

other relations between a big nation and a small nation except those they themselves have begotten, based on exploitation." Sékou Touré received his speech coldly. Mikoyan perhaps realised that Russian imperialism had failed just as French imperialism had failed.

THESE EXPERIENCES explain why Sékou Touré is deter-

mined to make the Addis Ababa spirit a reality in diplomatic terms. His experience at the hands of France and the Iron Curtain countries has fired his determination. His diplomatic ability will give him the tool. The chief danger is that personal ambition may intrude as it has done in Nkrumah's attempts to gain African unity. But his conception is less ambitious. His experience is tempered by snowploughs, bidets, bank notes and paper clips. ●

The Peace Corps and Ghana

DAVID BROKENSHA

ON 28 AUGUST 1961, 50 young American men and women arrived in Ghana as Volunteers with the first Peace Corps Project. They came at the request of the Ghana Government, which had asked for secondary school teachers in order to augment graduate teachers in Ghana. They were watched with curiosity and interest, and also some concern, by Ghanaians and by the Peace Corps headquarters, both because this was the very first project, and also as relations between the Ghana and U.S. governments were at that time somewhat strained.

A year later the original Volunteers were joined by a second batch numbering 69 and, since then, further groups totalling over 60 have gone to teach in Ghana. I propose to examine briefly the composition of these groups, to describe their training, to evaluate their usefulness to Ghana, and to consider their reception by Ghanaians.

FIRSTLY, then, the Volunteers, who come from almost all the states of the Union (including several from the Deep South), comprise about twice as many boys as girls. In age they range from 19 to over 50, most being in their early twenties: they are all college graduates, about one third of whom have had previous teaching experience. Each group has contained a few negroes. They are generally neither romantic idealists nor ultra-patriotic

DAVID BROKENSHA, a South African, spent four years teaching at the Department of Sociology, University of Ghana, and is presently at the Institute of International Studies of the University of California at Berkeley. He was Director of Studies of a recent training programme for Peace Corps trainees going to teach in Ghana.

nationalists, merely extremely pleasant and competent young persons who are realistically attempting to assist one of the more vigorous of the new African nations in her rapid, educational development. And, as I hope to show, they are being largely successful in their attempts.

The Volunteers spend two years in Ghana, and they receive the same salary as a newly-graduated Ghanaian teacher—£G680 (R1,360) p.a. In addition, \$75 (R53) is banked for them each month in the U.S.A., so that each one has \$1,800 (R1,286) on return after two years' service with the Peace Corps. Whilst in Ghana, Volunteers are housed in comfortable furnished accommodation which has been built for teachers.

BEFORE GOING TO TEACH in Ghana, all Volunteers undergo an intensive training programme for eight weeks, during which they are instructed in several subjects. They learn some Twi (the principal vernacular language in Ghana) and are thoroughly exposed to the background of Ghanaian life; talks are given on the physical and cultural environment; in an attempt to describe the main formative factors in Ghanaian economic, political and social life. As the Volunteers will be teaching Ghanaian children, they are given thorough instruction on the background of their pupils. By the end of their training programme, Volunteers are unusually well prepared for the tasks ahead of them in Ghana, and they are probably better informed on Ghanaian life and affairs than most other newcomers to Ghana. (In fact, it is likely that they are, at least in some areas, better informed than *most* Ghanaians.)

THERE CAN BE NO DOUBT that this Peace Corps programme has been successful: this is generally recognised by the Ghanaians, and especially by the pupils taught by Peace Corps teachers, who usually demonstrate a remarkable enthusiasm for their duties, coupled with affection for, and understanding of, their students. Whilst students generally appreciate their Peace Corps teachers, and headmasters welcome their ability to work hard and to make effective contributions, some Ghanaians show an ambivalence to the Peace Corps. On the one hand they are pleased to have such useful help at the schools, but on the other hand, they resent any dependence for assistance in development on outside sources—particularly on the wealthy, and therefore vulnerable, U.S.A. Although the secondary school system in Ghana would be severely curtailed if the Peace Corps were withdrawn, there are occasional suggestions that this be done: the more vituperative sections of the press carry periodical editorials

saying, "Let the Peace Corps Pack Out of Africa!" (*Ghanaian Times*, 23 July 1963), or words to that effect. However, it is doubtful if such words are meant to be taken seriously, as they are probably merely a gesture of independence, an indication that Ghana is not really dependent on any outside nation. Generally, relations have been, and remain, on a cordial level between the American Volunteers and Ghanaians.

The Volunteers, who are distributed in nearly 50 schools in different parts of the country, have generally made a favourable impression on their pupils and others by their cheerful and conscientious approach to their duties: in a country where secondary education means as much as it does in Ghana, this ensures that popularity and respect are accorded to the Volunteer teachers.

It should be mentioned that, in addition to the teachers, Peace Corps has sent nearly twenty geologists to Ghana. These young men are helping the Ghana geological survey in its location and development of the mineral resources of the country.

In addition to Ghana, Peace Corps Volunteers are serving in many other African countries—Liberia, Sierra Leone, Guinea, Ivory Coast, Togoland, Niger and Nigeria in West Africa; and also in Tunisia, Ethiopia, Somalia,

Tanganyika and Nyasaland. All these countries have asked for even more Volunteers, which is an indication of the popularity of the projects. Other African nations have requested Peace Corps assistance. The general experience, both of Ghana and of other countries, is that the Peace Corps can make an extremely valuable contribution to the social and economic development of the new nations.

A SECONDARY, though important, outcome of the Peace Corps programmes is the effect they have on the Volunteers, who gain enormously in maturity, breadth of outlook, commitment to basic values and the like, and who usually return to the U.S. with a potentially larger contribution to make to their own society. They also become much more international in outlook, and gain an insight into, and a sympathy for, the problems of a small new nation such as Ghana.

I confess that, like most others (including, it should be said, many Americans), I received the announcement of the formation of the Peace Corps with reservations: but my close contact with the Ghana projects has convinced me that this is a splendid scheme, one of which the U.S.A. can be justly proud. ●

Words Words Words

THE coming internal censorship of books in South Africa has aroused English and Afrikaans writers alike to protest and even to threaten defiance. From Alan Paton to Stuart Cloete (in a spectrum of quality, quantity and political viewpoint) and excluding only those even further right, like Sarah Gertrude Millin and W. E. G. Louw, our writers have protested. So many books and so many writers are banned already, through stopping them coming into the country and through the Suppression of Communism Act respectively that the Government can say: "you have put up with these bans for years, why complain now?"—a classic example of a small loss of freedom, condoned, leading to a greater loss.

Two writers gagged by the Suppression of Communism Act are Alex la Guma and Dennis Brutus. Neither the novel by the former, (Mbari, Ibadan) nor the poems of the latter may be sold or quoted in South Africa. As an offering to the many in this Vorster-imposed silence, here are Ulli Beier's comments on the verse of Dennis Brutus, made at the Mbari Writers Conference, held at Makerere last year:

"Dennis Brutus often deals with political situations in his poetry, but I don't think anybody could accuse him of being self pitying or even self-centred. On the contrary, his verse is extremely restrained and disciplined, and he speaks in a quiet, muted voice which is only possible for a person who manages to stand partly outside the events that affect him.

"In Dennis Brutus' verse there is none of the outcry, the scream, the anger of protest poetry. Sometimes it reads like an understatement; yet who could fail to be moved by a subdued poem like

[Quotation]

The poem is ostensibly about erosion but the double sense is obvious. The basic feeling is one of deep sadness rather than of outrage, of mourning rather than of protest. But there is nothing feeble here; a sensation of subdued strength runs through the whole.

"If we compare Dennis Brutus's writing with that of the West African writers we have discussed earlier, he seems more down to earth, closer to pressing everyday reality. He cannot indulge in purely personal poetry, he cannot afford the luxuries of myth-making, of polished verse or extravagant imagery. He is never allowed to forget the context in which he writes, and as we leaf through his poetry we will encounter the imagery of the apartheid state on almost every page, regardless of the theme of his poem:

[Six quotations]

"Such powerful lines convey a grim sense of reality. To Dennis Brutus, happiness—or

even peace—can only be fleeting transitory moments, moments he nevertheless relishes:

[Quotation]

he needs and enjoys each small moment of respite:

[Quotation]

"All this is said calmly, quietly, without bitterness. Not even the white oppressors come in for hatred, in fact they are mentioned only once, and then with a mixture of pity and contempt:

[Quotation]

"Dennis Brutus's language and themes are almost prosy. But there is a maturity of feeling and above all a *precision* of phrase, that lifts this verse far above the common protest cry coming from South Africa. This simple precision of language produces almost a kind of transfiguration. And this is possible through the poet's quiet fortitude that pervades all:

[Quotation]

WHITE highlanders cheer Jomo Kenyatta in Kenya while in Durban SABC reporters gloat over the Kenyans who stumble down the gang-plank saying they are going to stay in South Africa. It seems a pity that those who have survived one revolution should put themselves in the way of another. Both those who stay in Kenya and those who have left might be interested in a settler story which came in a letter from Morocco the other day. The settler is a hard-headed Belgian factory owner who