
African states, and in addition a number of unofficial observers. African delegates
will tour the mainland Australian states prior to the Canberra meeting, from 14th to
the 18th September. The first plenary session of the Canberra meeting will be on
International Peace and Security with special reference to Southern Africa, Namibia
and South Africa.

For further information contact Mr. Kieran Schreeman, Executive Officer of
the C.P.A. Conference, Telephone Canberra (062) 774.240.

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Visit of Sheena Duncan of the South African Black Sash Movement to
Australia.

Sheena Duncan, the South African Black Sash Movement's National Advice
Offices' Coordinator in Johannesburg, will be visiting Australia from Saturday 15
October to Tuesday 3 November. The visit has been organised by Community Aid
Abroad, and is warmly supported by Mr. Malcolm Fraser. Ms Duncan's work as
National Advice Offices' Coordinator involves provision of assistance to victims of
South Africa's repressive legislation. She will talk to groups both about this
repressive legislation, on which she is an authority and also more generally on the
anti-apartheid movement. She will visit most states.

For further information contact your state C.A.A. office.

* * * *

Angela Cheater, Professor of Social Anthropology, University of
Zimbabwe, writes that she will be visiting Australia towards the end of the year and
should like to meet Australian academics and others interested in development
studies. She has recently been working on sugarcane production in Zimbabwe, in
the broader context of contract farming and would be willing to talk on this work,
and interested to explore comparable work being done in other parts of the world.
She also has interests in contemporary China. Anyone interested might write to her
at the University of Zimbabwe (P.O. Box MP167 Mount Pleasant HARARE,
Zimbabwe).
ABOUT BOOKS AND FILMS, RESEARCH MATERIALS AND RESEARCH

A Note On Some Local Publications Available Around Southern and Eastern Africa

Cheryn Gertzel

Two years ago Michael Crowder drew attention to what he called the “book famine” that has been part of the on-going African economic crisis of the past decade; “the terrible dearth of books and other teaching materials” that faces nearly every African university, as well as other teaching institutions. African universities have also suffered severe reductions in research and publishing funds; although some still do better than others. Crowder said in 1986 that this had resulted in a decline in research by both African and foreign scholars, and it is therefore significant that the Editor of the University of Zambia’s Institute for African Studies’ bi-annual African Social Research drew attention in the latest issue to the “inadequate number of manuscripts submitted for consideration”. Printing costs have also escalated, and local publishers have undoubtedly suffered setbacks. University publishing houses (in Zambia, Tanzania, Uganda) also suffer severe economic constraints.

Yet this is by no means the whole story, as those of us who have the opportunity to visit African universities and African cities know, local publishing does take place, although more so in some places than others. Researchers do produce papers, again in some places more than others, and local authors continue to write. Government printers continue, in spite of enormous constraints, to publish. Some produce more than others, and documents are uneven in quality; nevertheless they are available and in my experience government publications still generally provide the best “value for money” so far as source materials are concerned. Further, new journals and magazines continue to appear - some to disappear as quickly as they began, others to survive. It is hard for African researchers to obtain research and publishing funds, but some do. We have OSSREA, The Organization for Social Science Research in Eastern Africa, and CODESRIA, the Council for the Development of Social Science Research in Africa, based in Senegal, which publishes a quarterly Journal Africa Development and CODESRIA Book Series, which produced, e.g. Zimbabwe, The Political Economy of Transition 1980-1986, (1986). Third, there is a whole range of local initiatives which all too often we know little or nothing about, which result in often important and always useful insights into what is going on at the local level. Every time I visit East Africa, and I have been fortunate to be able to make regular visits over the past years, I return with a larger assortment of new materials.

The purpose of this note is to provide information that might not otherwise be easily available to Newsletter readers about some of these local initiatives from East and Central Africa. It presents a selection of books and journals and other papers I have myself recently found in the centres noted. It does not include publications from the major European and American publishing houses active in the region, since their catalogues are readily available in Australia. Rather it reflects my latest searches in the government printers, the bookshops and into the offerings of the street newsvendors, in Harare, Lusaka, Zomba, Dar es Salaam, Nairobi and

5. In Harare also I found the latest issue of SADCC Energy.

Published quarterly by
SADCC Energy Sector Technical and Administrative Unit,
Rua Gil Vicente No. 2, P.O. Box 3217,
LUANDA, Peoples Republic of Angola.

Now completely produced in the SADCC region, the journal specialises, as its title indicates, in energy issues.

Other SADCC sectoral publications include SPLASH, from the Land Conservation Unit in Maseru.

For documents on development in the SADCC region, write to
SADCC Executive Secretariat
Information Officer
Private Bag 0095
Gaborone, Botswana.

II FROM LUSAKA, Zambia:


Urban Planners and others with urban interests will be particularly interested in Lusaka and Its Environs, A Geographical Study of a Planned Capital City in Tropical Africa, Geoffrey J. Williams (ed), Handbook Series No. 9, 1986.

For details of all publications write to:

Business Manager
Zambia Geographical Association
P.O. Box 50287, Ridgeway
Lusaka, Zambia.

2. Multi-Media Publications

Multi-Media Publications continue to publish local writers on a wide range of topics. Recent titles have been


Earlier titles include


Stephanie Knauer (1982) Shacks and Mansions (on Lusaka's housing programme)

Write to:
Multi-Media Centre
P.O. Box 8199
Bishop's Road, Kabulonga
Lusaka, Zambia

3. Social Development Magazine, which is published bi-annually by the Zambia Council for Social Development, a charitable, non-governmental organization, focuses on local material on social development issues. Write to:

The Editor
Social Development
Zambia Council for Social Development
P.O. Box 51053
Lusaka, Zambia.


Back issues of both publications are available, also of many of the earlier publications of the Rhodes-Livingstone Institute. Write to:

The Associate Editor
Publications Office
University of Zambia
P.O. Box 32379
Lusaka, Zambia.

5. Government Publications continue to provide a very useful source of primary data. Write for Revised List of Government Publications to

Government Printer
P.O. Box 30136
Lusaka, Zambia

and for a List of Publications from the Central Statistical Office, write to

P.O. Box 31908
Lusaka, Zambia.

III In DAR ES SALAAM, Tanzania:

Tanzania’s on-going economic crisis has clearly hit its publishing world, and there are many fewer books and journals available in the bookshops than I remember from my visit five years ago. The Tanzania Publishing House seemed to be a good deal less active than five years ago. Nevertheless Government Publications continue to be a valuable and remarkably cheap source of documentation, although stocks do not these days last long, because the Government Printer is restricted to low print runs.

Write to:
The Manager
The Government Bookshop
P.O. Box 1801
Dar es Salaam, Tanzania.

The University of Dar es Salaam

The Institute of Resource Assessment publishes its research findings in the form of research reports, research papers, service papers and monographs. The main areas for research are:

Agriculture, Food and Nutrition
Population Resources and Human Settlement
Regional Planning
Water Development and Environmental/Natural Resources

For its publications list write to

The Director
Institute of Resources Assessment
University of Dar es Salaam
P.O. Box 35097
Dar es Salaam, Tanzania.

The Economic Research Bureau also publishes a wide range of research materials. For the list write to

Publications Committee
Economic Research Bureau
P.O. Box 35096
Dar es Salaam, Tanzania.

There is also the Dar es Salaam University Press, established in 1979, which publishes books of social, economic, cultural and scientific interest, and distributes two journals, The African Review (published by the Department of Political Science of the University) and Uchumi, (published by the Economic Society of Tanzania). For their List of Books in Print 1986-87 write to

The Director
Dar es Salaam University Press
P.O. Box 35182
Dar es Salaam, Tanzania.

This is a small list, of some twenty titles, but includes literary criticism, politics, education.

IV MALAWI

1. I came across a series of reprints and facsimile editions of late nineteenth century historical works on Malawi published by the Society of Malawi, which “exists to further an interest in and to help preserve Malawi’s cultural heritage”.

Write to
Malawi Society
P.O. Box 125
Blantyre, Malawi.

2. At Chancellor College, the Journal of Social Science appears annually, although less regularly than in the past. Write to

The Secretary
Editorial Board
Journal of Social Science
Chancellor College
University of Malawi
P.O. Box 280
Zomba, Malawi.

V In NAIROBI, Kenya:

Nairobi has a much more extensive publishing world and offers a much larger and varied range of publications than any of the other centres in the region. Many of the offerings will already be known to Newsletter readers. Rather than attempt to produce a comprehensive list, I would note a few recent publications of particular interest to me, which illustrate the range of topics covered.

1. From the Uzima Press, three recent publications of interest to those concerned with questions of church-State relations.


Hymns in the Church, Jamlick Miano. A volume of poetry, commentary on the contemporary church. Reverend Miano is a pastor in the Presbyterian Church in East Africa.

Write to
Uzima Press
P.O. Box 48127
Nairobi, Kenya.
2. Rebeca Njau and Gideon Mutuki, *Kenya Women Heroes* and their mystical power. Vol. 1. Risk Publications P.O. Box 54898 Nairobi, Kenya. (1984) Assembled by the authors as "a first attempt to put on record Kenya women's achievements in traditional society", it contains ten biographies of women "whom we consider to have made history in one way or another".

3. Gaba Publications, Arcoa P.O. Box 4002 Eldoret, Kenya. Gaba Publications publish the *Speckhead* series of short booklets on a range of social issues and religious topics, some of them relating to immediate and contemporary development problems but also with much broader relevance. Titles include *Bread Broker*, An Action Report on Food Crisis of Africa: *Participation of the Poor in Rural Transformation: A Kenyan Case. War and Rumours of War: Dying and Death among the Turkana.*

4. *You are a Thief*. An Experience with Street Children, Fabio Dallape. Published by the Undugu Society of Kenya, P.O. Box 40417 Nairobi, Kenya. The Undugu Society was founded in 1975 to work with Nairobi "parking boys", street children. From its early beginnings with individual children, it has become increasingly involved in community mobilization in Nairobi slums. *You are a Thief* reflects on the Society's experience, outlines the values of street children and the mistakes, failures and successes of those who seek to assist them.

5. Finally, a new Journal, *Wakili*. A Journal of social and religious concern, published quarterly by Dr Gerald Warojoji P.O. Box 32440 Nairobi. (Vol. 1, No. 1, August 1985) It is designed to provide a forum for discussion of the problems of society in a period of rapid transition. Topics discussed to date include:

- The Family in Africa
- Youth
- Non Violence
- The Artist and Society.

VI KAMPALA, UGANDA.

Certainly I found fewer new publications to buy in Kampala than even a year ago, reflecting the impact upon printing costs of the continuing inflation and economic crisis that still besets Ugandans. I did find an interesting small pamphlet


2. And, at St Paul's Bookshop in Kampala, I found a delightful collection of Kigezi and Ankole proverbs - admirably printed in Italy but the fruits of research in Uganda. This is *The Proverbs of Kigezi and Ankole* (Uganda) by Fr. Marius Cistermino, Verona Father, published by Museum Combonianum, No. 41, 1987.

The proverbs are printed in the indigenous languages, with English translation, with an introductory analysis, and illustrated by a staff member of Makerere University's School of Fine Art. The Author's aim was, in his own words, "to preserve part of the wealth of wisdom of the population of today's regions of Kigezi and Ankole..."

Inquiries to: 
Comboni Missionaries 
P.O. Box 3872, Kampala, Uganda

or Missionari Comboniani 
Via Luigi Uso 80, Roma, Italy.

3. The Uganda Human Rights Activists continue to publish a quarterly Bulletin. 
Write to: 
Uganda Human Rights Activists 
Plot No. 108, Buganda Road 
P.O. Box 8972, Kampala Uganda

4. Makerere University staff and especially the social scientists continue to produce research papers for their own and international seminars. Makerere Institute of Social Research in September 1987 co-sponsored with International Alert London, the International Peace Research Institute, Oslo and the United Nations University, Tokyo, an International Seminar on Internal Conflicts, to which nearly a hundred papers were presented. Copies of the full set of papers (mimeographed) may be obtained from:

- The Director 
  M.I.S.R. 
  P.O. Box 7062 
  Kampala, Uganda.

International Alert has issued a Summary of the Proceedings, entitled *Uganda: International Seminar on Internal Conflict.*

Write to: 
International Alert 
29 Craven Street 
London W.C. 2NS NT.

Why sanctions, and which sanctions, are the main issues in this 1987 release by Penguin. Anti-apartheid activists will find the second part of the book by Hanlon very handy, as it tries to evaluate and rank the various actions that can be taken on South Africa. Often at CARE meetings we are confronted by a dozen different people proposing a dozen different sanctions, and it is important to determine which actions should be given priority at which times. For instance, the section called "SANCTIONS DIRECTORY" lists the following sanctions and their level of priority:

- Tolul boycott - high priority
- Arms ban - top priority
- Total ban on RSA purchases - top priority
- Precious metals, diamonds - generally, low priority, because of difficulties involved. "Krugerrands are simply replaced with non-RSA gold coins, and the increasing demand for any gold coin pushes up the price RSA receives for its gold" (p.322) "High priority should be given, however, to a ban on the retail sale of all platinum coins and small bars".
- Counter actions against RSA goods - Priority: "important where other actions are not available, especially to gain publicity as part of a campaign for a boycott". Hanlon adds: "ACTION: The most common action is for trade unions to encourage their members to delay or refuse to handle RSA goods. Dock workers in Australia hold up RSA cargo sufficiently often for shipping companies to have imposed a 15% surcharge on the RSA-Australia run to cover delays" (p.327)

Obviously the ideas on sanctions and their problems have to be carefully related to the Australian situation. CARE's success in introducing sanctions campaigns on SHELL, COLES, and in other areas needs to be beefed up by bigger government action. Trade union, church and other group support for the Shell Boycott has been principled, but often does not seep down to the ranks. Governments, state and federal, could show the way here by slashing government contracts with Shell. Wistful thinking? There is even less hope of gaining company participation in sanctions, until we can approach the kind of mass pressure exerted in the US anti-apartheid movement. This can be done, but it requires far greater mobilisation of trade unionists, students at all levels, and the general public. "The Sanctions Handbook" is one weapon in this campaign. Give it to doubting relatives or friends for Christmas.

Peter Limb
University of Western Australia
Department of History

Corridors of Freedom

Corridors of Freedom is a film about SADCC, made by a crew from four Southern African countries, Angola, Mozambique, Tanzania and Zimbabwe, who came together for the first time to do so. The music, which plays a large part in creating the atmosphere, was composed and recorded in Zimbabwe using Zimbabwean musicians. News footage from Angola and Mozambique is used, to show how South Africa uses its power to try and force SADCC countries to remain dependent. The film also shows how the people of SADCC from truck drivers to presidents, respond in their search for unity.

Corridors of Freedom is to be shown at the London Film Festival on the Frontline States, September 1988.

The film was funded by Channel 4 TV, NOVIB, Holland, SWA, Sweden, NORAD, Norway.

Details:

- 16mm Colour 52 minutes
- Director: Simon Bright, Zimbabwe
- Music: Philip Roberts, Zimbabwe
- International Distribution: Jane Balfour Films, 110 Gloucester Avenue, London W11 8JA.

Three Films: Borders of Blood, Amakomanisi, and Bopha.


Two of these films, “Bopha” and “Borders of Blood” premiered in the FTI African Camera Film Festival which recently played in Sydney, Melbourne and Perth. They both received rave reviews, and rightly so. “Borders of Blood” is by far the best, and is the most comprehensive and moving account of the apartheid threat to the whole of southern Africa this reviewer has seen. It is a landmark in the youthful Mozambique film industry. Up-to-date analysis is combined expertly with archival film of Eduardo Mondlane, Nelson Mandela, Sam Nujoma and other liberated leaders, to weave an unforgettable visual effort. The scenes of the mourning of beloved President Samora Machel’s death in Maputo are truly memorable, as are the in-depth explanations of the rise of the bandit-terrorist forces, the MNR. The MNR was simply handed over from Ian Smith's secret police to the SADF. It’s hard to dispute when the ex-head of Smith’s secret police is sitting there in front of you telling the story!

"Bopha" was filmed in South Africa and deals with the way black theatre workers have come to grips with the agony of black policemen, and whilst the film shows the traitorous nature of those who wish up invariably forced to carry out orders to shoot down their own people, it also captures the human dilemma faced by puppet police who may find themselves face to face with sons or daughters, and be seen as enemies by the great majority of oppressed people in South Africa. "Bopha", by the way, means "arrest".

"Amakomanisi" is a recent film by Inkululeko Films about the history of the South African Communist Party, 1921-1986. It is, like all anti-apartheid films, a partisan film, and it shows the way in which racist attitudes amongst the white workers in the SACP in the 1920's were rooted out and the foundations for a non-racialist organisation laid. It is important for Australians to hear the voice of the SACP, which is in alliance with the ANC in an unshakable anti-apartheid unity, for the arguments of the pro-South African lobby often centre on the "red bogey". The way in which black and white struggle together is a universal lesson and has its relevance for Australia as well.

"Amakomanisi" is available from IDAF in London, who have also released a large number of excellent anti-apartheid films lately. “Witness to Apartheid” is one of the best of these, and WACARE feels that the investment of £24 for a purchase of a video copy has been well repaid, politically and financially. The film has received rave receptions at the University of WA, in Fremantle and amongst other groups in Perth. I can only recommend that CARE groups consider purchasing copies of IDAF videos. Their address is: IDAF, Canon Collins House, 64 Essex Road, London, NI 8LR, UK. Catalogues available from WACARE: PO Box 159 Mt Lawley, 6050 WA, or direct from IDAF in London.

Peter Limb, WACARE
University of Western Australia
Reid Library.
The Media and the Public's Perceptions of Africa

Images of Africa


At the end of 1985 the Freedom from Hunger Campaign/Action for Development of the Food and Agricultural Organisation, together with three Italian NGOs, established the Images of Africa project, to research the impact of the media presentation of the 1984-85 African famine upon public perceptions of Africa and African problems. The study was to be Africa-wide as well as in Europe. Oxfam was the facilitating NGO in the United Kingdom. Images of Africa is the Report of their research and findings for the United Kingdom part of the project, which looked at (1) the public's perceptions of Africa, (2) media images of Africa, (3) NGOs' images of Africa. Their conclusions are not unexpected, but nonetheless disturbing for that. They found the dominant image received was negative, "The media and to a certain extent the NGOs, clearly helped to create the context in which Africa is not "Africa developed" but simply "Africa assisted".

This report will be of considerable interest to those people concerned with the same problems in Australian society.

Copies available from

Oxfam
274 Bunbury Road
Oxford OX2 7D2 England

£2.00 plus postage.

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Prospects for Africa

A Special Report by Save the Children Fund and the Overseas Development Institute for The Africa Review Group.


Launched by the Princess Royal in her capacity as President, Save the Children Fund, in May 1988, this Special Report presents a clear and thorough analysis of the complex factors which underlie Africa's crisis and which shape the prospects for the future. What is important, in the context of the negative images conjured up by so much media presentation, is the positive approach adopted to those problems. The Report is clearly and concisely written with excellent graphics.

Some New Journals

For Newsletter readers who have not yet come across them, here are some recently published Africa-focused journals that are worth searching out.


3. Africa Newsfile, Dr. A. Picho Owiny, Managing Director, "formally confidential bulletin on African economy and politics", Eaton House, 87-103 Eaton Street, London NW1 2ET. Both on contemporary political, economic and social affairs.

4. South Scan - A Bulletin of Southern Africa affairs, also set up in 1986, describes itself as "an exclusive, direct weekly news and analysis service from correspondence in the field." Focuses on South Africa and the Front Line States.

P.O. Box 724

5. Africa and the World (Vol. 1 No. 1, October 1987)

"A quarterly journal of analysis and opinion on African political, social and economic affairs. It serves as a forum for African and Africanist scholars and professionals to debate and discuss matters of vital concern to Africa and its peoples."

Target readership include policymakers and planners in government and private enterprise, academics, research institutions and regional and international organisations involved in African Affairs.

Editor-in-Chief is Dr. Chuba Okadegho.

Published in January, April, July and October each year.

For further information write to

New Frontiers Publishers,
The Distribution Centre, Blackhorse Road,
Letchworth,
Hertfordshire SG6 1HN, U.K.

6. Africa Events

I also recently came across Africa Events, a publication from

The Institute of Muslim Minority Affairs,
46 Groove Street,
London W11 1PH, U.K.
Research in Zimbabwe.

Mark Shadur

This note offers some observations on the problems and possibilities of carrying out research in Zimbabwe, arising out of my own experiences in that country over the past three years. During my time in Zimbabwe I was puzzled by two almost can be unhelpful to researchers, and at times can be downright obstructionist. Yet in some cases, after contacts have been developed, these same officials can be a source of great assistance, even going out of their way and occasionally further than the regulations allow. A lot depends on the personality and background of the individual, of course, and there are many officials who remain aloof in the extreme.

There are other factors at work though. The first perhaps is what might be seen as a tension between traditional Zimbabwean politeness and the overlay of bureaucratic (British) adherence to procedure. Zimbabweans are generally friendly. If you do that in Australia the other person often thinks you are trying to pick them up or that you are weird or both. Ordering a drink is also informative. When I first arrived in Zimbabwe I found myself talking over the top of the waiter or barman (they are virtually all male), as he approached me. When I was stating my order, the waiter was saying: "Hello. How are you sir?" On a return visit to Australia I also found myself talking over the top of the barperson. I was saying, "Hello. How are you?" She was asking, "What's yours?" It is not just a matter of colonial-imposed deference, there is an easy-going friendliness in Zimbabwean culture. So in terms of research, once officials get to know you, their general friendliness may rise above the bureaucratic blanket.

Some Zimbabwean officials and researchers are not particularly co-operative to expatriate researchers. The Zimbabwe Institute of Development Studies, a government-funded research body, is especially of this ilk. Lecturing in Zimbabwe government officials and others, I was regularly approached by expatriates from all over the globe to do a 2 or 3 week or occasionally 3 months study of XYZ in Zimbabwe. These 'fly-ins' presented the following issues of concern for Zimbabwean officials and researchers:

1. They wanted valuable time.
2. They wanted to extract hard-won but hitherto unpublished data in an hour or two so they could become an expert on the topic back home.
3. Their ideological stance might be unclear or at odds with the Zimbabwean official or researcher.
4. They usually had little to offer in return.

Visiting researchers raise these problems for resident officials and researchers, and it is the visitor's responsibility, then, to deal with these before trading on the generosity, friendliness or the 'academic-community-consciousness' of resident researchers.

It depends on the nature of the topic, but for sociology or political science, my guess is that very little of substance could be achieved in 3 months or less. For doctoral research I considered the initial 11 months in Zimbabwe to be inadequate. Partly this was in the nature of the topic, which included labour-intensive interviews and observations within a number of large organisations. But this is also a general issue. Most expatriate post-graduate researchers I have met in Zimbabwe concur with this view. A major factor here is that it simply takes time to find and absorb the material and to develop good contacts in your area of research. Towards the end of a year's research the material that can be collected is much richer and can be obtained far more efficiently than at the beginning. You know what data is wanted, where to get it, and most importantly, a relationship of trust with the source has been established. My view is that 18 months fieldwork is required for any doctoral topics, but it would have to be mandatory that a substantial number of draft chapters be completed during this period.

We all pay lip-service to preparation before beginning fieldwork and before interviewing sources in the country, but in my experience as a resident very few expatriates adequately explored the University library, the bookshops and the government publications bookshop before approaching the resident. Consequently, the resident is asked to explain and lend or give away material that is available elsewhere. From the resident's viewpoint this might be better than point 2 above (extracting hard-won but as yet unpublished data) though this problem is perhaps attenuated if the expatriates show they have carried out their own work on the topic and are not simply cashing-in on someone else's efforts. Spending longer than a few months in the country also suggests that the expatriate is not just another 'fly-in'.

It is difficult for the resident to assess the ideological stance of an expatriate researcher at least until he/she has produced written work. Simply adjusting the jargon (capitalist accumulation vs. economic growth) or phraseology (the racist regime vs the Smith Government) and sounding sympathetic to the source is not enough. On the one hand, it might be unconvincing, and on the other this raises issues of dishonesty and unethical practice. The expatriate needs to be aware that residents very often do have a strong ideological stance in Zimbabwe this is frequent, either for or against socialism, and they see themselves as playing a role in combating 'propaganda' disguised as academic work in support of the opposing view. Precepts of academic exchange notwithstanding, it is understandable then, that people are not going to be anxious to supply data which could be in their view misconstrued by an unpatriotic researcher. In one instance, a multinational corporation accepted the bona fides of a researcher who undertook to keep the name of the company anonymous, and to use the material only for teaching purposes and then subsequently published a critique of multinational corporations. On the other hand, data derived from government sources has been used in an effort to show that it is not as socialist as the official policy would suggest.

There is no solution to the problem of differing ideologies, though an expatriate researcher should be sensitive to these issues and not expect to be welcomed with open-arms and carte blanche research options. The researcher in my view also has a duty not to betray the trust of the sources, or in any other way to harm the prospects of further research. What roles government and other sources more than anything perhaps, is when one-sided interpretations are presented by researchers.

Department of Political Science
Australian National University

*Formerly Lecturer, Department of Business Studies, University of Zimbabwe
Research on the Working Class Movement in South Africa.

Peter Limb

I would like to advise of progress in my work for a M.A. thesis at UWA. The title is "Sistki Nduliweke: the development and significance of African involvement in the working class movement in South Africa, 1919-1955."

In October I presented a work-in-progress paper to the Postgraduate History Seminar at UWA, which aroused considerable debate. An earlier paper was presented to the African Studies Seminar of the African Research Institute at La Trobe University on April 9, 1987. Entitled "South African Labour History: Some Historiographical Sources and Ideological Battle", the paper looked at some of the dilemmas facing historians of South Africa. I hope to carry out oral history work amongst veterans of the trade union movement of South Africa in London and Lusaka. I am also working on archival records, and newspapers of the working class movement in South Africa such as Umsheshe, Inkululeko, the Guardian, New Age, and works of the ICU, industrial trade unions, and the CPSA.

I would welcome any correspondence from colleagues interested in this field. I would be particularly interested to know if anyone in Australia has access to oral recordings or transcripts of interviews with South Africans active in this period. I can be contacted through the History Department at the University of Western Australia.

University of Western Australia
History Department.
Relief and Rehabilitation Work in Sudan and Tigray.

During the past three years I have been working in Sudan, firstly as the Administrator of an Australian Health Team working with refugees from Tigray and in the camps in Eastern Sudan and then as Community Aid Abroad Field Director in Khartoum. More recently, over the past eighteen months, I have been working with the Relief Society Of Tigray (REST) a humanitarian organisation founded in 1978 with a mandate to co-ordinate programmes of relief, rehabilitation and development in Ethiopia's northern Tigray region and among refugees in Sudan. With a counterpart I have been involved in developing vocational training programmes. Two visits to Tigray have provided me with opportunities to become aware of the general situation and to experience the determination of the people to create more favourable living conditions. With personnel from the Departments of Health, Agriculture, Construction and Technical and Handcraft Training, needs such as the extreme lack of training materials (text books, training manuals, teaching aids) were identified. Attention was also given to the possible role of expatriate technical input when local expertise was not available.

Despite the disruptions caused by drought, famine and war, both the Tigrayan leadership and REST give training programs high priority. They recognise that people must gain additional knowledge and skills to cope effectively with the development. I have found the people of Tigray acutely aware of the need to learn from past mistakes and hence have developed mechanisms for critical appraisal. For example, the Projects Development Unit assesses projects, both internal projects and those submitted by external agencies. Proposals are assessed on criteria which include short and long-term benefits, integration with other departments, manpower required, availability of supplies, cost and appropriate technology. Reviews of existing programmes and projects are also undertaken.

Working from Adelaide, I continue to assist REST with the development of management courses and on the identification of manpower needs and resources. Training of volunteers, but I also continue to participate in field projects in Sudan and Tigray.

In the next few months I hope to give some attention to the analysis of the social impact of intervention in specific projects in Sudan and Tigray, because I believe that inadequate attention is given to the social implications and effects when projects are designed and implemented.

Helen Pitt
Macclesfield, South Australia.
June 1988

The Centre For Indian Ocean Regional Studies (CIORS).

The Centre was established at Curtin University in Western Australia late in 1986. The idea for the centre stemmed from two successful international conferences on Indian Ocean studies which had been held in Perth in 1979 and 1984.

As a result of the conferences a group of people in Perth became increasingly aware of the need for a centre to focus Australian and International attention upon the Indian Ocean region - a centre which would meet the growing need for research and publications programmes to produce and disseminate the results of a wide range of work being undertaken by scholars in many parts of the world.

CIORS publishes quarterly The Indian Ocean Review (formerly the Indian Ocean Newsletter), has recently held a seminar in Fremantle on Australia and the Indian Ocean which attracted a wide range of international scholars, and organised an exhibition of Indian Ocean artifacts in co-operation with the Christensen Fund entitled "Power, Status and Belief". In terms of research activities the Centre has completed a report on maritime affairs for the UN University, Tokyo, is currently preparing a report for UNESCO on Asian economic futures and undertaking a major research project on the maritime trade of the Indian Ocean during the 19th and 20th centuries.

Members of the Centre are currently working with colleagues in Mauritius on establishing an information bank and resources network for the islands of the SW Indian Ocean. In addition the Centre hopes to publish bibliographies relating to Swahili culture and the natural resources of the SW Indian Ocean during 1988-1989.

The Centre will soon release its first publication based on the Fremantle seminar and projected publications include an oceanographic atlas; bibliographies on ports, fisheries and resources; an annotated bibliography on Swahili studies; research reports; and a collection of essays on the Portuguese in the Indian Ocean region.

For further information on the activities of the Centre and about The Indian Ocean Review, contact:

Dr. Kenneth McPherson
Director
Centre for Indian Ocean Regional Studies
Curtin University of Technology
GPO Box U 1897
PERTH WA. 6001.

Note: The recent publication from scholars associated with the Centre:

East African Centre for Research on Oral Traditions and African National Languages.

The East African Centre for Research on Oral Traditions and African National Languages (EACROTANAL) is housed in an "Arab-Australian" style building set in a large yard and garden in Zanzibar town. It was founded in 1977 by five nations: Tanzania, Madagascar, Sudan, Ethiopia and Burundi, later joined by Somalia, Mozambique and the Comoros. Other nations in the area have participated in various activities though they have not become members.

EACROTANAL has a number of objectives among which the most prominent are to promote and coordinate research of a regional nature pertaining to oral traditions and African languages; to help people to conduct research in these fields and help train appropriate personnel for various national centres; to develop means of collection, analysis, preservation, and dissemination of African oral tradition and language; plus organizing seminars or conferences or editing or publishing work in the chosen field.

In practice, the Centre has organised a number of training sessions on such fields as methodology and technique for collecting oral tradition, preservation and use of that tradition, lexicography and dictionary-construction, and the training of terminologists. Another activity has been the preparation of albums of traditional music, as well as illustrated books on handicrafts in East Africa. A project has been designed to produce small, simple but attractive books for children and young literates to enable them to maintain their new skills while still helping to preserve traditional culture. At the same time this project will include translations from one African language to another as well as into French and English, in order to widen appreciation of African traditional tales and legends. Two films, both on agriculture (beekeeping) have been produced, one in Tanzania, the other in Burundi. About a hundred old manuscripts on various subjects have been collected.

Various papers in mimeographed or photocopied format are available at the Zanzibar Centre. Topics include "Taarib Music from Zanzibar", "Oral Traditions, Archaeology and History", "Sound in Films", "Some Notes about Audio-Visual Materials and How to Preserve Them", "Oral Traditions and Translations" and "Oral Traditions for Development". Most of these papers are produced by either Tanzanian or Malagasy scholars.

At present the director is M. Henri Rahingoson, a Malagasy gentleman who is both friendly and diplomatic. He is anxious for the Centre to succeed but needs finance. Administrative costs are met by annual contributions from member states which are not always forthcoming. The various activities have been sponsored by a variety of organisations and governments including France, the OUA, Sudan, and UNESCO. The centre has a very small library, a conference chamber, a sound-recording studio, a darkroom and a classroom. Monsieur Rahingoson, who speaks good English as well as French, welcomes the visit of any overseas academic and is most interested in cooperation with Australian scholars or institutions.

New Newsletter on the Horn of Africa.

The Horn of Africa Information Committee have recently (June 1988) issued the first number of their Newsletter, Focus on the Horn, the aim of which will be to inform about and discuss current events in the region of the Horn, in the context of helping the needy.

The editors would welcome ideas and suggestions for future issues, letters and articles for publication and addresses of interested persons and groups.

The subscription is $6.00 a year, six issues.

Write to: The Editor, Focus on the Horn, P.O. Box 89, West Brunswick, Vic. 3055.

The Horn of Africa Information Committee grew out of the settlement of Ethiopian refugees, Ogadenians, Oromos, Harars, Tigrayans, Eritreans, Afars and Wolhayata, in Melbourne. Its aim is to provide a forum for discussion for all communities struggling for human and national rights. The working body is Oromo and Ogadenian.

For further information ring the Chairman, Melbourne, Tel: 484.4572, or Secretary, 696.3258.

Aids in Africa

Elizabeth Reid (National AIDS Strategy Task Force) has written a paper AIDS and Development: Implications for Australian Non-Governmental Aid Agencies, to be published shortly as an ACPDA Development Dossier. Except have been published in the AFAO National AIDS Bulletin, June 1988, including sections on the African situation. It is hoped to include an article specifically on AIDS in Africa in the next (December) issue of this Newsletter.

Canadian Association of African Studies Award to James Currey.

The Canadian Association of African Studies awarded James Currey the publisher a certificate of commendation for his work in the field of African publishing at its May 1988 meeting. The citation reads:

Canadian Association of African Studies presents to James Currey this certificate of commendation recording its deep appreciation for his many important contributions to the publication of African literature and scholarship, and his untiring efforts to bring distinguished writing and research on Africa to the attention of the widest possible audience.
James Currey Publishers was set up in 1985 in order to publish academic work of excellence by scholars from Africa, the Caribbean and elsewhere. The firm has had three successful years of publishing and has established a reputation for choosing work which can appear simultaneously in paper covers as well as hardback. This initiative has been welcomed by both the academic community and by the specialised bookshops.

The firm aims in particular to arrange co-publication deals with publishers in Africa to ensure that books are available, wherever possible in local reprints, at appropriate prices in local markets. The latest success is the supply of an edition to Uganda of the new June title UGANDA NOW.

The firm has arranged co-publication deals in North America with, among others, the University Presses of California, Johns Hopkins, Indiana, Ohio and Toronto.

James Currey Publishers have recently been joined by Keith Sandbrook who worked with James Currey for 17 years at Heinemann Educational Books. At Heinemann they were responsible for the publication and marketing of over 250 titles in the African Writers Series, the creation of the Caribbean Writers Series and the academic lists in African and Caribbean studies.

New Publishing Company.

March 1st 1988 marked the beginning of a new academic publishing company called ROUTLEDGE. All books previously published under the imprints of Croom Helm, Methuen and Co., Routledge and Keegan Paul and Tavistock Publications will be published under the new name of ROUTLEDGE.

In June 1987, Associated Book Publishers, the parent company of the four imprints now combined, was taken over by the International Thomson organisation. The present realignment is an attempt to create a more coherent and powerful force in academic publishing. The new ROUTLEDGE will in fact be one of the largest international academic publishing companies.

All four of the former imprints were active in publishing African studies books, publishing in a wide range of disciplines: history, politics, development studies, anthropology, sociology, geography and economics. When the four former separate lists are combined, the new ROUTLEDGE African Studies list will be very strong indeed. We are very keen for this list to continue and to flourish.

We are very keen to consider new proposals. Prospective authors should send proposals to Peter Sowden, Publisher, Routledge, 11 New Fetter Lane, London EC4P 4RE, England.


Leashman and Taussig began operations in 1983, to help redress the imbalance in the literary, educational and academic book trade between Africa and Western countries, by representing African publishers 'lists' and importing and distributing their books within the United Kingdom and to Europe and North America. In addition, acquisitions trips are undertaken at regular intervals to collect a wide range of material from Government, research and voluntary organisations. They also supply East, Central and South African material in the Caribbean. On average catalogues and non-commercial material they hold are published twice yearly. At present material is available from the following countries: Kenya, Tanzania, Uganda, Zambia, Zimbabwe, Botswana, Swaziland and for a limited number of commercial titles from South Africa (the latter from two commercial publishers in South Africa that are acceptable to the ANC).

Any libraries or individuals interested in obtaining their catalogues or further details of the services they offer should write to:

Leashman and Taussig,
19, The Rise,
Northampton, NN2 6QX.
U.K.

Southern African Scholarship Foundation

The Foundation was established in 1987 in Perth. A remarkably successful inaugural "Thursday Night" fund-raising concert was held in Fremantle on November 28, 1987 which raised around £4,000 for the scholarships fund. The concert was supported by the African Cultural Group of WA who performed African dances, the reggae band "Dread Affair", and Moroccan drummer Driss.

The aims of the Foundation are to create awareness in Western Australia of the needs of those people denied the opportunity of tertiary education in Southern Africa. It aims to develop a scholarship fund to enable the education at a Western Australian tertiary education institution of people from Southern Africa who are prevented from completing or undertaking tertiary education because of their political beliefs or activities against apartheid, and due to the suppression of the people of Namibia. Convenor is Professor Peter Reeves of Curtin University of Technology and Secretary is Mandy Gillett (formerly of Curtin University and now in the State Public Service) who with the Reverend Peter Ferguson, the Anglican chaplain at Curtin, was a driving force in the establishment of the Foundation. The Committee includes Mr. Pen Hetherington, Senior Lecturer in African History at the University of WA, Peter Ferguson, Sister Veronica Brady and also representatives of tertiary students and the anti-apartheid organisation of WA. CARE.

Victims of Apartheid Material Aid Campaign.

In 1987 Australian organisations opposed to apartheid, including church, union and community groups, met with ANC and SWAPO to establish the Victims of Apartheid Material Aid Campaign for the collection, storage and shipment of material aid to these refugees of apartheid.
They are desperately in need of material assistance in the form of food, clothing, household products, toys, educational supplies, medicines and many other items.

For information to arrange for the collection of any goods you may wish to give, please phone any of the following numbers -

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<tr>
<th>City</th>
<th>Phone Numbers</th>
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<tbody>
<tr>
<td>BRISBANE</td>
<td>(07) 846 2500 or 831 3355</td>
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<tr>
<td>NEWCASTLE</td>
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<tr>
<td>SYDNEY</td>
<td>(049) 69 6535</td>
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<tr>
<td>PORT KEMBLA</td>
<td>(02) 264 9120 or 81 2825</td>
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<tr>
<td>MELBOURNE</td>
<td>(042) 74 1185</td>
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<tr>
<td>ADELAIDE</td>
<td>(03) 663 2723</td>
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<tr>
<td>DARWIN</td>
<td>(08) 47 1536 or 340 0644</td>
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<td>PERTH</td>
<td>(08) 81 6830 or 430 6070</td>
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End the War in Eritrea Peacefully

The African Research Institute and ACFOA jointly organized a very successful one-day conference on Eritrea in May. Some seventy participants attended the conference, including H.E., Yusuf Hassan Ibrahim, Ambassador of Somalia. Among the speakers were Professor Bereket Salseie of Howard University and the EPLF representative to the United Nations, Paolo Testagigio, Chairman of the Eritrean People's Liberation Front, and Russell Rollason, National Director of experiences in Eritrea, while Senator Chris Schacht gave the luncheon address. Sessions were chaired by Drs. Roy Pateman and Sam Makanha.

The conference was followed by consultations with Commonwealth Ministries in Canberra by the principal overseas speakers.

Workshop on Indian Ocean Regional Cooperation, Mauritius, August 1988.

The issue based Indian Ocean Network, IBION, and the South West Indian Ocean Islands. For further information contact Professor Peter Reeves, Curtin University (Department of History) who will be attending on behalf of the Centre for Indian Ocean Regional Studies.


The C.A.A. South Australian branch will be holding a Half Day Conference on Victims of Apartheid in Southern Africa on the weekend of 17-18 September 1988.

The Conference is being held in conjunction with the C.A.A. Exhibition "Faces: Survival in Southern Africa" (see below).

For further information contact Jane Hardy, C.A.A., 22 Renaissance Arcade, Adelaide 5000.

Dr. Ansonia Bagnall, presently teaching in the Department of Medicine, School of Medicine in the University of Zambia, writes from Lusaka:

"I'm delighted both that Australian support is not being withdrawn further and that the route is through the NGOs, as they seem best equipped to use their resources wisely and well. I see numerous areas of need virtually everywhere but I don't really see any clear solutions, as even with funds, organisation and management are weak.

The University Teaching Hospital has a tremendous work load which undermines most efforts at progress, but gradually small things do place which are encouraging and I find most of the people exceptionally likeable. I certainly picked up a challenging job and I thoroughly enjoy it as well as life here ..."

Archbishop M.J. Lean, formerly Primate of the Anglican Church in Australia, was in Malawi and Uganda at the beginning of the year. In Malawi he attended a week long International Council of the African Evangelical Enterprises at Salima; in Uganda he gave a series of addresses to clergy in Mityana Diocese, and participated in a Bible Study programme at Mengo, Kampala. This was his fourth visit to Uganda since he first visited the Leper Settlement at Lake Bunyoni in 1950.

Reverend Richard Chance, of Adelaide is currently executive secretary to the Zambian Anglican Council in Lusaka, Zambia.

Mark Shadur has recently (May) returned to the ANU after three years teaching in the Department of Business Studies at the University of Zimbabwe. See his note on Reseach in this issue.
Professor Peter Lloyd, University of Sussex, will be visiting Australia under the auspices of the British Council in July and August of this year.

Professor Richard Odinga, Professor of Geography at Nairobi University, hopes to visit Australia for the International Geographers' Association meeting in Sydney in October.

TWO EXHIBITIONS

Survival in Southern Africa

Community Aid Abroad is mounting a major touring art exhibition entitled:

FACES SURVIVAL IN SOUTHERN AFRICA

A journey through prints, drawings and crafts and the cultural dynamism of the Frontline States.

The exhibition, opening Saturday 17th September, 1988 at 6.00 pm, features new works by Southern African artist Kivubiro and Australian Vytais Kapociunas. These internationally known artists are working together to portray the dual faces of Southern Africa - the tragedy of Apartheid and the cultural/developmental successes despite conditions. It will provide a very positive view of the region, and an exciting "bi-lateral" artistic venture. Handcrafts from Zambia and Mozambique, publications and products (such as Mozambican cashews and Frontline States coffee) will augment the exhibition. A comprehensive catalogue and large display will provide contextual information about Southern Africa.

KIVUBIRO'S thirty colourful silk-screen prints reveal a personal and politically-sophisticated understanding of a region in which he grew up and worked. The socio-political context of the arts has always been his preoccupation and he has exhibited in Uganda, Canada, the USA, UK and Australia. Kivubiro is currently writing a social history of contemporary art in East Africa and social change, towards a PhD from Flinders Univ., S.A.

VYTAS KAPOCIUNAS' experiences as a Lithuanian child-refugee during the Second World War have always shaped the intelligently passionate approach he has to his art. Currently a full-time lecturer in painting and drawing at the S.A. School of Art (SACA), he began his career 20 years ago as a National Goya Award winner. On a travelling scholarship, he first made contact with Cape Town and other parts of South Africa. Although never returning, it has haunted him since and his twelve large mixed-media works on paper and two etchings present a powerful picture of the region - primarily of the people, their strength, vitality and tragedies. Kapociunas has exhibited in Australia, London, Berlin and the USA.

FACES SURVIVAL IN SOUTHERN AFRICA will tour to four other Australian states. Please contact JANE HARDY, CAA South Australian office (08 223 3369 or 223 1782) or your nearest CAA office for details: Melbourne 419 7111, Hobart 34 3870, Canberra 48 9977, Sydney 264 7817, Brisbane 853 6888 and Perth 321 3043.

ADELAIDE OPENING AT THE UNION GALLERY, UNIVERSITY OF ADELAIDE, SATURDAY SEPTEMBER 17TH 6.00 p.m. followed by a comprehensive seminar in the Union Gallery, Sunday afternoon, 18th Sept.
Letter from the Minister for Employment, Education and Training.

Below is the reply from the Minister for Employment, Education and Training to Norman Etherington's letter to him last October (as President of AFSAAP) which was printed in the December 1987 issue of the Newsletter.

Dr N Etherington
President
AFSAAP
GPO Box 498
ADELAIDE SA 5000

Dear Dr Etherington

I refer to your letter of 15 October 1987 expressing AFSAAP concerns for future Australian-African relations in the light of the policy of charging overseas students fees. The Minister for Employment, Education and Training, the Hon J S Dawkins, MP has asked me to reply on his behalf. I regret the delay in responding.

Currently, overseas students enter Australia in one of three ways. Firstly, there are sponsored students who have all their educational costs paid by AIDAB. Secondly, students may enter under the quota-controlled (subsidised) program and finally there are full-fee students.

AIDAB currently has some 162 African students studying in Australia in a range of courses. There are also at present about 130 African tertiary students in Australia under the quota-controlled program. Under this program students do pay a contribution to the cost of their education, the overseas students charge (OSC). That contribution is currently 55% of the cost of a place. The remaining 45% of the cost is a charge against the aid vote. In 1987 this subsidy amounts to approximately $88 million for the global program. Intake numbers are limited by annual quotas. The third method of entering Australia, the full-fee program, was introduced in 1986 to expand the number of places available to overseas students in Australian educational institutions as well as to earn additional foreign exchange. As no public funds are spent on full-fee places, the full economic cost being borne by the fee, there are no limits on intake numbers.

The Government recognises the importance of providing education specifically for African students. In December 1986 the Government announced a $5 million program to assist with the education and training of black South Africans and Namibians affected by apartheid and the occupation of Namibia. Under this program AIDAB meets the cost of the OSC on behalf of students awarded scholarships by Australian educational institutions. Such students are designated as 'Nassau Study Place Awardees' and sufficient funds have been allocated to meet the OSC payment at undergraduate and postgraduate level for ten students over a five-year period.

Institutions wishing to participate in this initiative may choose to:

- nominate an existing scholarship as being specifically for the target group
- enter a co-operative arrangement with interested individuals or
organisations who would like to contribute to the education of someone from the target group, but who cannot meet the entire costs.

A Nassau Study Place Award is administered by the institution, which also has responsibility for selection of students. Institutions may also consider nominations put forward by organisations such as the South African Institute of Race Relations, South African Council for Higher Education, South African National Congress, South West African Peoples Organisation or Pan Africanist Congress.

AIDAB intends using such bodies as nominating authorities for the selection of its Nassau Fellows, in order to overcome weaknesses in the previous selection procedures. While AIDAB is not directly involved in the selection of individual Nassau Study Place awardees, it will, however, maintain a watching brief over their final selection.

Tertiary institutions throughout Australia were informed of the availability of Nassau Study Place Awards through letters sent to the Australian Vice-Chancellors Committee (AVCC) and the Australian Committee for Directors and Principals of Colleges of Advanced Education (ACDP) on 4 February 1987. I have enclosed a copy of that letter. You may care to bring this option to the notice of your Association.

Yours sincerely,

Jennifer Ledgar
Acting First Assistant Secretary
International Division

8 January 1988

OVERSEAS STUDENT OFFICE

Mr J R Scott
Secretary
Australian Committee of Directors and
Principals of Colleges of Advanced Education
Churchill House
218 Northbourne Avenue
BRADDOCK ACT 2601

Dear Mr Scott

The purpose of this letter is to draw to your attention an avenue of limited funding assistance for Australian education institutions who might wish to assist black South African or Namibian postgraduate students to obtain an education in Australia.

On 24 December 1986 the Minister for Foreign Affairs announced the main features of an Australian aid program of special assistance for black South African and Namibians affected by South Africa's policy of apartheid and occupation of Namibia. The program was developed by the Australian Development Assistance Bureau (ADAB) in consultation with other government departments, Australian diplomatic missions in Africa, and representative African organisations following the announcement of the $5 million, five-year initiative by the government in the 1986/7 budget.

The objectives of the program are to assist South Africans and Namibians living under apartheid, or as refugees, by providing education and training in South Africa and Namibia, in southern Africa and in Australia; institution building (e.g. leadership training and development, building of facilities for education and training), and welfare support.

Within the in-Australia education and training component of the program, provision has been made for the costs of the overseas Students' Charge (OSC) to be met by ADAB on behalf of students in the target group who are awarded scholarships by Australian education institutions. Sufficient funds have been allocated to meet the payment of the OSC for ten students at the postgraduate or undergraduate levels over the five-year period. The demand for this type of place will be closely watched and should substantial increases in demand occur, the level of funding will be reviewed. The government has decided that all future scholars on whose behalf the OSC is paid, will be designated "Nassau Study Place Awarded", as part of Australia's commitment to a Commonwealth Training Program for South African refugees (agreed to at the Nassau Commonwealth Heads of Government Meeting in 1985).

There are a number of options for institutions wishing to participate in the Nassau Study Place Initiative. They may choose to designate one or more of their existing scholarships as being specifically for the target group, or they may endow a new scholarship. Alternatively, there are a number of individuals and organisations in the community who would like to contribute to the education of someone from the target group, but who cannot meet the full cost of doing so. A cooperative arrangement with an institution, with the government meeting the OSCV, could
provide the aggregate of funds needed. To qualify as a Nassau Study Place, the resulting scholarship would have to be administered by the institution. Institutions would also be responsible for selection of students.

In this regard, the consideration of nominations from credible organisations in or outside South Africa such as the South African Institute of Race Relations, South African Council for Higher Education, South African Council of Churches, African National Congress may be helpful. ADAB intends to use such bodies as nominating authorities for the selection of its Nassau Fellows, who will be brought to Australia as part of the humanitarian program of assistance, in order to overcome identified weaknesses in previous selection procedures. While not being directly involved in the selection of individual awardees by educational institutions, ADAB would however, maintain a watching brief over the final selection of Nassau Study Place Awardees.

Should any of the institutions within your ambit express an interest in this program, I would be happy to discuss proposals and particulars in more detail with them.

Yours sincerely,

Leonie Wells
Deputy Director
Policy and Liaison Branch
4 February 1987