

of the monster of Apartheid oppression, bloated and swollen by support from outside Africa to which I have already referred. The threat to Africa which is developing in Southern Africa can only be neglected at our peril. It needs the grave and urgent attention of us all.

The first is that the gap between the affluent world, which derived so much of its affluence from others, and the "developing world" grows rapidly greater. Those who have, will have more. Those who have little will have less. This is a matter of declared and defined policy, evidenced in such studies as the recent one by Duncan of Rio-Tinto in which the "Third World was discounted" and certain areas selected "for the greater future concentration of efforts and resources." The great expenditure on the exploration of the moon must also be seen in this context. While we salute, as a triumph of Man's intellect and of the human spirit, this great achievement, we must also be conscious of this turning towards mechanical and material concern as a turning-away from the urgent and immediate human problems which are crying out for solution. What might not the money spent on the moon probe (24,000m dollars or £10,000m) have done to relieve the agony of Black Americans? What might it not have done in social engineering to alleviate the agony and racialism which disfigure the United States: They can boast about their achievements on the moon; they cannot boast about what they are doing in their own country. Nor about what they are doing in Africa.

The second consideration of global significance is the increasing emergence of racialism in areas of the white world. The United States situation is sadly familiar to all of us; that of Britain, with characteristic humbug, is still in large measure concealed or disguised. But these symptoms in Britain and the United States are only part of an unfolding pattern, of which other parts can be seen in areas as distant as Australia and New Zealand. There is developing a most terrifying alignment of racial loyalties.

There is evidence of an unthinking and automatic lining-up of people - sometimes even those who believe themselves to be "liberals" - on the side of their "kith and kin". A division of the world on the line of colour. It is this blind loyalty to race and colour - this coalescence of the centuries of racial oppression by different white nations in different parts of the world - into a single global line-up on the basis of pigmentation - which some of us see, with great dread, looming in the future.

It is here that Africa, particularly in this Cultural Festival, has a special role to play, a special gift to give to the world. It is for us to assert the singleness of the human race, and the primacy of human values. We are on the side of humanity. It is this assertion, this declaration, that we must send ringing round the world - to save not only Africa, but all the peoples of the world, and to ward off this catastrophic conflict which some, in their blindness, their folly and their avariciousness, would thrust upon the world. I trust that of the many and important assertions that the Festival - and all of African Culture - will give to the world, this declaration will be paramount: Africa declares itself for the full freedom of Man and the Family of Man.



Even at the heavy cost of discontinuity, Afro-American writings have developed serious abbreviations. Black writers in America and Africa are approaching the point where their emotional sensibilities and their physical involvement is being transmitted with tremendous clarity and acuteness. Recently, those observers of literature on the Afro-American circuit would have noted that the flow of literary material has taken an appreciable shift towards verse. Afro-American writers and musicians have realised that they are living in a state of crisis, and because a crisis is in most cases short, therefore they cannot afford to expend their energies in verbal excess. The position now of the Afro-American writer is that of a man smashing a stone tower to obtain a clear insight of the construction. By doing this, the writers are not just co-operating with catastrophe. This revolutionary state has compelled the writer to search extensively for the most laconic way of stating his case. The writers today in Africa and America are propelled by a desire for condensed expression, the writer's screening time is limited, therefore his task should be levelled towards clarity of thought in short forms: call them poetical tone, movement and shape.

Surely it would be easy to dismiss my arguments about the emergence of verse as a useful instrument in preserving the nature of the grave crisis in the "third world". There are those who would scorn and dismiss all this as a passing vogue and contend that prose is the answer to the cause. The black writer in Africa and America, and this also applies to writers

